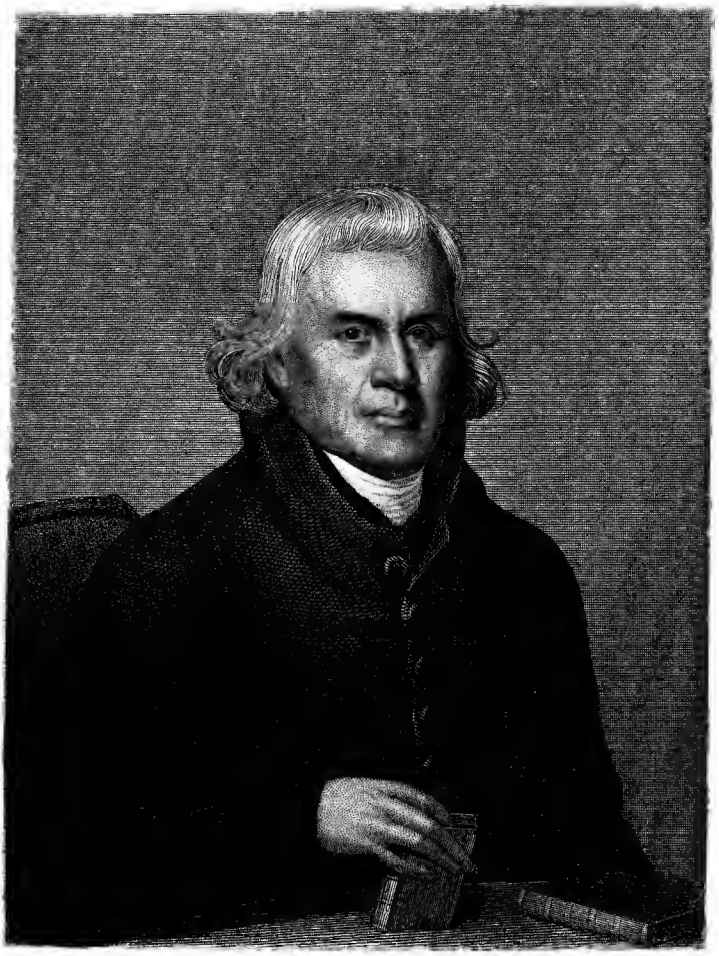

Engd. by A.H. Ritchie

Francis Asbury

BISHOP OF THE METHODIST EPISCOPAL CHURCH

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR EIGHTEEN HUNDRED AND FIFTY-FIVE

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

VOLUME VII.

NEW YORK:
ROBERT CARTER & BROTHERS,
530 BROADWAY.
1859.

Entered according to Act of Congress, in the year 1856,

By ROBERT CARTER AND BROTHERS,

In the Clerk's Office of the District Court of the United States, for the Southern District of New York.

METHODIST.

VOL. VII.

PREFACE.*

Whoever opens this volume will be likely to be attracted first to its list of subjects,—the point of greater delicacy and difficulty than any other connected with the work. My wish has been to represent faithfully and impartially the ministry of the whole American Methodist Church; and the selection actually made is the result of a comparison of the opinions of some of the most eminent living Methodist clergymen in nearly every part of the country. It is proper, however, to state, in respect to a considerable number of names that have been judged worthy of a permanent record, that, after making most diligent search for the requisite material, I am forced to the conclusion either that it does not exist, or, if it does, that it is beyond my reach. I am thankful, however, to have been enabled, through the kindness of certain venerable clergymen, to arrest several justly revered characters on their way into obscurity, and secure to them a fitting memorial. No doubt there are some names fairly entitled to commemoration, that all have overlooked; and others, that a fuller knowledge or more correct appreciation of their merits would have placed in the volume, even at the expense of excluding some which it actually contains. The work is not limited to the Methodist Episcopal Church, but includes a representation from the three most prominent bodies that have successively seceded from it.

* It will readily occur to the reader that whatever of repetition may be found in this or any preceding Preface, is attributable to the fact that each series of biographies circulates chiefly in the denomination from which its subjects are taken.

I feel embarrassed in attempting to offer my thanks to those who have co-operated with me in the production of this volume; because there are so many that it is difficult to determine where to begin and where to end in the enumeration. But it surely cannot be thought invidious to mention the names of a few, whose contributions, in one form or another, have been so numerous or so important as to exert a very decisive influence on the character of the work. First of all, I must acknowledge my obligations to the Hon. John McLean, of the Supreme Court of the United States, who, besides originally commending my enterprise to the favourable regard of the Methodist Church, has, notwithstanding his engrossing public cares, frequently and freely lent his own graceful pen in aid of it. Next come my venerable friends, Bishop Morris, Doctors Laban Clark, Nathan Bangs, and Samuel Luckey, and the Rev. David Kilburn, all of whom have been closely identified with the history of Methodism, and intimately acquainted with many of the prominent ministers of the Methodist Church, from almost the beginning of the present century—a glance at the index will show how largely I have been permitted to draw on their ample stores of biographical information. To the Rev. Messrs. J B. Wakeley and R. W Allen I am indebted for the use of highly valuable manuscripts, illustrative of the lives and characters of many of my subjects; and to the former for many important suggestions, at different points, in the prosecution of my work. Bishop Andrew, Doctors Lovick Pierce, William Hamilton, William M. Wightman, Charles F Deems, the Rev William E. Pell, and several others, I have to thank for a large amount of material in respect to Southern preachers; and Doctors Summers and McFerrin of Nashville, and Dr Clark, the Rev. J F Wright, and Professor Williams, of Cincinnati,

for equally important service in respect to the preachers of the Southwest and West. Doctors Stevens, Kidder, and Strickland, have all allowed me to put their valuable services in requisition as often as I have found occasion. And I cannot forbear to refer, in this connection, most respectfully and gratefully, to the courtesy that was extended to me, at the late General Conference in Buffalo, by the Bishops and many of the Preachers, in affording me every facility for obtaining desired information. Indeed, there are those in every part of the Methodist Church, to whom the public will be indebted, in a greater or less degree, for whatever of interest may pertain to this volume; and I beg they will all recognize, in this general acknowledgment, an expression of my cordial thanks, just as truly as if each was designated by name.

Of the standard printed works from which material has been drawn, the following may be mentioned, in addition to the separate volumes of Biography which have been written upon many of the subjects:—Minutes of Conference of the Methodist Episcopal Church, and also of the Methodist Episcopal Church, South; Bangs' History of Methodism; Stevens' Memorials; Wakeley's Heroes of Methodism, and Lost Chapters; Deems' Annals of Southern Methodism; Biographical Sketches of Itinerant Ministers of the South and Southwest, edited by Dr Summers; Finley's Sketches of Western Methodism; Gorrie's Black River Conference, and Lives of eminent Methodist Ministers; Parks' Troy Conference Miscellany; the Methodist Magazine, the Methodist Quarterly, and the Ladies' Repository. I must add also,—though, unfortunately for my purpose, it did not appear until my work was very far advanced,—that exceedingly interesting and valuable treasury of facts and incidents, by Dr George Peck, entitled

"Early Methodism within the bounds of the Old Genesee Conference."

There is one feature of this volume, which has added greatly to the labour of preparing it, and which will increase its value at least as a work of reference, however little it may interest the general reader—I refer to the tracing of nearly all the subjects through the various fields they have occupied during the successive years of their ministry. In doing this, I have always reckoned the appointment from the year in which it was made, even though it happened to be near the close of the year; but some few of my contributors have adopted a different principle of calculation, reckoning from the year into which the larger part of the period of the appointment fell. Of any discrepancy in this respect which may be observed, this circumstance is the explanation.

In introducing the names of the subjects, and the writers also *for the first time*, the Conference to which they belonged is always indicated, unless they happened to hold some office which was still more distinctive. Each subject is assigned to the Conference with which he was connected at the time of his death; and as for those who died prior to 1802, when the names of the Conferences were first definitely marked in the Minutes, each one is placed in connection with the Conference which, first after his death, embraced the territory in which he performed his last labours. As for the Contributors, I have assigned each to the Conference, or to the field of labour, with which I suppose him to be connected when this volume is issued from the press.

It has been found necessary again to depart from the rule by which it was proposed, in the first of this series of volumes, to regulate the succession of the different deno-

minations;—that is, arranging them according to the number of subjects which they respectively furnish. But this has been deemed of little importance, especially as an adherence to the rule would have involved the exclusion of names that are justly entitled to grateful preservation.

Between the general tone and character of the present volume and those that have preceded, there will be found a difference corresponding to that which exists between the general structure and economy of the Methodist Church and of the several denominations that have already passed under review. If the mass of Methodist preachers have been less favoured in respect to intellectual culture than those of most other denominations, it cannot be denied that there has been, in many instances, an offset to this in the rugged working of great natural powers, and in a spirit of heroic adventure that was schooled and developed amid the perils and hardships of the Western and Southwestern wilderness. I shall be much disappointed if this volume does not furnish evidence even to those whose religious associations place them at the greatest remove from Methodism, that there have been in this communion some of the most eloquent preachers, as well as some of the most earnest and devoted propagators of Christianity, whose labours have blessed the American Church.

In sending forth another volume of this already protracted series, it will not, I trust, be thought unfitting that I should advert, in a single word, to the sad change that has come over us as a nation since the volume immediately preceding was issued. Hitherto I have been cheered by the reflection that, as the great and good men whose lives I have sketched, have belonged to the ministry of our common American Church, and as I have found ready and efficient auxiliaries in my work all over the land, so I might rea-

sonably hope that the service I was endeavouring to perform, might prove an acceptable offering to the country at large. But, while the present volume is passing through the press, causes of intense national agitation and distress are at work, threatening the very existence of our Republic. Whatever changes may result from this state of things in some of my relations to many of the excellent men who have rendered me their valuable aid, I am sure that my grateful remembrance of their kindness, and my best wishes for their happiness and usefulness, will remain unchanged.

W B. S.

ALBANY, December 18, 1860.

HISTORICAL INTRODUCTION.*

JOHN WESLEY had lifted the standard of Methodism in England some twenty years or more before its introduction into these American Colonies. The exact period when, as well as the part of the country in which, it was first introduced, have come, in latter years, to be matters of grave discussion in the Methodist Church,—one portion claiming that the first society was established in New York, in connection with the labours of PHILIP EMBURY, in 1766; and another, that it was in Maryland, under the ministry of ROBERT STRAWBRIDGE, in the autumn of 1764. In defence of the former opinion, it is urged, among other things, that, in the Preface to the Discipline, in which is an outline of the History of American Methodism, written by Bishops Coke and Asbury, and published as early as 1785, it is stated that, "in 1760, Philip Embury, a Local Preacher, began to preach in the city of New York;" and, in the same connection, that, "about the same time, Robert Strawbridge, a Local Preacher from Ireland, settled in Frederick County, in the State of Maryland, and preaching there, formed some societies:" and the fact that Embury is mentioned first, when the object was to give an account of the *origin* of Methodism, in connection with the additional fact that all the early writers on the subject have ascribed the priority to Embury, is thought to be strong presumptive evidence in favour of the New York claim. On the other hand, the grand argument in favour of the Maryland side of the question is, that Bishop Asbury, on a visit to the Pipe Creek settlement in Maryland, in 1801, made the following record in his Journal:†—"Here Mr. Strawbridge formed the first society in Maryland—and *America*"—underscoring the word America. As there are able pens enlisted on each side, it is perhaps reasonable to expect further light on the subject; but it would ill become me, in the mean time, to attempt to decide a question so exclusively denominational. And I deem it proper to say that the fact of my having given Embury the precedence of Strawbridge, in the arrangement of subjects, is not to be taken as an expression of opinion as to which is entitled to the priority; for while I have indicated my uncertainty in respect to the period when the ministry

* Bangs' History of Methodism.—Appleton's New American Encyclopedia.—Dr. Clark's Life of Bishop Hedding.—Discipline of the Methodist Episcopal Church.—Constitution and Discipline of the Methodist Protestant Church.—Journals of the General Conference of the Methodist Protestant Church.—MSS. from Hon. John McLean, Rev. Doctors Hamilton, Stevens, Summers and E. Yates Reese, and Rev. Messrs. J. B. Wakeley, A. H. Bassett, and C. Springer.

† Vol. III. p. 25.

of each began, the fact that Embury's ministry *closed* first, would, according to the rule which I have adopted, place him before Strawbridge.

The early progress of American Methodism is so fully illustrated by the lives of the first preachers, that to enter into any details on that subject here would be only to anticipate the statements that immediately follow Suffice it to say that the enterprise in New York under Embury, and that in Maryland under Strawbridge, prospered greatly ; that the Wesley Chapel in the one place, and the log meeting-house in the other, soon rose for the accommodation of the worshippers ; that not only Captain Webb, who was already here, was the efficient helper of Embury almost from the beginning, but Richard Boardman and Joseph Pillmore, who came at the suggestion of Mr. Wesley, in 1769, addressed themselves to the work with great vigour, both in the North and in the South. Francis Asbury and Richard Wright came in 1771,—the former having been appointed by Mr. Wesley to the general charge of the work ; and, from this time, they were intent on extending their labours farther South, until one of their number finally reached Savannah. In June, 1773, Thomas Rankin arrived, having been appointed to supersede Mr. Asbury as General Superintendent ; and he held the first Conference in the city of Philadelphia, on the 14th of July, following,* at which time there were ten travelling preachers, and two thousand and seventy-three private members. At this Conference, they adopted the Wesleyan plan of stationing the preachers, and taking minutes of their doings. During this year, Messrs. Boardman and Pillmore returned to England : the former to spend the residue of his life there, the latter to come back, and live and die an honoured minister of the Protestant Episcopal Church.

The early Methodist preachers had to encounter great opposition in their labours, not only because they were, to some extent, an innovation upon established religious usages, but because, in many instances, they acted as an aggressive power upon the territories of formalism. The Revolution was especially adverse to the prosecution of their work ; for, as most of their preachers, then in the field, were from England, and were under the direction of a leader who had written against the American principles and measures, it was not strange, considering the general tone of public feeling, that they should have been regarded with suspicion and dislike. The result of this state of things was that they all, with the exception of Mr. Asbury, returned to England, either before the close of the year 1777, or early in the year 1778 ; and *he* was obliged to withdraw from public observation, and take refuge for about a year, in the house of an intimate friend in Delaware. The work, however, though greatly embarrassed, did not stand still during the protracted conflict ; as was indicated by the fact that, at the Conference of 1783, there were

* This date is according to the record in Bishop Asbury's Journal; but the Minutes of Conference make it "June, 1773;" whereas Dr. Bangs makes it the "4th of July."

eighty-three preachers, and thirteen thousand, seven hundred and forty members

The achievement of our Independence marked an important epoch in he history of the Methodist Church. Until this time, the Methodist preachers had been considered merely as Lay-preachers, without authority to administer the ordinances; and hence the members of the societies had been dependant upon ministers of a different communion for the administration of both Baptism and the Lord's Supper. So much dissatisfaction had been created by this necessity, that some of the Southern preachers had actually ordained each other, and had begun to form a party to whom they administered the ordinances; though they were induced, through the influence of Mr. Asbury and others, to desist from the irrregular procedure. But now they unitedly invoked Mr. Wesley to relieve them from this embarrassed state of things; and, as the Church of England, to which he still acknowledged, in some sense, his allegiance, had no longer any jurisdiction in this country, he felt himself at full liberty to set apart men, whom he judged qualified for the work, to administer the ordinances to the Methodists in Amcrica. Accordingly, on the 2d of September, 1784, assisted by other Presbyters, he consecrated Thomas Coke, LL. D., a Presbyter in the Church of England, as a Superintendent, and ordained Richard Whatcoat and Thomas Vasey as Elders, and sent them over to this country, with instructions to organize the socicties here into a separate and independent Church, and furnishing them, at the same time, with all the forms necessary to their distinct organization. Dr. Coke, in company with Messrs. Whatcoat and Vasey, sailed immediately for America; and, on the 25th of December, a Conference was convened in Baltimore for the express purpose of considering Mr. Wesley's Plan, the result of which was that it was unanimously approved. Dr. Coke was recognized as Superintendent; Mr. Asbury was unanimously elected a joint Superintendent with him; and, on the 27th of the same month, was consecrated to this office by Dr. Coke, assisted by several Elders, having been previously ordained both Deacon and Elder. Twelve other preachers were elected and consecrated Deacons and Elders, and three to the order of Deacon only. Mr. Wesley had also sent an Abridgment of the Book of Common Prayer, containing the different forms of service, together with twenty-five Articles of Religion, accompanied with various rules suited to a newly formed Church, all of which were adopted by the Conference. Under this new organization, they went forth to their work with fresh confidence, and large numbers were gathered into the Church through their instrumentality. As they thus spread abroad over a wide extent of country, it became inconvenient for the preachers all to assemble annually, in one Conference, for the transaction of business—hence several Conferences were held the same year, at suitable distances from each other, over which the Superintending Bishop presided, and ordained such as were

elected by the Conferences to Elder's or Deacon's orders, and appointed the preachers to their several stations and circuits.

It was not long before the several Annual Conferences found it necessary, in order to secure harmony in their mode of operation, to appoint a General Conference, consisting of all the Elders belonging to the travelling connection. The first General Conference was held in Baltimore, in November, 1792. At this time, a number of ministers seceded from the body, headed by James O'Kelly, a Presiding Elder in Virginia, on the ground of being dissatisfied with the Bishop's absolute power of stationing the preachers. This occasioned some disturbance, for a season, in some parts of Virginia and North Carolina; but the seceding party gradually dwindled until it ceased to exist. At this time, there were two hundred and sixty-six travelling preachers, and sixty-five thousand nine hundred and eighty members of the Church. Circuits had been formed and societies established throughout nearly every State and Territory in the Union, and also in Upper Canada, the whole of which was under the watchful superintendence and energetic control of Bishop Asbury.

In 1800, the labours of Bishop Asbury had become so great that it was found necessary that he should have some one to share them; and, accordingly, in that year, Richard Whatcoat was elected Bishop, and entered immediately on his work.

Owing to the rapid extension of the Church, and the great increase of its preachers, it was found inconvenient for even all the Elders to assemble in General Conference once in four years; and hence, in 1808, measures were taken to form a Delegated General Conference, to be composed of not less than one for every seven of the members of the Annual Conferences, nor more than one for every five, to be chosen either by ballot or by seniority. The power of this Delegated Conference was limited by Constitutional restrictions.

The first Delegated General Conference assembled in the city of New York in the year 1812. Bishops Asbury and McKendree presided, the latter having been consecrated to the Episcopate in 1808. Bishop Asbury's death occurring in 1816, Enoch George and Robert R. Roberts were elected and consecrated Bishops, at the General Conference held in Baltimore the same year.

In 1819, was formed the Missionary Society of the Episcopal Church, designed "to assist the several Annual Conferences to extend their missionary labours throughout the United States and elsewhere." This Society has enlisted, in a high degree, the sympathies and energies of the Church, and has been characterized by a corresponding degree of efficiency.

About the year 1824, the question of Lay-representation in the government of the Church began to be agitated with no small degree of interest, and, after a series of vigorous efforts on the part of a consider-

able number of individuals, some of whom were very prominent, to bring about what they believed an essential reform,—efforts resulting, to some extent, in collision with and expulsion from the main body, there was a formal secession, which, in 1830, was organized as a new Society, under the name of the "METHODIST PROTESTANT CHURCH."

About the close of 1834, another movement began, which issued, ten years after, in another formal secession from the Methodist Episcopal Church, under the name of the "TRUE WESLEYAN METHODIST CHURCH," now known as the "METHODIST WESLEYAN CONNECTION." The grounds on which this secession took place had respect to Slavery, Church Government, and the sale and use of intoxicating drinks: the first of which, however, was much the most prominent. The result of a protracted agitation, in which opposite views were put forth and defended with great earnestness, was, that several prominent members of the Methodist Episcopal Church withdrew from the connection, in 1842, and, these being followed by others, a permanent organization of a new body was effected by a General Convention, held at Utica, in May, 1843.

The next year (1844) prepared the way for another and still more important dismemberment of the Church. In all the General Conferences up to that of 1844, slaveholders among the Southern delegates had enjoyed a perfect equality of privilege with the delegates from the North; though the anti-slavery feeling had, for some time, been rapidly gaining strength in both the Northern and Western portions of the Church. At the General Conference in 1844, held in New York, proceedings, not formally judicial, and unaccompanied with any regular impeachment, were instituted against the Rev. James O. Andrew, D. D., one of the Bishops, a resident of Georgia, who had married a lady possessed of slaves. The result of this procedure was that a majority of the Conference resolved that it was expedient that the Bishop, on account of his being thus connected with Slavery, should desist from his Episcopal functions. Thereupon, the representatives of thirteen Annual Conferences, belonging to the Slaveholding States, signified their conviction that a continuance of the jurisdiction of the General Conference over the Annual Conferences which they represented, would be unfavourable to the success of the Methodist ministry in those States, and, at the same time, entered a formal protest against the action of the majority in the case of Bishop Andrew. The result was that the Church in the South and Southwest, having, in primary assemblies, and in Quarterly and Annual Conferences, sustained the views of the delegates, a Convention was held at Louisville, Ky., in May, 1845, which dissolved the jurisdiction of the General Conference over the Conferences there represented, and created a separate ecclesiastical connection, under the title of the "METHODIST EPISCOPAL CHURCH, SOUTH." A subsequent General Conference of the Methodist Episcopal Church having refused to divide the property of the Book Concern, formerly held in common, a suit was

commenced by the Southern Commissioners in New York, and was prosecuted to a judgment, shortly after which a compromise was effected between the Commissioners of the North and the South, and all the matters in controversy adjusted in a satisfactory and truly Christian manner.

The Methodist Episcopal Church, immediately preceding the last mentioned division, consisted of seven Bishops, forty Conferences, four thousand four hundred and seventy-nine Travelling Preachers, eight thousand one hundred and one Local Preachers, and one million one hundred and thirty-nine thousand five hundred and eighty-seven members. In 1860, it has six Bishops, fifty-one Annual Conferences, six thousand nine hundred and eighty-seven Travelling Preachers, eight thousand one hundred and eighty-eight Local Preachers, nine thousand seven hundred and fifty-four Churches, and nine hundred and ninety-four thousand four hundred and forty-seven members.

Besides the Domestic Missions, and the Missions among the Germans, Scandinavians, French, Welsh and Indians in the United States, the Church has Missions in Africa, China, India, South America, Germany, Sweden, Norway and Denmark, Bulgaria and the Sandwich Islands. There is a Tract Society connected with the Church, which publishes a large number of tracts and books in various languages. The Book Concern, situated in New York, and of which there are branches at Cincinnati, Chicago and elsewhere, is said to be the largest printing establishment in America. The proceeds of this establishment are, according to the Discipline of the Church, to be divided among the several Annual Conferences, for the support of superannuated preachers, and the widows and children of such as have died in the ministry. The official organs of the Church are a Quarterly Review, a Monthly Magazine, and ten Weekly Journals. The means of general and theological education in the Church are now very extensive, there being under the patronage of the several Annual Conferences, twenty-four Colleges, two Biblical Institutes, and one hundred and twenty Seminaries.

The Articles of Faith adopted by the Methodist Episcopal Church are twenty-five, embodying the leading features of the Arminian system of Theology

The Government of the Church is *Episcopal*. The *Society* includes all the members of the Church in any particular place. The *Class*, which originally consisted of about twelve persons, but is now often much larger, holds weekly meetings for devotional exercises and mutual edification. The *Class-leader*, who is appointed by the Preacher, has charge of the class, and it devolves on him to have a personal interview with each member of his class once a week in regard to his spiritual interests, and to receive whatever he may be able and willing to contribute for the support of the Church and of the poor. The *Stewards*, who are chosen by the Quarterly Meeting Conference, on the nomination of the

Ruling Preacher, have charge of all the money collected for the support of the ministry, the poor, and for Sacramental services, and disburse it as the Discipline directs. The *Trustees* have charge of all the Church property, to hold it for the use of the members of the body. These are elected by the people, in those States where the Law so provides—in other States, according to the direction of the Discipline. The *Exhorters* receive their license from the Quarterly Meeting Conference, and have the privilege of holding meetings for exhortation and prayer. A *Preacher* is one who is licensed to preach, but is not authorized to administer the ordinances of Baptism and the Lord's Supper. A *Local Preacher* generally follows some secular calling for a livelihood, and preaches on the Sabbath, and occasionally at other times, without any pecuniary compensation, except when he supplies the place of a Travelling Preacher. A *Travelling Preacher* devotes himself entirely to the work of the ministry, and is supported by the people among whom he labours. A *Supernumerary Preacher* is one who is disabled for full effective service, but still has an appointment and labours according to his ability. A *Superannuated* or *worn out Preacher* is one who, on account of enfeebled health or old age, is compelled to retire from active service altogether. A *Deacon* is ordained by the Bishop, and besides officiating as a Preacher, he may solemnize the rite of marriage, bury the dead, baptize, and assist the Elder in administering the Lord's Supper. It is his duty also to look after the sick and poor, and administer to their comfort. An *Elder* receives ordination from a Bishop, assisted by several Elders, and has full authority to administer all the ordinances of God's house. A *Presiding Elder*, though of no higher order than an Elder, has charge of several circuits and stations, called collectively a *District;* and is appointed to his charge by the Bishop. It is his duty to visit each circuit or station once a quarter, to preach, to administer the ordinances, to call together the Travelling and Local Preachers, Exhorters, Stewards and Class-leaders of the circuit or station for the Quarterly Meeting Conference; and, in the absence of a Bishop, to receive, try, suspend, or expel Preachers, according to the Discipline. A *Bishop* is elected by the General Conference, and is consecrated to his office by the imposition of the hands of three Bishops; or by a Bishop and several Elders; or, if there be no Bishop living, by any three of the Elders who may be designated to that service by the General Conference. It is his duty to travel through the work at large; to superintend the temporal and spiritual affairs of the Church; to preside in the Annual and General Conferences; to ordain such as may be elected by the Annual Conferences to the order of Deacons or Elders, and to appoint the Preachers to their several circuits or stations. The Bishop is responsible for his official conduct to the General Conference. A *Leader's Meeting* is composed of the Class-leaders and Stewards, in any one circuit or station, in which the preacher in charge presides. Here the

weekly class collections are paid into the hands of the Stewards, inquiry is made into the state of the classes, delinquents are reported, and the sick and poor inquired after. A *Quarterly Meeting Conference* is composed of all the Travelling and Local Preachers, Exhorters, Stewards, and Leaders, belonging to any particular circuit or station in which the Presiding Elder presides, or in his absence the Preacher in charge. Here Exhorters and Preachers are licensed; Preachers are recommended to an Annual Conference to be received into the travelling ministry; Local Preachers are recommended to the Annual Conference as suitable persons to be ordained Deacons or Elders; and appeals are heard from any member of the Church who may be dissatisfied with the decision of a Committee by whom he may have been tried for any delinquency. An *Annual Conference* is composed of all the Travelling Preachers, Deacons and Elders, within certain territorial limits. By this body the character and conduct of all the Travelling Preachers are examined once a year; applicants for admission into the travelling ministry are admitted, continued on trial, or, as the case may be, dropped; appeals of Local Preachers are heard and decided; and those who are eligible to Deacon's or Elder's orders are elected. An Annual Conference possesses an original jurisdiction over all its members, and may therefore try, acquit, suspend, expel or locate any of them, as the Discipline in such cases provides. The *General Conference* is composed of a certain number of delegates elected by the Annual Conferences, and has power to revise any part of the Discipline, or to introduce any new regulation within certain prescribed limits. It is the highest judicatory of the Church, and meets once in four years.

The Methodist Protestant Church, established in 1830, holds the same doctrinal views with the Methodist Episcopal Church, and has, to a great extent, the same system of Government, though it rejects the Episcopacy. The *General Conference* meets once in seven years, and is composed of an equal number of ministers and laymen,—namely, one delegate of each order for every thousand communicants. It has authority, under certain restrictions, to make rules for the government of the Church; to fix the compensation and duties of Travelling Preachers; to devise means for raising money; and to regulate the boundaries of Annual Conference Districts. The *Annual Conference* consists of all the ordained Itinerant Ministers in the District, and has power to elect to orders, station Preachers and Missionaries, make provision for their support, and fix the boundaries of circuits and stations. The *Quarterly Conference* is composed of the Trustees, Ministers, Preachers, Exhorters, Leaders and Stewards, in the circuit of which it is the immediate official meeting. It examines the official character of its members, licenses preachers, recommends candidates for ordination to the Annual Conference, &c. The denomination has a Board of Foreign and Domestic Missions; Book Concerns at Baltimore, Md., and Springfield, O.; seven Colleges, three

of which are for females; two other literary institutions; and four weekly periodicals. It commenced with eighty-three ministers, and about five thousand members; and, at the seventh General Conference, (1858,) there were two thousand stationed ministers, twelve hundred churches, and ninety thousand members.

The Methodist Protestant Church, so far from escaping agitation on the subject of Slavery, has already been virtually divided by it. The non-slaveholding Conferences, after holding several conventions, to deliberate upon the matter, presented a Memorial to the General Conference of 1858, praying that they would take some decisive action for banishing slaveholding and slave-trading from the Church, and intimating that if this were not done, they could not any longer conscientiously remain in its communion. The response of the General Conference not being favourable to their wishes, the Anti-slavery Conferences, numbering nineteen, united in the call of a Convention, to be held at Springfield, O., in November, 1858. This Convention met accordingly, and deliberately declared that, "in its judgment, the practice of buying and selling men, women and children, or holding them in slavery, as they are held in these United States, is inconsistent with the morality of the Holy Scriptures; and that all official connection, co-operation, and official fellowship with such Conferences and Churches, within the Methodist Protestant Association, as practise or tolerate Slaveholding or Slave-trading, be suspended until the evil complained of be removed." While these movements of the Free State Conferences are regarded by themselves not only as justifiable, but of great importance to the interests of religion and humanity, they are looked upon by their Southern brethren as decidedly revolutionary.

The Methodist Wesleyan Connection, organized in 1843, holds substantially the same system of religious doctrine with the Methodist Episcopal Church; but they withdrew from that body, as has been already intimated, chiefly on the ground of a difference on certain points of morality. Their rule in regard to Slavery excludes from Church-membership and Christian fellowship all who buy or sell men, women or children, with an intention to enslave, or hold them as slaves, or claim that it is right to do so. Their rule in regard to all intoxicating drinks equally excludes all who manufacture, buy, sell, or use intoxicating liquors, or in any way intentionally and knowingly aid others so to do, unless for mechanical, chemical, or medicinal purposes. The Government of this body is *democratic*, each church having power to act for itself, and the ministers all being recognized as on an equality. There is a *Quarterly Conference* with every pastoral charge, (which may consist of one or more churches,) composed of all its officers. It has power to license preachers, and to recommend the licentiates to the *Annual Conferences*, which are composed of all the ministers within their several geographical bounds, together with an equal number of laymen.

They have power to elect elders and to ordain them, and to frame rules for their own government. The *General Conference* is composed of an equal number of ministers and laymen, elected at the several Annual Conferences. It has power to make rules for the whole connection. The whole number of ministers engaged in the regular work in 1858, was three hundred: the whole number of members, twenty thousand. The connection has two colleges under its control,—namely, Michigan Union College, at Leoni, Jackson County, Mich., and the Illinois Institute, at Wheaton, Du Page County, Ill.

The METHODIST EPISCOPAL CHURCH, SOUTH, which was organized three years later than the last mentioned body, held its first General Conference at Petersburg, Va., in May, 1846. Its form of Government is the same as that of its sister Church of the North. It has been and still is in a highly prosperous condition. It now numbers twenty-four Annual Conferences; two thousand six hundred and sixty-seven Travelling Preachers, including the six Bishops; five thousand one hundred and seventy-seven Local Preachers; five hundred and eleven thousand six hundred and one White Communicants; one hundred and ninety-seven thousand three hundred and forty-eight Coloured Communicants; and four thousand two hundred and thirty-six Indian Communicants; making a total of ministers and members of seven hundred and twenty-one thousand and twenty-three.* The General Conference, which meets once in four years, publishes a Quarterly Review, a Monthly Magazine called the Home Circle, a Child's paper called the Sunday School Visiter, and a weekly newspaper called the Christian Advocate, at the Publishing House at Nashville, Tenn. This House has been in successful operation since 1855, previous to which the books published by the Church were printed by contract. The General Conference has a Tract Society, a Sunday School Society, and a Missionary Society, the last of which reported a revenue for the year ending May, 1860, of two hundred and thirty-four thousand four hundred and forty-two dollars, which was appropriated for the support of four hundred and ninety-one missions, domestic and foreign, numbering four hundred and thirty-two missionaries, ninety-two thousand three hundred and twenty-five communicants, a hundred and seventy-three Sunday Schools, twenty-seven thousand six hundred and fifty-two Catechumens, eight Manual Labour Schools among the Indians, and five hundred and forty-one Indian pupils. There are Book and Tract Depositories at the most prominent Southern cities, and "Christian Advocates" are published by the Annual Conferences at Richmond, Charleston, New Orleans, Galveston, Memphis, and St. Louis, and The Pacific Methodist at San Francisco, Cal. Besides these, there are several Journals published by individuals, and a Monthly,—The Educational Repository, at Atlanta, Ga., by the Educational Institute of

* This estimate is formed from the General Minutes of 1859—the Conferences for 1860 report an increase.

the Methodist Episcopal Church, South. There are upwards of an hundred and fifty institutions of learning, generally called Colleges, male and female, under the care of the Church, valued at some two millions of dollars. These institutions have an estimated endowment of nearly half that amount. At several of the more important of them, provision is made for the training of candidates for the ministry.

CHRONOLOGICAL INDEX.

[On the left hand of the page are the names of those who form the subjects of the work. The figures immediately preceding denote the period when each entered the travelling connection, except in one or two cases in which this did not occur till a very late period in life, and then they indicate the date, as nearly as can be ascertained, of the commencement of their public labours. The same is true of those who have never officiated except as Local Preachers. On the right hand are the names of those who have rendered their testimony, or their opinions, in regard to the several characters. The names in italics denote that the statements are drawn from works already in existence—those in Roman denote communications furnished expressly for this work.]

	SUBJECTS.	WRITERS.	PAGE.
176–.	Philip Embury		1
176–.	Robert Strawbridge	*Freeborn Garrettson*	3
1766.	Thomas Webb	*John Wesley*	5
		President John Adams	
1769.	Richard Boardman.	*John Wesley*	8
1769.	Robert Williams	*Bishop Asbury*	11
		Rev. Devereux Jarratt	
1771.	Francis Asbury.	Hon. John McLean, LL. D	13
		David Meredith Reese, M. D	
		Nathan Bangs, D. D	
		Rev. Henry Boehm	
		Laban Clark, D. D	
1773.	Thomas Rankin		28
1773.	George Shadford	*Rev. John Riles*	34
1773.	Benjamin Abbott	*Minutes of Conference*	41
1773.	William Watters	William Hamilton, D. D	46
1773.	Philip Gatch	Hon. John McLean, LL. D	50
1776.	Freeborn Garrettson	Nathan Bangs, D. D	54
1777	John Dickins	*Bishop Asbury*	63
		Rev. Ezekiel Cooper	
1779.	John Hagerty	Bishop Soule	65
1779.	Nelson Reed	Rev. Alfred Griffith	68
1781.	Joseph Everett	*Nathan Bangs, D. D.*	71
1781.	Philip Bruce	Nathan Bangs, D. D	73
		Laban Clark, D. D	
1782.	Peter Moriarty	Samuel Luckey, D. D	76
1783.	Jesse Lee	Nathan Bangs, D. D	80
		Laban Clark, D. D	
1783.	William Phœbus	Nathan Bangs, D, D.	87
1784.	William Lee	*Nathan Bangs, D. D.*	90
		Minutes of Conference	
1784.	Richard Whatcoat.	Laban Clark, D. D	92
1784.	Isaac Smith	Rev. George G. Smith, Jr	102
1784.	Ezekiel Cooper	John Kennaday. D. D	108
		Bishop Scott	
1785.	Hope Hull	Lovick Pierce, D. D	112
1785.	Thomas Ware	Nathan Bangs, D. D	118
1786.	John McClaskey	Laban Clark, D. D	125
1786.	Daniel Asbury	Bishop Andrew	127
1787.	Thomas Coke, LL. D	Rev. William Thaeher	130
		John W Francis, M. D	

	SUBJECTS.	WRITERS.	PAGE.
1787.	Barnabas McHenry	*Rev. Henry Smith*	143
		Bishop Bascom	
		Hon. John Rowan	
		Bishop Morris	
1787.	Thomas Morrell	Nicholas Murray, D. D	145
1788.	Valentine Cook	Rev. and Hon. Thomas Scott	151
		Bishop Morris	
		Edward Stevenson, D. D	
1788.	William McKendree	Hon. John McLean, LL. D	160
1789.	Daniel Smith	Laban Clark, D. D	172
1789.	George Roberts	David Meredith Reese, M. D	174
		George C. M. Roberts, D. D	
1789.	Stephen G. Roszel	Nathan Bangs, D. D	179
		John Coleman, D. D	
1789.	John Kobler	William P Strickland, D. D	181
1790.	Daniel Hitt	Samuel Luckey, D. D	184
1790.	Enoch George	Samuel Luckey, D. D	186
1790.	George Piekering	Abel Stevens. D. D., LL. D	196
1791.	Shadraeh Bostwick, M. D	*Bishop Hedding*	200
		Laban Clark, D. D	
1792.	Tobias Gibson	*Bishop Asbury*	203
		Peter Cartwright, D. D	
1792.	Edward Tiffin	William P. Strickland, D. D	205
1792.	Lawrence McCombs	John Kennaday, D. D	210
		Bishop Scott	
		Laban Clark, D. D	
1792.	Solomon Sharp	*Minutes of Conference*	215
		Laban Clark, D. D	
1793.	Hezekiah Calvin Wooster	*Nathan Bangs, D D*	219
1793.	Daniel Ostrander	Samuel Luckey, D. D	221
1793.	John Barnet Matthias	Nathan Bangs, D. D	224
1793.	Enoch Mudge	*Christian Register*	230
		Rev. David Kilburn	
1794.	William Beauchamp	Rev. and Hon. Thomas Scott	235
1794.	John Brodhead	Bishop Hedding	239
1794.	Nicholas Snethen	Worthington G. Snethen, Esq	243
		Hon. Philemon B. Hopper	
1795.	Michael Coate	*Bishop Hedding*	253
		Laban Clark, D. D	
1795.	John Sale	Hon. John McLean, LL. D	256
1795.	Thomas Frazer Sargent, M. D	Joseph Holdieh, D. D	258
1795.	John Collins	Hon. John McLean, LL. D	263
1795.	Benjamin Lakin	Professor Samuel Williams	267
1796.	Timothy Merritt	G. F Cox, D. D	273
1796.	Peter Vannest	Laban Clark, D. D	276
1796.	Samuel Kennedy Jennings, M. D.	Thomas H. Stockton, D. D	279
		Rev. J. M. Jennings, M. D	
1797.	John Wilson	Nathan Bangs, D. D	285
1797.	William Penn Chandler	*Rev. Thomas Ware*	287
		Laban Clark, D. D	
1798.	George Dougharty	Lovick Pierce, D. D	290
1798.	William Keith	Nathan Bangs, D. D	296
1798.	Billy Hibbard	Laban Clark, D. D	298
		F. G. Hibbard, D. D	
1799.	Elijah Robinson Sabin	Hon. Lorenzo Sabine	306
		Laban Clark, D. D	
1799.	James Quinn	Rev. Zechariah Connell	314
		Rev. John F Wright	
1799.	Lewis Myers	Bishop Andrew	321
1800.	Learner Blackman	Laban Clark, D. D	324
1800.	Martin Ruter, D. D	Laban Clark, D. D	327
		Rev David Kilburn	
1800.	Samuel Merwin	Samuel Luckey, D. D	333
1800.	Smith Arnold	Rev. J. B. Wakeley,	337
1800.	Jacob Gruber	*Rev. T. H. W Monroe*	341
		Christian Advocate and Journal	
		Laban Clark, D. D	

	SUBJECTS.	WRITERS.	PAGE.
1801.	Thomas Branch	Samuel Luckey, D. D.	346
1801.	Seth Crowell	Samuel Luckey, D. D.	349
1801.	Thomas Logan Douglass	J. B. McFerrin, D. D.	352
1801.	Elijah Hedding, D. D.	Rev. Tobias Spicer	354
		Rev. Henry G. Ludlow	
		Rev. David Kilburn	
1801.	Asa Shinn	George Brown, D. D.	362
		Andrew A. Lipscomb, D. D.	
1802.	Ebenezer White	George Peck, D. D.	369
1802.	James Smith	Bishop Waugh	372
		Hon. Philemon B. Hopper	
		Thomas B. Sargent, D. D.	
1802.	Christopher Frye	Rev. Alfred Griffith	378
1802.	Jesse Walker	Bishop Morris	380
1802.	Robert Richford Roberts, D. D.	Bishop Morris	387
1802.	William Ryland	William Hamilton, D. D.	392
		Thomas O. Summers, D. D.	
		John N. Campbell, D. D.	
1803.	Thomas Dunn, M. D.	William S. Stockton, Esq.	399
1805.	Samuel Parker	William Winans, D. D.	401
1805.	James Russell	Rev. L. Q. C. De Yampert	408
		William M. Wightman, D. D.	
1805.	James Axley	Peter Cartwright, D. D.	414
		Laban Clark, D. D.	
1805.	William Mcgee Kennedy	Rev. William Martin	417
		William M. Wightman, D. D.	
1805.	Thomas Burch	Samuel Luckey, D. D.	421
		Nathan Bangs, D. D.	
1805.	William Case	Nathan Bangs, D. D.	425
1805.	David Young	J. M. Trimble, D. D.	427
		Bishop Morris	
		Hon. John McLean, LL. D.	
1806.	Samuel Dunwoody	Bishop Morris	435
		Mrs. Anna R. Young	
1807	Richmond Nollcy	Rev. Ebenezer Hearn	439
1807	John Collinsworth	Bishop Andrew	443
1807	Lewis Pease	Rev. J. B. Wakeley	445
1807	Joseph A. Merrill	Rev. David Kilburn	449
1808.	Isaac Bonney	Rev. David Kilburn	452
1808.	William Capers, D. D.	William M. Wightman, D. D.	454
1809.	Coles Carpenter	Samuel Luckey, D. D.	465
1809.	Robert Lewis Kennon	Hon. and Rev. H. W. Hilliard	467
		Mrs. Susan Brewer Thomas	
1809.	Joseph Frye	Rev. Alfred Griffith	471
1809.	John Lindsay	Charles K. True, D. D.	473
1809.	Henry Chase	David Mercdith Reese, M. D	475
1809.	George Gary	John Dempster, D. D.	478
		Nathan Bangs, D. D.	
		Hon. Greene C. Bronson, LL. D.	
1810.	John Emory, D. D.	John McClintock, D. D.	486
1810.	John Davis	Rev. Alfred Griffith	493
1810.	Abner Chase	D. Dana Buck, D. D.	497
		Samuel Luckey. D. D.	
1811.	John Strange	Rev. F C. Holliday	503
		Rev. Aaron Wood	
		Rev. J. C. Fletcher	
		Hon. John McLean, LL. D.	
		Bishop Ames	
1811.	Marcus Lindsay	Bishop Morris	513
1811.	Joseph Lybrand	John Kennaday, D. D.	517
		Joseph Holdich, D. D.	
1812.	William Ross	Laban Clark, D. D.	524
1812.	Robert W. Finley	Bishop Morris	526
1813.	Henry Bidleman Bascom, D. D.	William M. Wightman, D. D.	534
1814.	Russell Bigelow	Edward Thomson, D. D., LL. D.	540
		Rev. James B. Finley	
1814.	John A. Waterman	Bishop Morris	547
		Hon. John McLean, LL. D.	

	SUBJECTS.	WRITERS.	PAGE.
1814.	Joseph Rusling	Bishop Janes	551
1814.	Charles Wesley Carpenter	Samuel Luckey, D. D	553
1814.	John Lane	Benjamin M. Drake, D. D	556
1815.	William Adams	Rev. J. W Gunn	562
1815.	James Covell	Rev. Tobias Spieer	564
1817.	John Mott Smith	Nathan Bangs, D. D	567
1817.	Allen Wiley	Rev. F. C. Holliday	569
1818.	Damon Young	Rev. David Kilburn	574
1818.	Wilbur Fisk, D. D	George Peck, D. D	576
		Nathan Bangs. D. D	
1818.	Greenbury R. Jones	Rev. Zechariah Connell	587
1818.	Noah Levings, D. D	Samuel Luckey, D. D	592
1818.	Hezekiah Gilbert Leigh, D. D	Charles F Deems, D. D	597
1818.	Charles Pitman, D. D	John Kennaday, D. D	601
		Rev. James Ayars	
1818.	James Dannelly	William M. Wightman, D. D	606
1819.	George Locke	Bishop Kavanaugh	608
1819.	John Howard	Rev. James E. Evans	614
1819.	William H. Raper	William P. Strickland, D. D	617
1819.	William Gunn	H. H. Kavanaugh, D. D	622
1820.	Josiah Keyes	George Peck, D. D	624
1820.	John Clark	Rev. Milton Bourne	626
		Rev. B. M. Hall	
1820.	Robert Seney	Nathan Bangs, D. D	637
1821.	John Summerfield	J. M. Mathews, D. D	639
		George W Bethune, D. D	
		Charles F Deems, D. D	
1821.	Thomas Crowder	Charles F Deems, D. D	654
1822.	Melville Beveridge Cox	Samuel Luckey, D. D	656
		Rev. J. B. Pinney	
1822.	John M. Holland	John McFerrin, D. D	662
1822.	Squire Chase	Rev. J. B. Wakeley	664
1822.	Orange Scott	Abel Stevens, D. D., LL. D	667
1823.	Samuel Doughty	Robert Baird, D. D	672
1823.	James McFerrin	Rev. A. P. McFerrin	674
1823.	Charles Sherman	Jesse T. Peck, D. D	679
1823.	John Slade	Rev. Peyton P. Smith	682
1824.	Stephen Olin, D. D., LL. D	Joshua Bates, D. D., LL. D	685
		William M. Wightman, D. D	
		Professor John Johnston	
1825.	Zenas Caldwell	Rev. David Kilburn	699
1825.	William B. Christie	Bishop Morris	703
		Hon. John McLean, LL. D	
1825.	Joseph Smith Tomlinson, D. D	Herman M. Johnson, D. D	706
1826.	George G. Cookman	Francis Hodgson, D. D	711
		Hon. John McLean, LL. D	
		Thomas O. Summers, D. D	
1826.	Chauncy Richardson	Charles F Deems, D. D	721
1827.	Lyttleton Fowler	*F B. Sexton, Esq*	723
1827.	John Wesley Childs	John Bayley, D. D	726
1827.	Bartholomew Creagh	D. W. Clark, D. D	731
		Rev. J. B. Wakeley	
1827.	Vernon Eskridge	N. B. Webster, Esq	734
1828.	Ignatius A. Few, LL.D	Stephen Olin, D. D., LL.D	739
1828	William Ward Ninde	Jesse T. Peck, D. D	744
1828.	Abram Penn	Rev. William E. Pell	747
1828.	Levi R. Reese	Rev. David Wilson	751
1829.	Samuel A. Latta, M. D	Rev. John F. Wright	755
		Charles F. Deems, D. D	
1830.	Anthony Dibrell	William A. Smith, D. D	759
1831.	William Phillips	Rev. John F. Wright	763
1831.	Edward Drumgoole Sims	Thomas O. Summers, D. D	766
		B. M. Smith, D. D	
1831.	Daniel Smith	D. W. Clark, D. D	769
1831.	William McKendree Bangs	John McClintock, D. D	773
		Samuel Luckey, D. D	
1832.	Albert D. Peck	Henry Bannister, D. D	776
1833.	Peter Ruble Borein	Hon. Grant Goodrich	781

	SUBJECTS.	WRITERS.	PAGE.
1833.	Daniel Poe	Bishop Morris	786
1833.	Jason Lee	Bishop Baker	792
1834.	Jonathan Edwards Chaplin	Rev. J. F. Wright William L. Harris, D. D. Hiram M. Schaffer, D. D	797
1834.	Andrew Jackson Crandall	Rev. J. P Newman	803
1834.	Joseph Aplin Waterman	Rev. Daniel Stevenson	807
1835.	George W Lane	A. Means, D. D	810
1837.	Sidney D. Bumpass	Rev. William E. Pell	814
1837.	Clark T. Hinman, D. D	Rev. Charles Wesley Cushing D. P Kidder, D. D Rev. Francis A. Blades	817
1839.	John Todd Brame	Rev. William E. Pell Charles F Deems, D. D	825
1839.	Robert Emory, D. D	Charles F. Deems, D. D	828
1846.	Judson Dwight Collins	D. P. Kidder, D. D Rev. George Loomis	831
1822.	John Newland Maffitt	O. M. Mitchell, LL. D., F. R. A. S.	837

PHILIP EMBURY *

OF THE NEW YORK CONFERENCE.

176- —1775.

The name of PHILIP EMBURY is worthy of an enduring record, from its connection with the early history of Methodism in America.

Not far from the beginning of the eighteenth century, a colony of Germans emigrated from the Palatinate to the West of Ireland, and settled in the county of Limerick. Wesley early visited this part of Ireland, and laboured among these people with great success. One of the places at which he often preached was Balligarane; and here he found Philip Embury, as early as 1752. It is not known through whose instrumentality Embury's conversion took place, though he has left the following record of it:—"On Christmas day, being Monday, the 25th of December, in the year 1752, the Lord shone into my soul by a glimpse of his redeeming love; being an earnest of my redemption in Christ Jesus, to whom be glory for ever and ever. Amen. Phil. Embury."

Mr. Embury remained in Ireland several years after his conversion, and was, during a part of this time at least, a Local Methodist Preacher; but of the history of his labours, at that period, nothing is now known. He migrated to America, (as I understand is now generally agreed,) in the year 1760, and settled, not as a preacher, but as a carpenter and joiner, in the city of New York.

About the same time, there was a considerable emigration from Ireland to this country, of persons who had been Methodists; but, after their arrival here, being separated from the means of grace to which they had been accustomed, they fell into a state of great spiritual apathy, and mingled freely in those worldly amusements which their Christian profession should have interdicted. Though Mr. Embury does not seem to have fallen into any thing grossly and palpably wrong, he showed at least a great abatement of his spirituality, and gave out but a dubious light in the circle in which he moved.

Among the emigrants who came in the year 1766, was Mrs. Barbara Heck,—a lady whose zeal and devotion were proof against all the temptations by which she here found herself surrounded. On a certain occasion, she went into a company of her Methodist friends, and was greatly shocked at finding them playing cards. Without any ceremony she seized the pack of cards, and indignantly threw them into the fire; and followed this very decided act with a most solemn and pungent admonition, addressed to the company. Then going to Mr. Embury, (some have conjectured that he was present and was joining in the amusement, but of this there seems to be no evidence,) she administered a scathing rebuke to him, calling upon him to resume his vocation as a Preacher of the Gospel, as he would clear

* Bangs' History of the Methodist Episcopal Church, I.—Wakeley's Lost Chapters, recovered from the Early History of American Methodism.—MS. from Rev. J. B. Wakeley.

his garments of the blood of souls. He heard with both astonishment and self-reproach; and his reply was, "How can I preach, when I have neither a house nor a congregation?" She answered, with a promptness and emphasis that he never forgot,—"Preach in your own house, and to your own company first." So deeply was he impressed by this unexpected appeal, that he agreed at once to her proposal;—that is, that he would hold a meeting in his own house, while she was to do what she could in the way of collecting an audience. Only six attended the first meeting. They sung and prayed, and Mr. Embury instructed them in respect to the way of salvation. Being awakened to the importance of leading a more spiritual life, they organized themselves as a class, and resolved to attend regularly at the house of Mr. Embury for further instruction. Thus their numbers gradually increased till the place became too strait for them, and they were obliged to secure a more commodious room in the neighbourhood, the expense of which was defrayed by voluntary collections. After a while, they required still ampler accommodations, and they rented a "Rigging Loft" in what is now William Street. Here they continued to worship, under the ministry of Mr. Embury and the celebrated Captain Webb, until the autumn of 1768, when the first Methodist Church, in John Street, was so nearly completed as to be ready for occupancy. It was dedicated on the 30th of October,—Mr. Embury preaching an appropriate sermon from Hosea x, 12.

Mr. Embury was, in several ways, identified with the new church. He worked upon the building as a carpenter; but for these services he was paid. He was also a Trustee of the society, and their first Treasurer; but from the duties of this latter office he was after a while relieved. Though he received no stipulated compensation for his preaching, there is a record of his having been presented with "stockings," and with "ten pounds to buy clothes with," and with "two pounds, five shillings, to buy a Concordance,"—which shows that those to whom he ministered were willing at least to testify their gratitude for his services.

Mr. Embury, though an exceedingly modest man, and by no means possessed of extraordinary gifts, accomplished a very important work for the Methodist Church in New York, and was instrumental in the hopeful conversion of many souls. But, after the arrival in this country of Mr. Wesley's regular missionaries, Boardman and Pilmore, he felt that his work in the city was done, and he was disposed to seek a field of labour in some rural district. He, accordingly, removed to the town of Camden, N. Y., where he worked at his trade during the week, and preached on the Sabbath. He formed a society, chiefly of emigrants from his own country, at Ashgrove, distant from Camden about seven miles; and this was the first society formed within the bounds of what is now the Troy Conference. He also, for some time, held the office of a civil magistrate.

Mr. Embury died suddenly in the summer of 1775, at the age of forty-five years. His death, which was occasioned by his being overheated in mowing, in excessively warm weather, was worthy to crown the life of a good and faithful servant. His remains were buried in a lonely place, on a neighbouring farm in Camden; and, after having remained there fifty-seven years, they were disinterred, in June, 1832, and removed for final

burial to Ashgrove, on which occasion a Funeral Oration was delivered by the Rev. John Newland Maffitt. A suitable monument has been erected over his grave, bearing the following inscription:

"PHILIP EMBURY,
The earliest American Minister of the Methodist Episcopal Church,
here found his last earthly resting place.
PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.
Born in Ireland, an emigrant to New York, Embury was the
first to gather a class in that city, and to set in motion a
train of measures, which resulted in the founding of John
Street Church, the cradle of American Methodism, and
the introduction of a system which has beautified
the earth with salvation, and increased the joys
of Heaven."

ROBERT STRAWBRIDGE.*

OF THE BALTIMORE CONFERENCE.

176– —1781.

ROBERT STRAWBRIDGE was born at Drummer's Nave, near Carrick-on-Shannon, in the county of Leitrim, Ireland. He migrated to this country in the hope, it would seem, of improving his worldly circumstances, some time between 1760 and 1765, and settled on Sam's Creek, Frederick County, Md. This was then a frontier county, and embraced the whole country, West and South, now included in Montgomery, Washington, and Alleghany Counties. The settlers were generally a very plain and hardy set of people, some of whom were from the neighbourhood of Baltimore, and others from Pennsylvania; and among these Mr. Strawbridge took up his residence, and soon opened his house for preaching. His efforts in this way were received with great favour, and he found himself at once in a very promising field of ministerial usefulness. It was not long before a society was formed, consisting of twelve or fifteen persons, and soon after a place of worship was erected, called the Log Meeting-house, about a mile from Mr. Strawbridge's residence.

As Mr. Strawbridge was in straitened worldly circumstances, it became difficult for him at length to meet the calls which were made upon him to preach in distant places; and, that he might do this, his friendly neighbours agreed to cultivate his farm, and to see that his wife and children were provided for during his absence. By this means he was enabled to labour extensively not only within the County of Frederick, but throughout Baltimore County also,—forming new societies, establishing permanent places for preaching, and gathering many into the communion of the Church. Among those who were converted through his instrumentality were not a small number of persons of intelligence and influence in the places in which they respectively resided, who were afterwards efficient auxiliaries in sustaining the interests of Methodism in that part of the country.

* Hamilton's Discourse before the Methodist Historical Society of Baltimore.—Wakeley's Lost Chapters.—Bangs' Hist., I.

Mr. Strawbridge continued to reside at Sam's Creek about sixteen years, and then removed to the upper part of Long Green, Baltimore County, to a farm, the use of which was given him, during his life, by Captain Charles Ridgely, who entertained for him a very high regard, and often listened to his preaching. It was during his residence here that, in one of his visiting rounds to his spiritual children, he was taken ill at the house of Mr. Joseph Wheeler, and died in great peace, in the summer or fall of 1781. His Funeral Sermon was preached under a large walnut tree, and to a vast concourse of people, by the Rev. Richard Owings,* (one of his earliest converts,) from Revelation xiv, 13.

It is the testimony of one who remembers Mr. Strawbridge, that "he was of medium size, dark complexion, black hair, had a very sweet voice, and was an excellent singer."

Freeborn Garretson, one of the most distinguished Methodist ministers of his day, writes thus concerning him:

"He came to the house of a gentleman near where I lived, to stay all night. I had never heard him preach; but, as I had a great desire to be in company with a person who had caused so much talk in the country, I went over and sat and heard him converse until nearly midnight; and when I retired, it was with these thoughts—I have never spent a few hours so agreeably in my life. He spent most of the time in explaining Scripture, and in giving interesting anecdotes; and perhaps one of them will do to relate here:—A congregation came together, in a certain place, and a gentleman who was hearing thought that the preacher had directed his whole sermon to him. and he retired home, after the sermon, in disgust. However, he concluded to hear him once more, and hide himself behind the people, so that the preacher should not see him—it was the old story—his character was delineated. He retired dejected; but concluded that possibly the preacher saw him, and said,—'I will try him once more.' He did so, and hid himself behind the door. The preacher took for his text—'And a man shall be as a hiding place,' &c. In the midst of the sermon, the preacher cried out,—'Sinner, come from your scouting hole!' The poor fellow came forward, looked the preacher in the face and said,—'You are a wizard, and the devil is in you; I will hear you no more.'"

When Mr. Strawbridge came to this country, he brought with him a wife, nephew, and neice. He had six children,—four sons and two daughters. Three of the children died early, and were buried under the pulpit of the Log Meeting-house. Mrs. Strawbridge died in Baltimore.

* RICHARD OWINGS was one of the first local preachers in America. Though he had the charge of a large family, he laboured much, travelling for weeks and months in the back settlements, in the infancy of the work. He was a man of sound judgment, good utterance, great honesty of purpose and simplicity of manners. He gave himself up to the work for the last two years of his life. He died at Leesburg, Va., in September, 1786.

THOMAS WEBB.*

OF THE NEW YORK CONFERENCE.

1766—1782.†

THOMAS WEBB was born in England about the year 1724. He was educated in his native country, and rose to the office of Captain in the British army. In the memorable campaign of 1758, in which General Wolfe conquered Quebec, and lost his life, on the Plains of Abraham, Captain Webb lost his right eye, and was wounded in his right arm. In consideration of the scars that he bore, in connection with his acknowledged patriotism, he was permitted to retire from active service on the full pay of a Captain. At that time, he knew nothing in his own experience of the power of religion. But, in 1764, under the preaching of John Wesley, he was awakened to a sense of his condition as a sinner; and some time the next year he gained the evidence of a reconciliation to God. Shortly after this, he identified himself with the Methodists, and began to exhort sinners to flee from the wrath to come. He made his first appearance as a preacher in the city of Bath, England. The preacher who had been expected to officiate at a certain time, did not come; and, that the people who had assembled might not be wholly disappointed, he consented to address them. And he spoke with so much fluency and power, and such good effect withal, that he was encouraged to do the same again; and thus the habit of public speaking was very soon formed.

Not long after this, Captain Webb came to America, having been appointed Barrack-master at Albany. On his arrival, he immediately established family prayer, which some of his neighbours often attended; and, sometimes, in connection with this exercise, he offered a few words of exhortation. Hearing of Mr. Embury, and the few Methodists in New York, who had then begun to hold meetings, and feeling an intense desire to become more actively engaged in the service of his Master, he resolved on paying them a visit. Accordingly, they were not a little surprised by the appearance of a military officer in their meeting, in full uniform, with a sword hanging at his side. What his object could be was a problem, which, at first, they could not solve; but, when they saw him kneel down, and reverently join in their devotions, they dismissed all anxiety as to the motive which had brought him thither, not doubting that, though clad in the habiliments of war, he was a loyal subject of the Prince of Peace. At the close of the service, he introduced himself to the assembled company as Captain Thomas Webb, of Albany; also as a soldier of the Cross, and a spiritual son of John Wesley. They at once cordially welcomed him as a brother, and, by their invitation, he preached to them, and with great acceptance.

There was much about this veteran soldier to awaken interest, as he appeared in the character of a preacher. There was his scarlet coat, with its splendid facings, and his sword lying before him, to keep his audience

* Wakeley's Lost Chapters.—Bangs' Hist., I.

† This was *probably* the year of his final return to England, though it is somewhat doubtful.

apprized of his vocation as a military man ; and there was the wielding of the sword of the Spirit with such skill and force that they could not doubt that he was acting under the mighty power of God. There was an earnestness, a boldness, an abruptness, in his manner, that rendered his utterances well-nigh irresistible.

Captain Webb became intimately associated with Mr. Embury in sustaining the interests of the newly established society in New York. For the erection of the first church edifice in John Street, he subscribed the very liberal sum of thirty pounds, besides lending the society, in 1768, three hundred pounds. He also obtained a contribution of thirty-two pounds from friends in Philadelphia. He was one of the original Trustees of the church, who contracted for the building in their own names, and upon their individual securities. He was also abundant in his labours among them as a minister ; and, by his unique appearance, as well as burning zeal and great natural eloquence, he attracted many who were hopefully converted by his ministrations, and were ultimately received as members of the church.

As early as 1768, he visited Long Island, and there also made a very powerful impression. Traditions still exist there of the remarkable interest which his presence awakened, and the great effects which his preaching produced.

In 1770, we hear of Captain Webb preaching in the Market Place and in the Court House in Burlington, N J. Here he was instrumental in the awakening and conversion of Mr. Joseph Toy,* who afterwards became a very useful travelling preacher.

Captain Webb must have returned to his native country in 1771 or 1772 ; for it appears from a letter of John Wesley that he was in Dublin, in the latter year, and Wesley, referring to him at that time, says,—"He is a man of fire, and the power of God constantly accompanies his word." In 1773, Wesley, in speaking of his preaching at the Foundry in London, says,—"The Captain is all life and fire ; therefore, although he is not deep or regular, yet many who would not hear a better preacher, flock together to hear him, and many are convinced under his preaching, some justified, a few built up in love." Ten years after this, he says,—"Captain Webb has lately kindled a flame here," (in the neighbourhood of Bath,) "and it has not yet gone out. Several persons are still rejoicing in God. I found his preaching in the street in Winchester had been greatly blessed. Many were more or less convinced of sin, and several had found peace with God. I never saw the house before so crowded with serious and attentive hearers."

During his stay in England at this time, he made an earnest appeal in behalf of American Methodists, which was not without considerable effect. He reached Philadelphia, on his return, on the 3d of June, 1773, being

* JOSEPH TOY was born in New Jersey, April 24, 1748. After labouring for some time subsequent to his conversion as a local preacher, he, in 1801, entered the travelling ministry, and continued in it until 1819, when he was declared to be superannuated. He afterwards resided in Baltimore, preaching occasionally, as his strength would permit, until near the close of life. He died in great peace, January 28, 1826, in the seventy-ninth year of his age. He had a vigorous and well cultivated mind, was remarkably punctual to all his engagements, and was heard to say, at the age of seventy, that he had not disappointed a congregation in twenty years.

accompanied by Thomas Rankin and George Shadford, the former of whom was immediately stationed in New York, the latter in Philadelphia. He seems to have been at the expense of bringing them across the ocean.

In 1774, we find Captain Webb preaching in Philadelphia; for John Adams, then a member of Congress, writes thus concerning him in his diary, under date of October 23d of that year:—"In the evening I went to the Methodist meeting, and heard Mr. Webb, the old soldier, who first came to America in the character of Quartermaster, under General Braddock. He is one of the most fluent, eloquent men I ever heard. He reaches the imagination, and touches the passions very well, and expresses himself with great propriety."

After remaining several years in this country, and preaching in various places with great fervour and boldness, he went back to England: the precise year of his return is not ascertained, though he is known to have been there in 1783. His residence, from the time of his return, was in Bristol, though his evangelical labours took a wide range, and were signally blessed to the conversion of sinners. He died suddenly, though not unexpectedly to himself. For some time he had been impressed with the idea that his course was nearly finished; and, a few days before his death, he conversed freely on the subject, and gave directions concerning his Funeral. At the same time, he said,—"I should prefer a triumphant death, but I may be taken away suddenly. However, I know I am happy in the Lord, and shall be with Him, and that is sufficient." On the evening of December 10, 1796, he went to bed about ten o'clock, in his usual health. His breathing soon became difficult, and he arose and sat at the foot of the bed; and, while his wife was standing at his side, he fell back on the bed, and, before any person could be called, the vital principle was gone. He died at the age of seventy-two years. He was buried at Portland Street Chapel, Bristol, where there was placed a monument bearing this simple inscription,—"To the memory of Thomas Webb."

Captain Webb was twice married. He had two sons,—*Gilbert* and *Charles*,—one by each marriage. They came to this country, after his decease, and settled in Canterbury, Orange County, N. Y Charles became a Quaker and a preacher, but always professed a strong attachment to the Methodists. Gilbert was not a professor of religion. Some of their descendants still remain.

RICHARD BOARDMAN.*

OF THE NEW YORK CONFERENCE.

1769—1774.

RICHARD BOARDMAN was born in England in the year 1738. The first event in his history that I am able to learn is that, in the year 1763, he was received as an itinerant preacher in Mr. Wesley's connection. During the six following years he laboured faithfully, fulfilling his various appointments, in different parts of England. At the Conference at Leeds, in the summer of 1769, Mr. Wesley mentioned the case of the little band of brethren in New York, who were labouring with great zeal in the cause of Methodis'm, and who were in great want of money, but much more of preachers. Mr. Boardman and Mr. Joseph Pilmore readily offered themselves for the service, and the Conference agreed to send by them fifty pounds, as a token of good will towards the American enterprise. They lost no time in making the requisite preparation for their mission, and, on the 1st of September,—within about a month from the time of their appointment, they had actually embarked for America. After a tedious passage of nine weeks, they landed at Gloucester Point, in New Jersey, about six miles below Philadelphia, on the 24th of October.

Mr. Boardman commenced his labours with a small society which he found in Philadelphia, though, after remaining there a short time, he passed on to New York. On his way thither, he fell in with a soldier belonging to the barracks in a neighbourhood through which he passed, who volunteered to procure for him a Presbyterian house of worship to preach in; and he preached to a large and attentive congregation. On his arrival in New York, he was received with great kindness, and found what would be considered, even now, an immense congregation waiting on his ministry. In writing to Mr. Wesley, shortly after, he says,—"There appears such a willingness in the Americans to hear the word as I never saw before." He was much affected by the large number of coloured people that thronged after him, and mentions particularly the case of one negro woman, who had told him that she could neither eat nor sleep, because her master would not allow her to come and hear the word.

Mr. Boardman seems to have spent the greater part of the time that he sojourned in this country, in New York, though he was sometimes in Philadelphia, and also made occasional excursions into the country. From an account of his expenses, still in existence, it appears that he was preaching in New York, at different times, in the years 1769, 1770, 1771, 1772, and 1773.

The following letter from Mr. Boardman to Mr. Wesley, dated New York, April 2, 1771, may give some idea of the spirit and general character of the writer:—

"Rev. Sir: It pleases God to carry on his work among us. Within this month we have had a great awakening here. Many begin to believe the report; and to some

*Wesley's Missionaries to America.—Wakeley's Lost Chapters.—Arminian Magazine, 1783.

the arm of the Lord is revealed. This last month we have had nearly thirty added to the society: five of whom have received a clear sense of the pardoning love of God. We have in this city some of the best preachers, (both in the English and Dutch churches,) that are in America; yet God works by whom He will work.

"I have lately been much comforted by the death of some poor negroes, who have gone off the stage of time, rejoicing in the God of their salvation. I asked one, on the point of death, 'Are you afraid to die?' 'Oh no,' said she, I have my beloved Saviour in my heart; I should be glad to die; I want to be gone that I may be with Him forever. I know that He loves me, and I feel that I love Him with all my heart.' She continued to declare the great things that God had done for her soul, to the astonishment of many, till the Lord took her to Himself. Several more seem just ready to be gone; longing for the happy time when mortality shall be swallowed up of life.

"I bless God, I find, in general, my soul happy, though much tried and tempted; and though I am often made to groan, oppressed with unbelief, yet I find an increasing degree of love to God, his people, and his ways. But I want more purity of intention, to aim at his glory in all that I think, speak, or do. Lord, I believe; help thou mine unbelief.

"We do not, Dear Sir, forget to pray for you, that God would lengthen out your days. Nor can we help praying that you may see America before you die. Perhaps I have promised myself too much when I have thought of this. Lord, not my will, but thine, be done.

"I am, Dear and Rev. Sir,
Your affectionate son in the Gospel,
R. BOARDMAN."

In the fall of 1771, in consequence of the arrival in Philadelphia of Mr. Francis Asbury and Mr. Richard Wright,* as additional missionaries sent out by Mr. Wesley, it became necessary that some new arrangement should be made in regard to the missionaries already here: and hence it was determined that Mr. Boardman should visit the North and East, and Mr. Pilmore the South, with a view to plant Methodism in as many of the different Colonies as possible. Accordingly, in the spring of the year 1772, Mr. Boardman commenced his tour Eastward, and preached at various places in New England until he reached Boston. Here he remained labouring for some little time, and finally succeeded in forming a small society; but, almost immediately after this, he returned to New York. It thus appears that he was instrumental of introducing Methodism in New England one year before the first Conference was held in America, and eleven years before Jesse Lee, who has been styled "the Apostle of Methodism in New England," entered the travelling connection.

As the name of Mr. Boardman does not appear on the Minutes of Conference in 1773, it has been supposed that he laboured this year at his own discretion. As the political horizon was now becoming clouded, and every thing betokened an approaching war, which he could not consider as absolving him from his allegiance to the British Sovereign, he began now to meditate the purpose of returning to his native land, and, early in the year 1774, we find him again among his friends in England. He now resumed his itinerant labours as a Wesleyan preacher, and continued thus engaged, partly in England, and partly in Ireland, for about nine years, when death suddenly terminated his career.

*RICHARD WRIGHT was received by Mr. Wesley, as an itinerant preacher, in the year 1770, and travelled one year in England. While performing his mission in this country, he spent the greater part of his time in Maryland and Virginia; though there is some intimation of his being stationed in the city of New York in the spring of 1772. At the Conference of 1773, he was appointed to Norfolk, Va., and, in the early part of the year 1774, returned to England, probably by advice of his brethren. He subsequently continued for a few years in the Wesleyan itineraney, and then desisted from travelling; after which we hear nothing further concerning him.

Mr. Boardman reached Cork on the 18th of September, 1783. On Sunday, the 29th of the same month, as he was walking to a friend's house to dine, he was suddenly struck blind, so that he was unable to find the way till one of his friends met him and took him by the hand. He seemed, however, soon to recover, and sat down to dinner, but, in a short time, he was deprived of both his speech and his vision. This affection, however, quickly passed off, and a physician, who was called in, pronounced it as nothing more than a disorder of the nerves, and as betokening no serious danger. On Monday, he seemed in his usual health, and preached on that and the following evenings. On Friday morning, he was present at a meeting for devotional exercises, and prayed with remarkable freedom and fervour. He had engaged to dine out that day; and, as he was on his way, his wife observed that he faltered in his speech, and begged him to return; but he insisted upon going forward. The moment that he came into the house to which he had been invited, he became insensible. He was taken home in a carriage, and two physicians were immediately at his bedside, both of whom pronounced his malady of the nature of apoplexy. He lingered till nine in the evening, and expired in the arms of two of his brethren, and in the presence of many who were deeply affected by his sudden departure.

The Sunday morning before his death, he preached from the words,—"Though He slay me, yet will I trust in Him." In his last prayer at the meeting on Friday, he prayed fervently for the people, and begged that, if that were to be their last meeting in this world, they might have a happy meeting in the realms of light. When he was leaving Limerick to go to Cork, he remarked to his wife that he was going there to die; but he manifested not the least anxiety in the prospect. His Funeral Sermon was preached, to a very large assembly, by the Rev. Mr. Gewdall, on the words,—"Blessed are the dead who die in the Lord." His remains lie buried in Cork, and the spot is marked by a monument bearing the following inscription:

"RICHARD BOARDMAN
Departed this life October 4, 1782,
Aetatis 44.

"Beneath this stone the dust of Boardman lies,
"His precious soul has soared above the skies;
"With eloquence divine he preached the word
"To multitudes, and turned them to the Lord.
"His bright examples strengthened what he taught,
"And devils trembled when for Christ he fought;
"With truly Christian zeal he nations fired,
"And all who knew him mourned when he expired."

Mr. Boardman had a high reputation as a preacher, both in Europe and America. When he came to this country, great multitudes flocked to hear him, and many were supposed to have been permanently and savingly benefitted by his ministrations. In his native country also, both before and after his visit to America, he was eminently useful. After his American mission was determined upon, and before it was yet undertaken, a young woman went to hear him preach, and he took for his text the prayer of Jabez,—"Oh that thou wouldst enlarge my coast, &c." The sermon was a very impressive one, and was the means of bringing the young woman

to attend to the things of her everlasting peace. Ten years after, she became a mother, and, in grateful remembrance of that discourse, she called her first-born *Jabez*. That child became the late Rev. Dr. Bunting, one of the brightest lights of the Methodist Church.

Mr. Wesley said of Mr. Boardman,—"He was a pious, good-natured, sensible man, greatly beloved of all that knew him."

ROBERT WILLIAMS.*

OF THE VIRGINIA CONFERENCE.

1769—1775.

Of the history of ROBERT WILLIAMS, previous to his coming to this country, I have been able to learn nothing beyond the fact that he had been for some time a local preacher in Mr. Wesley's connection. He came hither in 1769; and the circumstances under which he came were so peculiar as to be well worthy of record.

Mr. Williams had received permission from Mr. Wesley to preach in America, under the direction of the regular missionaries. But, though he was resolved on coming hither, he was so poor that he had not the means of paying his passage. About this time, he had a conversation with a friend of his in Ireland, a Mr. Ashton, who was meditating the purpose of seeking a home in this country; and Mr. Williams expressed a wish to accompany him. Not long after, he learned that Mr. Ashton was just embarking for America; and he immediately made his way to the town near which the ship lay, sold his horse to pay his debts, and, taking his saddle-bags on his arm, and a loaf of bread and bottle of milk in his hands, hastened off to the ship without any money to pay his passage. For this, however, he trusted to his friend, Mr. Ashton, and he was not disappointed. This Mr. Ashton settled in a place called Ashgrove, within the bounds of the New York Conference, the place having taken its name from the excellent man who thus became associated with it. A Methodist society was early formed here, of which Mr. Ashton was the main support; and a church edifice for their accommodation was erected in 1788. This worthy man testified his regard for Methodist ministers by always giving them a hearty welcome when they called upon him, and by leaving an annuity of ten dollars to the oldest unmarried preacher of the New York Conference.

Mr. Williams arrived in New York in October, 1769, and, shortly after, commenced preaching in the Methodist chapel on Golden Hill. Having continued here for some time, he went to Philadelphia, where he visited Mr. Pilmore,† who, after becoming satisfied of his qualifications, gave him a general license to preach. He then proceeded to Maryland, where he found the Rev. Robert Strawbridge, and, in conjunction with him and the

* Wakeley's Heroes of Methodism.—Wakeley's Lost Chapters.—Bangs' Hist. I.

†Rev. JOSEPH PILMORE, who afterwards became a minister of the Episcopal Church.

Rev. John King,* who had then lately arrived from London, began to labour with great zeal in Baltimore County, and other parts of the Colony. In 1772, he made his first visit to Virginia, as the pioneer of Methodism. The manner of his introduction at Norfolk was remarkable. Without giving any previous notice of a religious service, he stood on the steps of the Court-house and began to sing, and thereby collected a number of people around him. After singing, he prayed, and then commenced his sermon; and some of his hearers, mistaking him for a madman, became very disorderly, and were talking, laughing, and walking about in various directions. They went off, declaring that they had never heard such a man before; for, said they, "sometimes he would preach, then he would pray, then he would swear, (alluding to his frequent use of the words *devil* and *hell*), and at times he would cry." On the whole, he left such an impression that none of them were disposed to invite him to their houses. But, on hearing him the next day, at the same place, their opinion of him was so far modified that some of them were willing to offer him their hospitality. Not long after this, a society was formed in Norfolk, that continues to this day.

In July, 1773, at the first Conference ever held in America, Mr. Williams was received into the travelling connection, and appointed to Virginia. Sometime this year, he paid a visit to the Rev. Devereux Jarratt, an Episcopal clergyman of Virginia, who sympathized, in many respects, with the Methodists: he spent a week in his family, and preached several times in his parish. He formed the first regular circuit in Virginia, and among those of whose conversion he is said to have been instrumental was the celebrated Jesse Lee. Mr. Lee's parents opened their doors for Mr. Williams to preach; both were savingly benefitted by his ministrations; and two of their sons became ministers of the Gospel.

In 1774, Mr. Williams was married and ceased to travel. He continued to reside in Virginia after this, his dwelling being on the public road between Norfolk and Suffolk, where his brethren always met a cordial and hospitable welcome. But it was only for a short time that he lived there, as death closed his earthly career on the 26th of September, 1775. His Funeral Sermon was preached by the Rev. Francis Asbury; but there is no monument to mark the place of his grave.

Though Mr. Williams was in this country but a few years, there were several circumstances attending his sojourn here, that justly entitle him to commemoration. Not only was he instrumental in introducing Methodism into Virginia, but he was the first Methodist preacher in this country who

*John King came from London near the close of the year 1769, but without any authority to preach. Shortly after his arrival, he applied for permission from Mr. Pilmore, of Philadelphia, to labour as a travelling preacher; but his request was at first refused. But so earnest was he to engage in the work, that he ventured, on his own authority, to preach in the Potter's Field; and Mr. Pilmore, having received a favourable report of his performance from some who heard him, was induced to examine him more particularly, and allowed him to make a trial of his abilities before the congregation. The result was that he was licensed to preach, and sent to labour at Wilmington, De. He, afterwards, as has been already stated, laboured in connection with Mr. Williams and Mr. Strawbridge, in Maryland. He was subsequently appointed a regular travelling preacher, and laboured in this capacity till sometime in the year 1777, when he located. During this time we find him stationed in New Jersey, Virginia, and North Carolina. He was a man of great purity of character, and is said to have been very useful, both as a travelling and local preacher. He died sometime after the beginning of the present century, near Raleigh, N. C.

put the press in requisition in aid of the work in which he was engaged. Before the first Conference in 1773, he had reprinted many of Wesley's books, and had spread them far and wide, wherever he had opportunity. At that Conference the following rule was adopted:—"None of the preachers in America are to reprint any of Mr. Wesley's books, without his authority, (when it can be gotten,) and the consent of their brethren." It was also decided that "Robert Williams shall be allowed to sell the books he has already printed, but to print no more unless under the above restrictions." The reason of the prohibition was that the profits might be appropriated for the extension of Methodism, and for the support of aged and worn-out preachers, as well as the widows and children of those who had died in the work. Mr. Williams was the first Methodist preacher in America who married; the first who located; and the first who died.

Mr. Williams seems to have been an earnest and successful preacher, a man of very active habits, and intensely devoted to the interests of the Methodist Church. During the few years that he was here, he doubtless had much to do in giving direction to some of the earliest and most important movements of the denomination. Mr. Asbury, in his Funeral Sermon, said,—"He has been a very useful man, and the Lord gave him many seals to his ministry. Perhaps no man in America has been an instrument of awakening so many souls as God has awakened by him." Mr. Jarratt speaks of Mr. Williams as a "plain, simple-hearted, pious man," and observes that "this was his general character." He adds, "I liked his preaching, in the main, very well, and especially the animated and affectionate manner in which his discourses were delivered. . I felt much attachment to Mr. Williams."

FRANCIS ASBURY *

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1771—1816.

FRANCIS ASBURY, a son of Joseph and Elizabeth Asbury, was born in the parish of Handsworth, near Birmingham, England, August 20, 1745. His parents were in humble circumstances, and maintained an exemplary Christian character. They were Methodists, and their house was much resorted to by the preachers, and was often a place of meeting for the members of the Society. They had but two children, the younger of whom, a daughter, died in infancy; and this bereavement was the occasion of first leading the mother to seek the consolations of religion.

Young Asbury had a religious education, and was the subject of serious impressions, while he was yet a child; and, on this account, in connection with the fact that he wore a white dress that bore some resemblance to a clergyman's surplice, he was called "*the Parson.*" He was hopefully con-

* Asbury's Journal.—Bangs' Hist., I. and II.—Gorrie's Lives of Methodist Ministers.—Summers' Biographical Sketches of Itinerant Ministers in the South.

verted at the age of thirteen, chiefly through the instrumentality of the Rev. Alexander Mather, a distinguished Methodist clergyman. He subsequently availed himself of the ministrations of several other eminent men, and among them the Rev. Henry Venn, well known as the author of the treatise entitled "The Complete Duty of Man," and one of the most prominent ministers of the Calvinistic party in the Church of England.

About the time of his conversion, young Asbury was apprenticed to a mechanic, but his heart was not in the business, and he made but little progress in acquiring a knowledge of it. He was accustomed, even at that early period, to hold meetings for reading and prayer among his companions; and, after having thus, for some time, exercised his gifts in a private way, at the age of about sixteen, he greatly surprised many of his friends by becoming a local preacher. Through the indulgence of his master, (for he still continued at his trade,) he went far and near, preaching in various places, and in several different counties.

At the Conference held in London, August 18, 1767, when he was just twenty-two years of age, he joined the itinerant connection under Mr. Wesley, and was appointed an assistant on the Bedfordshire circuit. In 1768, he had charge of the Colchester circuit. In 1769, he is supposed to have been in Northamptonshire, and in 1770, in Hampshire; but of this the evidence is not very decisive. At the Conference held in Bristol, in 1771, he was appointed, with another young man by the name of Richard Wright, as a missionary to America. They sailed from a port near Bristol, on the 2d of September, and arrived at Philadelphia on the 27th of the following month. Here they met a most cordial welcome from Christian friends, and especially from two Methodist missionaries, Pilmore and Boardman, who had been in the country about two years.

After remaining a few days in Philadelphia, Mr. Asbury proceeded to New York, stopping on the way to preach in various places in New Jersey and on Staten Island. In opposition to the policy which had prevailed in Great Britain, and which until then had been adopted by the Methodists here, he urged the importance of their ministers penetrating into the country, instead of remaining in the cities, and, in accordance with his own principle, he was accustomed, while in New York, often to visit the adjacent country in Westchester County, and on Long Island and Staten Island, preaching almost every day, even when debilitated by disease; and the same practice he continued afterwards, when stationed in Philadelphia, Baltimore, and Norfolk.

About the first of April, 1772, Mr. Asbury left New York, where he had spent the winter, and went to Philadelphia. Here, after consultation with his missionary associates, it was determined that he should remain for three months. On the 10th of October following, he received a letter from Mr. Wesley, appointing him General Assistant,—that is, Superintendent of the whole work in America; and enjoining a more vigorous discipline than had been previously maintained. In June, 1773, however, Mr. Thomas Rankin, a Scotchman by birth, arrived in the country, and, being older, as a travelling preacher, than any of his colleagues, was appointed to the Superintendency of the whole work, and clothed with higher powers than had been committed to any of his predecessors.

On the 14th of July, of this year, the first Conference was held in Philadelphia; and Mr. Asbury was appointed in charge of Baltimore, with three other preachers. But the political prospects of the nation, which had been for some time dark, were now growing darker, and every thing betokened the approach of war and revolution. From one cause and another, all who had been associated with him as missionaries, either changed their ecclesiastical connection or went back to England—he alone remained, not only true to his principles as a Methodist, but true to the interests of the scattered members of his communion, and sympathizing with the cause of the struggling Colonies.

But his determination to remain in the country cost him many trials and sacrifices. Mr. Rankin having left, the superintendency of the societies again devolved on him; and, as he was, in common with all the other Methodist preachers, a non-juror, he became an object of suspicion, and was not a little embarrassed in the discharge of his official duties. Though he exercised great prudence, he was, on the 20th June, 1776, arrested, near Baltimore, and fined five pounds; and, in March, 1778, he retired to the house of his friend, Thomas White, a Judge of one of the Courts of Delaware, where he remained in comparative seclusion ten months. Indeed, two years elapsed before the authorities became so far convinced that the mission of the Methodist preachers was in no way connected with politics, that they were permitted to exercise their functions unmolested.

Mr. Asbury, at length feeling himself at liberty, travelled through Maryland, Virginia, and North Carolina, attending the Conferences, of which there were now two, visiting the societies, and directing and encouraging the preachers in their arduous work. Not long after this, while the country was yet passing through one of the most gloomy periods of its history, he formed a project for the establishment of a literary institution for the education of youth, which finally came out a College. The site selected for this institution was in Abingdon, Md.; but the building was not commenced till 1785, and was not completed till the close of 1787. The seminary was called Cokesbury, from the two Bishops, Coke and Asbury; but, after it had been in operation eight years, it took fire, from some unknown cause, and was burnt to the ground. Other suitable buildings were immediately purchased in Baltimore, with a view to carry forward the institution, but, in just a year to a day from the burning of the former, these buildings also took fire and were consumed, together with the church and parsonage with which the school was connected. These severe losses quite disheartened Asbury, and led him mournfully to exclaim,—"I feel convinced that our call is not to build Colleges."

Until after the Revolution, the Methodists were without any regular or complete Church organization; regarding themselves as members of the Church of England, and their preachers as mere laymen. As there had been not only a political but an ecclesiastical disruption between the two countries, it became necessary for them now to organize themselves as a distinct ecclesiastical body; and they naturally applied to Mr. Wesley, their acknowledged leader, who was in the full exercise of all the Episcopal powers at home, for counsel and aid. Accordingly, on the 2d of September, 1784, Mr. Wesley ordained Thomas Coke, late of Jesus Col-

lege, Oxford, a Presbyter of the Church of England, who had been in connection with him several years, Superintendent of the societies in America; and Richard Whatcoat and Thomas Vasey,* as Presbyters; with instructions to ordain Mr. Asbury to the Episcopate. They arrived in New York on the 3d of November, and on the 15th of the same month, met Mr. Asbury, for the first time, at a Quarterly Meeting at Barrett's chapel, in Delaware, where the Doctor communicated the object of his mission. It was immediately resolved to call a special General Conference to meet in Baltimore at Christmas.

The Conference met accordingly, and proceeded to their work; but Mr. Asbury, notwithstanding he had received his appointment from Wesley, utterly declined to accept the Superintendency, until his appointment should be ratified by the suffrages of his brethren. He was then elected by a unanimous vote; immediately after which they proceeded to the solemnities of Ordination.

In 1785, Bishop Asbury visited South Carolina, and, by his personal labours, in connection with those of two other preachers who accompanied him, introduced Methodism there. In 1788, he went to Kentucky to superintend the progress of the work which had been commenced two years before, and to ascertain the general condition and wants of the country. In 1791, he visited New England for the first time, and held a Conference at Lynn, Mass.; and this became the centre of operations in New England for many years. He was greatly pleased with that part of the country, and was accustomed to visit it annually in his Episcopal tours, till the close of life, with the exception of 1797, when he was prevented by ill health, and appointed Jesse Lee to take his place in the Conferences.

In 1800, the Rev. Richard Whatcoat was elected colleague of Bishop Asbury, with equal powers. After the death of Whatcoat, which occurred in 1806, the Rev. William M'Kendree, a distinguished preacher of the Western Conference, was chosen to fill his place. With both these colleagues Bishop Asbury lived in the most intimate and endearing relations.

In 1811, Bishop Asbury visited Upper Canada, which, at that period, was embraced within the jurisdiction of the American General Conference, and was consequently under the supervision of the Bishops of the Methodist Episcopal Church. Passing through the Indian village of St. Regis, he crossed the St. Lawrence to Cornwall, and, for the first time in forty years, stood upon British soil. Thence he passed along the Northern shore of the St. Lawrence, preaching often on the way; and, after visiting Kingston, and other important places in Canada, he re-crossed in an open boat to Sackett's Harbor, and proceeded immediately to Paris, Oneida County, N. Y., to attend the Genesee Annual Conference. Thence he set out on a tour through the Southern and South-western States, as far as Tennessee, and travelled some sixteen hundred miles, over rough roads, in about two months.

In 1812, he attended the sessions of the First Delegated General Conference in the city of New York. Shortly after this, war was declared between the United States and Great Britain; and though the Bishop was deeply

* In 1785, THOMAS VASEY was Presiding Elder of the district including Philadelphia, and, in 1786, of the district including Trenton; and the same year, according to Dr. Bangs, he withdrew from the connection.

affected by the miseries and horrors which it must draw in its train, his sympathies in reference to it were altogether with his adopted country; and he even took occasion to say, on the floor of an Annual Conference, (with some reference, as it was understood, to the earnest opposition that was made to the war in the Northern States), that he who at such a time refused to pray for his country, deserved not the name of a Christian minister, or even of a Christian! During the year 1812, he presided over nine Conferences, was present at ten Camp-meetings, and travelled six thousand miles; but, though his physical system was completely prostrated by these manifold labours, insomuch that he was sometimes dependent on his friends to lift him into his carriage, he exclaims,—"Oh, let us not complain, when we think of the suffering, wounded and dying of the hostile armies! If we suffer, what shall comfort us? Let us see—Ohio will give us six thousand for her increase of members in one new district!"

In 1814, Bishop Asbury suffered a severe attack of inflammatory fever, in New Jersey, insomuch that his life was for some time despaired of. He, however, rather suddenly recovered so much strength as to be able to resume his labours; and, his friends in Philadelphia having made him a present of a light carriage, he directed his course Westward, and in a short time had crossed the Alleghany Mountains, and arrived safely in Pittsburg. From this time, he pursued his Episcopal labours until his exhausted energies absolutely obliged him to desist. His constitution was never vigorous; and, from the time of his coming to this country, he had suffered from frequent and violent attacks of disease; but, by an indomitable resolution and quenchless fervour of spirit, he had been enabled to sustain himself through a long course of arduous and diversified labour. At length, however, it became manifest that he had nearly finished his course. The last entry in his journal was made, December 7, 1815, while travelling in South Carolina. Though he had become greatly reduced in strength, he continued to journey Northward, till he reached Richmond, Va., where he preached his last sermon, from Romans ix. 28, on Sunday, March 24, 1816. So feeble was he at the time, that he was carried from the coach into the church, and set upon a table in the pulpit, from which he preached, with great earnestness and solemnity, for nearly an hour, being unable either to walk or stand. From Richmond he journeyed to the house of his friend, Mr. George Arnold, in Spottsylvania, Va., in the hope of being able to reach the General Conference, to be holden in Baltimore in the beginning of May. But this hope was not to be realized. He was now evidently sinking in the last stage of consumption. But he felt that his great work was done, and he was ready to depart. He died in the utmost serenity of spirit, on Sunday, the 31st of March, 1816, aged seventy-four years; fifty-four of which he had spent in the work of the ministry,—forty-five of them in the United States, and thirty as senior Bishop of the Methodist Episcopal Church.

Bishop Asbury was never married. His reasons for remaining a bachelor he thus gives in his journal, under date of January 26, 1804:

"If I should die in celibacy, which I think quite probable, I give the following reasons for what can scarcely be called my choice. I was called in my fourteenth year, and began my public exercises between sixteen and seventeen. At twenty-one I travelled, and at twenty-six I came to America. Thus far I had reasons enough for a sin-

gle life. It was my intention to return to Europe at thirty years of age; but the war continued, and it was ten years before we had a settled and lasting peace. This was no time to marry or to be given in marriage. At thirty-nine, I was ordained Superintendent Bishop in America. Among the duties imposed on me by my office was that of travelling extensively; and I could hardly find a woman with grace enough to enable her to live but one week out of fifty-two with her husband. Besides, what right has any man to take the advantage of the affections of a woman, make her his wife, and, by a voluntary absence, subvert the whole order and economy of the marriage state, by separating those whom neither God, nature, nor the requirements of civil society, permit long to be *put asunder?* It is neither just nor generous. I may add to this that I had but little money, and with this little I administered to the necessities of a beloved mother till I was fifty-seven. If I have done wrong, I hope that God and the sex will forgive me. It is now my duty to bestow the pittance I have to spare upon the widows, and fatherless children, and poor married men."

One volume of Bishop Asbury's journal was published during his lifetime; first in numbers, though not under his own inspection—and also the first number of the second; though this volume was not completed until 1821, five years after his death, when the whole was issued by the agents of the Methodist Book Concern, in three volumes, octavo. A more correct and satisfactory edition was published in 1854.

FROM THE HON JOHN McLEAN, LL.D.

JUDGE OF THE SUPREME COURT OF THE UNITED STATES.

CINCINNATI, May 12, 1848.

My Dear Sir: My time is so much engrossed by my official duties that I shall be able to respond in only a very imperfect manner to your request for my recollections of the excellent and venerable Bishop Asbury. I knew him well, and the estimation in which I held him makes me regard it a privilege to render even a slight tribute to his memory.

Bishop Asbury was an Englishman in respect to his habits, as well as by birth and education. He had had the benefit of a good early training, had read extensively, and had appropriated the results of his reading to purposes of reflection and intellectual growth. His manners were dignified, sometimes perhaps approaching austerity; but when this was the case, it was evidently with a view to the more successful discharge of the functions of his office. He had a warm heart, which prompted him to sympathize with the misfortunes of his fellow creatures, and, to the extent of his ability, to relieve them. In the latter part of his life, his form was rather slender, but both his countenance and form had a truly venerable appearance.

Bishop Asbury was a man of deep thought and wise conclusions. No one understood character better than he did. His duties led him to an extensive intercourse with his brethren of the Church, and especially with the Clergy; and he rarely erred in his estimate of their characters, and especially of their fitness to discharge the duties he assigned to them.

His sermons were delivered with uncommon unction, and generally listened to with profound attention. They were short and comprehensive, but rarely, if ever, exhibited any thing like a sustained or consecutive course of argument. They abounded in weighty and judicious thoughts, expressed in a manner well fitted at once to secure to them a lodgement in the memory and to impress them upon the heart. His sentences were short and simple, though not always very closely connected. He seems to have taken John Wesley as his model, though he was far from possessing either Wesley's learning or polish There was often not only a directness but bluntness, both in what he said and in his manner of saying it, that startled his hearers, and sometimes caused them to view themselves in a new light. These developments were frequent, and they constituted an important element of his power as a public speaker

No one could hear Bishop Asbury without being impressed with the belief that he was a deeply pious man. He aimed not to please his audience, but to benefit them: he spoke as one commissioned from Heaven to deliver a message to dying men. And he was eminently faithful in the discharge of his duty. Often, in the progress of his sermon, he would pray for light and power, and there is reason to believe that he seldom, if ever, prayed in vain.

He had a strong and abiding faith in God. To this no doubt his privations and dangers in his early travels in America greatly ministered. The line of duty he closely followed, without counting the costs or the dangers to which such a course must subject him. In passing through the Indian country West of the Alleghany Mountains, he literally took his life in his hand. He often encamped in the wilderness within the Indian country, where no one ventured to sleep except under the protection of a trustworthy sentinel. And it was no uncommon occurrence for the Indians to shoot and tomahawk travellers on the routes which he travelled. But, in the midst of perils and deaths, he prosecuted his mission, establishing churches, organizing Conferences, and giving himself wholly to his Master's work. His labour was not in vain, and he lived to see an abundant and glorious harvest from the seed sown through his instrumentality.

With very great regard,
I am truly yours,
JOHN McLEAN.

FROM DAVID MEREDITH REESE, MD.

New York, March 1, 1851.

Rev. and Dear Sir: Among the earliest and most indelible impressions of my childhood are those which were made by the presence and conversations of the venerable Bishop Asbury, in my father's house, in Baltimore. My parents were more ardently attached to him than to any other living man, and, at his annual visits to our city, they were always sure to be favoured with more or less of his society. I was taught to reverence him, as early as I was capable of doing so,—a lesson which I learned so well that I verily thought, when I was seated upon his knee, and felt his hand upon my head, and heard him invoke God's blessing upon me, that my cup of happiness was full. His affectionate manner and marked attention to children greatly endeared him to myself and my sister, so that we looked forward to one of his visits as a sort of annual jubilee. To listen to his conversations with my father, in which he narrated the incidents of his travels, his perilous adventures in what was then the Far West; his fording rivers, often swimming his horse, and lodging in the woods or fields with his saddle-bags for his pillow; his interviews with the Indians, and sharing the homely fare and hospitality of their wigwams;—these and other conversations, touching his truly apostolic labours, possessed an interest the most intense and even romantic. I have often lain awake for hours under the excitement of my young imagination, and to this day these conversations come back to me with the freshness of a present reality

The personal appearance of Bishop Asbury was remarkable. When I knew him he was past sixty His hair was perfectly white, his face very much wrinkled, and yet his eye had lost none of its lustre; though I remember that he used glasses when he read the chapter at our family devotions. His voice was firm and commanding, his demeanor grave and dignified; and, though below the ordinary stature, he stood very erect, especially in the pulpit. The solemnity of his countenance and utterance when preaching, and especially when performing the ceremony of the Ordination of ministers, which I wit-

nessed a number of times, exceeded any example of the kind which ever came under my observation. He was earnest and fervent in all his public exercises, but in the administration of Baptism and the Lord's Supper, and in the Ordination service, he often exhibited extraordinary emotion; and on these occasions he would sometimes melt the whole congregation. I had a younger brother named after him, *Francis Asbury*, and, at the request of my parents, he was baptised by the Bishop in the church. He was deeply affected on the occasion, and the more so doubtless, as there were two other children presented bearing his venerated name.

In the social circle Bishop Asbury was highly agreeable, and sufficiently familiar, though he always remembered, and kept others in remembrance of, the dignity that pertained to his character and station. On public occasions,—as when presiding in Conference,—his grave and solemn expression of countenance, his deliberate manner of utterance, and the authority with which he expressed himself in urging the preachers to fulfil their appointments, in that spirit of self-sacrifice so essential to the successful discharge of the duties of the itinerant ministry, never failed to make a powerful impression.

I remember, for several successive years, waiting with other boys of about my age, at the door of the Conference room, when the annual session of that body was about to close, for the purpose of taking a last look at the Bishop before he left the city. It was his custom to read the appointments of the preachers, and immediately mount his horse, and hasten out to Perry Hall,—the residence of his friend Mr. Gough, and thus escape the solicitations of the preachers to change their appointments. Hence, on the last day of the session, Bishop Asbury would order his horse, with saddle, bridle, and saddle-bags, to be brought to the door of the Conference room, while he himself would be dressed for his journey, having his leggins on over his pantaloons, and all ready for a start. On the reading of the appointments, he would hasten to the door, mount his horse, seldom delaying longer than to recognize the boys who were waiting to see him, and, with a "God bless you" to each of us, he would be off. And yet, when he had reached his retirement, it is said that his ear was ever open to remonstrances from either preachers or people, and when he could, without injury to the work, he was always ready to change his plan. But, in those days, nobody thought of disobeying Bishop Asbury, after his decision was made.

His dress was always black and remarkably plain. He continued to the day of his death to wear a straight coat, and low-crowned, broad-brimmed hat, such as was then frequently worn by old men, though now seldom seen. He had large silver buckles in his shoes, though, in winter, and when travelling, he wore boots coming up above the knee, his journies being chiefly performed on horseback.

The devotional spirit and habits of Bishop Asbury were remarkable. I have learned much in respect to this from my father, as well as from my own observation; for he had certain hours for devotional retirement, which he observed with scrupulous fidelity, in whatever house he was. I have often seen him on his knees at our house, and listened to his private devotions which were audible. In the early period of his Episcopacy, I have heard it said that he prayed for every one of the travelling preachers *by name*, twice every day, and for each circuit all over the connection. After the extension of the work, he prayed for each district, and every Presiding Elder by name. And he was accustomed to mention daily in his prayers the names of the individuals and their families, who, at any time, desired it, keeping a list for the purpose.

Bishop Asbury was a devoted minister, and had very exalted views of the blessedness of those who are instrumental in the salvation of men. It is said of him that, on one occasion, when he was nearly through his extensive

tour, and repairing to the Annual Conference on horseback, he was riding along with a heart oppressed by the apprehension that but little good had been accomplished by his labours, when he was aroused from his reverie by the outcries of a matron, who soon overtook him on the road, grasped his hand, and, with tears of thanksgiving, ascribed her happy conversion to a sermon which he had preached in that neighbourhood a year before. The venerable man, still sitting on his horse in the road, exclaimed "Glory to God! One soul the fruit of my year's labours? I will gladly go around the Continent again." And he went on his way rejoicing.

I remember the deep affliction which the news of his death occasioned, and I witnessed the ceremonial of his re-interment in Baltimore, in May, 1816,—the body having been brought from Virginia, by order of the General Conference, and deposited in a vault, built for the purpose, beneath the pulpit of the Eutaw Street Church, of that city. The services were performed by Bishop McKendree, his only surviving companion and colleague, and the occasion brought together a vast concourse of preachers and people, who loved him while living, and lamented him when dead. His biography has never been written, although attempted by several of his sons in the Gospel, to whom the task has been assigned.

I am, with sincere regard, your friend,

D. M. REESE.

FROM THE REV NATHAN BANGS, D. D.

OF THE NEW YORK CONFERENCE.

NEW YORK, May 15, 1858.

My Dear Sir: I cheerfully comply with your request for my recollections of the venerable Bishop Asbury; for, though more than forty years have passed since his death, his person, his manners, his style of preaching, his whole character, are still vividly in my remembrance; and I have also the advantage of having made out a record of my impressions concerning him, many years ago, by which I am able to test my present recollections. My acquaintance with him continued through a period of twelve years. In 1804, I received Ordination at his hands, both as Deacon and Elder, in the old John Street Church in this city, and was immediately after sent by him as a missionary to Upper Canada. From that time till his death, I was in intimate relations with him as Preacher, Presiding Elder, and Friend, and had every opportunity I could desire of forming a correct judgment of his character.

Bishop Asbury's talents as a preacher must be estimated in connection with the burden of care and labour which devolved upon him as the Superintendent of the Church. I have heard it said by those who had the privilege of hearing him in the vigour of manhood, before time and care had wrinkled his forehead, that he was not only fluent and powerful in his delivery, but orderly in the arrangement of his thoughts, as well as remarkably pungent in his appeals to the conscience. There would sometimes, not only in his earlier but later years, be heard from him a sudden burst of eloquence, that, like a mountain torrent, swept all before it.

I remember an instance of this in the city of Baltimore, in 1808, while he was preaching on a Sabbath morning in the Eutaw Street Church, in the presence of many members of the General Conference. His subject was Parental Duty. Having delivered a severe reproof to those parents who indulge their children in worldly frivolities, he suddenly paused and said,—"But you will say, this is hard." "Alas," he added, letting his voice suddenly fall from a commanding and majestic tone to a note that was barely audible,—"It is harder to be damned." These words, uttered in a manner that showed the

deepest emotion, fell upon the audience,—wrought up as they were by what had immediately preceded,—with prodigious power; and sobs and groans were almost instantly heard throughout the house. The venerable Otterbein, a distinguished minister of the German Reformed Church, of noble and dignified bearing, who was sitting by his side in the pulpit, was turned into a child—the tears flowed down his cheeks like a river.

It must be acknowledged, however, that Bishop Asbury, in his later years, owing to the vast amount of labour and care that devolved upon him in connection with his Superintendency, found it impossible to devote very much time to reading and study; and hence his preaching took on more of a desultory, and perhaps I may say superficial, character. He would sometimes abruptly pass from one subject to another, introducing pithy and appropriate anecdotes that might occur to him, and suddenly breaking forth in tremendous rebukes of some prevalent vice, and concluding with an admonition full of point and pathos. But whatever might be the tone of his preaching in other respects, no one who heard him could doubt that he spoke out of a heart warmed with the love of souls, and moved by the powers of the world to come.

Few men, in any Church, have been so much distinguished as Bishop Asbury for self-denying and untiring devotion to his Master's work. During the forty-five years of his ministry in this country, he preached on an average one sermon a day, making in all, sixteen thousand four hundred and twenty-five sermons, besides his lectures to the societies and classes. Allowing him six thousand miles a year, which, it is believed, he generally exceeded, he must have travelled, during the same time, about two hundred and seventy thousand miles, much of it on the very worst of roads. From the time of the organization of the Church in 1784, to the period of his death,—thirty-two years, allowing an average of seven Conferences a year, he sat in no less than two hundred and twenty-four Annual Conferences, and, during the earlier part of the time especially, the whole business of the Conference, I might almost say, devolved upon him: and he probably consecrated, including travelling and local preachers, more than four thousand persons to the sacred office.

His travels, I hardly need say, were all made subservient to the one great object of promoting the interests of Christ's Kingdom. He was a great distributer of Bibles and Tracts, long before any systematic effort of that kind had been originated; and into whatsoever house he entered, he never failed to bear a decisive testimony in honour of his Master, and, unless absolutely prohibited, he never left a house without offering a prayer. And I may add that it was in prayer that his greatest strength lay, whether in public or in private. Never boisterous in manner but solemn and devout, his prayers were comprehensive, appropriate, fervent, and sometimes exhibited a peculiar unction, that made it manifest to all that he was in truth in audience with the Deity.

Bishop Asbury perhaps never evinced more tact and skill in any thing than in his manner of governing Conferences. He had a deep and thorough acquaintance with the human heart, and knew how to touch, to the best advantage, the various springs of human action. But that on which his influence depended more perhaps than on any thing else, was the entire confidence that was felt in his wisdom and integrity No one who had an opportunity of witnessing his deportment, doubted that his ruling desire was to promote the cause of God, and the best interests of his fellow men—no one doubted that he was gifted with uncommon forecast and sagacity; and this all pervading and abiding conviction greatly facilitated the accomplishment of his designs. It was owing to this that, with so much apparent ease, he managed the complicated machinery of Methodism, guided the deliberations of the Conferences, fixed the stations of the preachers, and otherwise exercised his authority for the common benefit of the whole body.

Bishop Asbury was one of the most charitable of men. He literally begged from door to door to collect money to supply the wants of destitute preachers, that thus "the poor" might "have the Gospel preached to them." It was not uncommon for him, when cases of distress were made known in an Annual Conference, to arise from his chair, seize his broad-brimmed hat, and, with a pleasant smile upon his countenance, first drop in a piece of money himself, and then hand it round to the others, making all, by the agreeable manner in which he did it, feel glad of the opportunity of contributing, though it might be nearly their last shilling, for such an object. I believe, notwithstanding the change of the times, he never allowed himself to take more than sixty-four dollars annually, and his travelling expenses; and though, through the kindness of some friends who had bequeathed it to him, he was worth, when he died, besides his travelling apparatus, about two thousand dollars, yet he touched it not, but left it to the Book Concern, merely taxing it with the gift of a Bible to each of the children who bore his name, and an annuity to a dependent widow of a Methodist preacher.

He was distinguished for his great plainness and simplicity. The same broad-brimmed, low-crowned hat, which was in vogue when he entered the ministry, with an entire costume corresponding with it, he wore until the day of his death. But, though removed as far as possible from foppery, his personal appearance was always neat. In 1812, the General Conference passed a resolution requesting him to sit for his portrait to an artist in Philadelphia; but, on the adjournment of Conference, he fled so precipitately from the city that the secretary found it necessary to write a letter of apology to the gentlemen concerned, stating the reluctance of the Bishop to have his portrait taken. He, however, at last yielded to the importunity of his friends, though it was evidently contrary to his own judgment and wishes.

In the discharge of his official duties in consecrating men to the office of Deacons, Elders, or Bishops, he was remarkably solemn and impressive. In reading the several parts of the Consecration service, he would sometimes, from the depth and power of his feelings, break forth in a brief extemporaneous effusion, characterized by great force and directness, and sometimes by the most melting tenderness. I remember, on one occasion, when laying his hands upon a young man who was kneeling at the altar to receive the office of Deacon, the Bishop, instead of commencing in the ordinary way, lifting up his eyes towards Heaven, with his soul evidently heaving under a mighty pressure, began thus:—"From the ends of the earth, we call upon thee, O Lord God Almighty, to pour upon this thy servant the Holy Spirit, that he may *have authority, &c;*" and this was accompanied with such a manifest unction from the Holy One that the young minister was suffused with tears, while his nerves became so relaxed that he could scarcely sustain himself on his knees.

At another time, being somewhat displeased at the gay attire of one of the candidates, and perceiving, as he thought, an air of self-confidence in another, he burst into a strain of rebuke, mingled with the tenderest expostulation, which made the ears of all that heard it tingle, and the hearts of all revolt at any infringement of the decorum due to ministerial character. The words he used on the occasion were few, but well chosen, and fitted to leave not only a powerful but an abiding impression. On another occasion, after having completed the Ordination service in Albany, he lifted up the Bible, and exclaimed, with an emphasis peculiar to himself,—"This is the minister's battle axe—this is his sword—take this, therefore, and conquer." There was a life and power in the words, as uttered by him, of which it is impossible to convey any adequate idea.

I must not omit to add that Bishop Asbury was remarkable for his social qualities and influence. Though subject to occasional depression of spirits, he had on the whole a cheerful temperament, and sometimes in conversation with his friends he would be humorous and playful. But, in whatever company he might be, he was generally recognized as the master spirit, and was allowed to give direction to the conversation; and he always took care to direct it in a profitable channel. I have already adverted to the fact that it was a matter of principle with him, so far as he could, to offer a prayer in connection with every visit that he made. On a certain occasion, being quite seriously ill, two eminent physicians of Philadelphia, one of whom was Dr. Rush, were called to visit him. As they were about to retire, the Bishop asked what he had to pay for their services; and they very courteously replied that they asked nothing but his prayers. The Bishop then remarked that he never suffered himself to be in debt, and therefore he would discharge this obligation without delay, and instantly bowed upon his knees, and offered up a most fervent prayer for the salvation of his medical friends. This took them wholly by surprise. It was said, indeed, that one of them was sceptically inclined, and was somewhat abashed at finding himself so unceremoniously brought upon his knees, for the first time in his life, to listen to a prayer offered up by a Christian Bishop, in the name of a Saviour in whom he had little or no faith. But the other physician, Dr. Rush, with whom the Bishop was on terms of intimacy,—being a devout Christian, was no less edified than delighted in participating with his friend in this solemn act of devotion.

If I were to speak of the defects of Bishop Asbury's administration, I should hardly be able to think of more than two—one was the want of due attention to the education of young men designed for the ministry; and the other was his not encouraging the people sufficiently in making provision for their ministers, particularly for men of families. But in regard to both these points, he undoubtedly acted from an honest conviction of duty; and, in respect to the former particularly, there were circumstances in his own history, especially his observation of the little spiritual power exerted by a learned ministry in his native country, that went far to account for it. But if his mistakes had been much greater than they were, he would still deserve to be embalmed in the gratitude and affection, not of his own Church alone, but of all who love our Lord Jesus Christ in sincerity.

Most affectionately yours,

N BANGS.

FROM THE REV HENRY BOEHM.

OF THE NEW JERSEY CONFERENCE.

STATEN ISLAND, July 28, 1859.

Dear Sir: I was the officially appointed travelling companion of Bishop Asbury between the years 1808 and 1813. For several years previous to 1808, the Bishop's health had at times been so frail that his friends did not deem it prudent for him, as before, to undertake his long and perilous journeys unattended.

Several ministers had successively accompanied him for longer or shorter periods. But at that time, it was made my duty, as it was my happiness, to attend him regularly in his annual circuit of the Continent, as well as in his shorter journeys.

During those five years, we travelled together more than thirty thousand miles, almost exclusively on horseback. A part of the time, as he grew more feeble, the Bishop rode in a light open sulky His age, at that period, was from

sixty-three to sixty-eight, and his health was frequently quite infirm, as a result in part of his former fatigues and exposures. He sometimes suffered intensely from inflammatory rheumatism. Often, at the end of a day's ride, have I carried him in my arms from his horse to the house where we were to lodge.

Notwithstanding the encroachments of advancing age, the Bishop's appearance was still commanding, while his dignity was, as ever, hallowed with meekness.

THE BISHOP ON HIS JOURNEYS.

Our travels in the service of the Church led us through the then seventeen States, and the District of Maine. Our Southern limit was Georgia; our Southwestern, Nashville, Tenn.; and our Northwestern, Urbana, O., then on the very outskirts of civilization.

Many of the routes the Bishop had travelled before, when the country was much less civilized than we found it, and I was occasionally entertained by reminiscences of his former travels, suggested by objects familiar to his eye,—such as the site of a camp in the wilderness, or the dwelling of a departed friend.

Often, on his journeys, his mind was occupied with the interests of the Church, and with plans for promoting its prosperity. Occasionally he was taciturn, and hours would pass without a word being said. Such a case occurred in one of our return trips through the State of North Carolina. It was in the month of January, on a mild day, and, as we approached a long cause-way leading through a swamp, the frogs were heard singing merrily. The echo of our horses' hoofs seemed to alarm them, and to become a signal for silence; so that, before we left the cause-way, the whole peeping tribe was still. I remarked playfully to the Bishop,—"Even the frogs pay deference to us." Perceiving the point of the remark, he smiled, and commenced a pleasant conversation, which lasted the remainder of the day.

THE BISHOP IN FAMILIES.

Few men ever had warmer or more attached friends. Wherever, among our people, he went, his presence was hailed as an angel's visit. It was not merely his official character, but his kindly manner and his deeply affectionate heart, that won for him this responding tribute of affection. It was his custom to speak pleasantly to all whom he met, and to manifest a sincere interest in their spiritual welfare.

His manners towards children may be illustrated by a single anecdote. As we were approaching a house where the Bishop had frequently stopped before, a little boy discerned us at a distance. He immediately ran for his mother, crying out at the top of his voice,—"Mother, mother, Bishop Asbury is coming, and I want you to put my clean clothes on *quick*, for I know he will hug me."

Great numbers of children were named after him, and, in recognition of his namesakes, the good Bishop directed his executors to present each one of them a Bible. As one of his executors, it thus became my duty to distribute several hundred copies of the Scriptures to persons bearing the name of FRANCIS ASBURY, and it is quite likely that we did not obtain knowledge of the half.

During the later years of his life, the Bishop often had his heart lacerated by the death of his cherished friends of former years. Such events affected him deeply, especially in the case of persons who had been co-labourers with him in the service of the Divine Master. The death of Governor Tiffin, of Ohio, was an example; also that of my own father, the Rev. Martin Boehm. Deeply affecting were the Bishop's subsequent visits to the widows and to the graves of the departed.

THE BISHOP AT AN INN.

While on one of our long journeys to the West, we stopped at an inn in which some eight or ten men were assembled to enjoy their potations. We were led to an unoccupied apartment for our suppers, but the uproarious hilarity of the half-inebriated backwoodsmen ever and anon broke upon our ears with a din which foreboded to us little quiet during the night. Bishop Asbury said,—"We must see what can be done for these people." He, accordingly, sent for the landlord, and said,—"Sir, it is my custom, when practicable, to attend Divine worship with families in which I lodge. If it is agreeable, I should like to do so here." The landlord replied,—"My house, Sir, is at your service." All things having been made ready, the Bishop directed his steps to the scene of carousing. Although a perfect stranger, at his appearance in the bar-room every voice was hushed. In the most impressive but respectful manner he said,—"Gentlemen, we are about to worship God in the other part of the house—those of you who would like to attend are invited to come with me." The whole company, as if spell-bound, followed him. When all were seated, he opened his Bible and read a chapter with a calm voice, following it with a brief but pertinent lecture. He then knelt down, and every man in the room followed his example. O, what a prayer followed! In prayer, at all times, Bishop Asbury had remarkable gifts, and, on this occasion, his soul seemed to overflow with unutterable longings in behalf of the perishing men around him. After prayer, all sat in solemn silence until, at length, one after another made excuses to retire, and the house was left to quiet, and its guests to repose.

BISHOP ASBURY AND A POOR WIDOW.

On one of our journeys through Ohio, the Bishop somehow learned that, at a town through which we were to pass, a widow's cow was about to be sold on an execution for debt. He inquired into the circumstances, and, finding that a worthy woman was likely to be seriously distressed, he said,—"This must not be;" and, taking money from his own pocket, and asking the preachers and others in his company to aid him, he paid the widow's debt, and went on his way rejoicing.

THE BISHOP IN CONFERENCE.

As a Presiding Officer, his manner was dignified and patriarchal. With but little of the ceremony of the President, he nevertheless presided most efficiently, and despatched business promptly and thoroughly. It was in this capacity in which, for so many years, he was incessantly employed, that he doubtless exerted his widest influence; and the Methodist Episcopal Church of this day is in no small degree indebted to the practical talent and uncommonly sound judgment which characterized all his official acts.

Of course it often became his duty to make appointments that would prove trying to his junior brethren. While his manner was kind and fatherly to all, he was specially tender to those who, for causes real or imaginary, felt grieved with his decisions. Often, in a few private words, he removed from such all their griefs, and caused them to rejoice at being counted worthy to suffer in the cause of Christ. His personal influence was great, in whatever sphere he exerted it, and for the accomplishment of the great objects of his life, he was ready to exert himself to the utmost, both in public and in private.

BISHOP ASBURY IN THE PULPIT.

In the five years I served as his travelling companion, I must have heard him preach not less than five hundred times. It was his custom to preach once or twice at each Conference, and usually once on the Duties of the Minis-

terial Office. In travelling he frequently had an appointment for preaching every day One of his favourite texts was I. Cor. xv, 58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." It was not, however, his custom to preach the same sermon frequently, or without variation to suit circumstances. On the contrary, there was great variety in his preaching, and he had the faculty of adapting himself to occasions with striking propriety His voice was pleasant and of great compass. His manner in the pulpit was affectionate, and free from all display, yet his words were pointed and powerful.

As a whole, his preaching was highly practical. It was uniformly good, and sometimes great, even on common occasions. It was largely accompanied by an unction from above.

I remember one very impressive scene under his preaching, in the Union Church, Philadelphia. The congregation was large, and was moved to its extremities by intense excitement of a most hallowed character. It was an occasion long to be remembered.

It would not be difficult for me to multiply interesting recollections of the sainted Asbury The foregoing, I trust, will serve to illustrate the more prominent points of his admirable character.

Respectfully yours,

HENRY BOEHM.

FROM THE REV LABAN CLARK, D. D.

OF THE NEW YORK EAST CONFERENCE.

MIDDLETOWN, CONN., March 2, 1860.

My Dear Sir: I had a long and intimate acquaintance with Bishop Asbury, and could easily detail many interesting incidents illustrative of his character; but, as you have already obtained the recollections of some eminent men who knew him well, you have probably nearly every thing in this way that is necessary to your purpose. I may perhaps add one or two things to what has already been furnished you.

My own impression is that none who have written concerning Bishop Asbury, have done full justice to his eloquence. I am inclined to say, after having been pretty extensively acquainted with preachers through a somewhat protracted life, that I have rarely, if ever, heard one, whose utterances came to me with so much impressiveness and power as did those of Bishop Asbury. It was not merely in preaching, but on other public occasions, and even in private, that he would deliver himself in such a terse, comprehensive, and striking manner as could not fail, not only to command attention, but to awaken admiration. At the time that Samuel Merwin and myself were ordained with a view to become missionaries to Canada, he delivered, at the close of the Ordination service, an Address, so remarkable for condensation, that every word seemed a sentence, and every sentence a volume. It came with a force and majesty that were quite irresistible, as was proved by the fact that a large portion of his audience were melted to tears.

I heard him preach Bishop Whatcoat's Funeral Sermon; and I shall never forget the deep and solemn impression which it seemed to make upon every hearer. Some of his sentences I remember to this day. Instead of speaking of his parentage and ancestry, he raised his hand and said,—"He was not of noble birth till he was born again," and that comprised all he wished to say. His closing sentence was,—"He followed me into the Kingdom of God—he followed me into the ministry—he followed me to this country—he followed me in the Episcopacy—he followed me around the Continent—and now I have

followed him to his grave." He sat down in the midst of a weeping congregation.

His power of conversation, to which I have already referred, was indeed very extraordinary. One of our preachers said of him, with more significance than elegance,—"He gives Divinity in his sermons by *junks*." His sermons were generally short; but they always contained as much as the most intelligent and thoughtful hearer could receive and digest. He himself once remarked upon this characteristic of his preaching as a fault—he said that he had been so much in the habit of abridging the Minutes of Conference and various documents which had passed through his hands, that he had got in the way of abridging his sermons and every thing else. He had no waste words in conversation, any more than in the pulpit. At a Conference in Pittsfield, as he was somewhat infirm, the preachers got a horse for him to ride to the place of meeting, and they moved on a few rods before him. Having occasion to speak to them on the way, he cried out, in an authoritative, majestic sort of tone,—"Halt;" and the command was obeyed as promptly as if it had come from a General at the head of an army.

His prayers partook of the same comprehensiveness with his sermons; but they seemed like the simple breathings of a filial and loving heart. It seemed as if he were resting upon a father's bosom, and talking to him with the affectionate freedom of a child. Freeborn Garrettson said of him, that he prayed the most and the best of any man he ever knew.

Very truly yours,

LABAN CLARK.

THOMAS RANKIN *

OF THE PHILADELPHIA CONFERENCE.

1773—1778.

THOMAS RANKIN was born in Dunbar, Scotland, about the year 1738. He was religiously trained by his parents, and early took the resolution to become a minister of the Gospel; but he was subsequently drawn into worldly amusements and vanities, and thereby lost, in a great degree, his relish for serious subjects. He was naturally of an irritable temper, and, when he became exited, lost all self-control,—an infirmity which he inherited from his father. When he was between sixteen and seventeen years of age, his father died, and though the event affected him deeply for the time, and recalled his attention to his higher interests, yet the world quickly regained its ascendency over him, and he became more thoughtless and volatile than ever. His mother's excessive indulgence towards him also became a source of serious evil. Still he was not chargeable with any kind of open immorality.

Soon after this, a troop of dragoons came to Dunbar, among whom were a number of devout Christians. These soldiers used to meet together every morning and evening for prayer and praise; and the circumstance was so unusual that it became a matter of observation throughout the neighbour-

* Autobiography.—Wakeley's Lost Chapters.

hood. The meetings gradually increased and became more and more interesting; and, at no distant period, several persons were rejoieing in the hope that they had become reconciled to God. Young Rankin was attracted to these meetings by curiosity; but he quickly found himself deeply interested in the exercises. As the meetings, however, became unpopular in the place, he withdrew from them, as he did also subsequently from a Methodist meeting, which was commenced there by certain preachers from Newcastle.

Thomas Rankin's mind was now in an undecided state—he was unwilling to renounce the world as his supreme portion, while yet he could not resist the impression that religion was the paramount concern. Finding himself in some respects unpleasantly situated in his native place, he resolved to leave home; and he went to live for a while at Leith, two miles from Edinburgh. Here he sat under the preaching of the Rev. Mr. Lindsay, who gave him a clearer idea of the Christian system than he had ever had before. When the Sacrament of the Lord's Supper was about to be administered, he applied for the privilege of joining in it, and was accordingly then, for the first time, admitted as a communicant.

About this time he heard Whitefield preach in Edinburgh, and the discourse impressed him far more than any that he had ever heard before. He lost no opportunity of hearing him afterward; and, under his preaching, he attained to a high measure of confidence that he was born of God. The fervour of his spirit led him to write to one of his companions in his native place in a manner that gave great joy to some of his friends, while it led others to say that "Mr. Whitefield had made him mad." As his health failed him about this time, he went home to spend a few weeks, and had an opportunity of conversing with his former minister, who expressed himself well satisfied with the account he gave of his religious experience, and bade him God-speed in the course on which he had entered.

He began now seriously to meditate the purpose of devoting himself to God in the Christian Ministry. Though he had been brought considerably in contact with the Methodists, and knew something of their doctrines and discipline, he was resolved that, if he entered the ministry at all, it should be in connection with the Established Church of Scotland; and, with a view to this, he was making his arrangements to enter the College at Edinburgh. Circumstances occurred, however, to prevent his taking a collegiate course, as also to bring him into more intimate relations with the Methodists.

Having returned to Leith with a view to remain there a little longer, a proposal was made to him, by a gentleman in Edinburgh, to engage in a commercial enterprise that would bring him to Charleston, S. C. This proposal he accepted, not merely because he thought it would be for his worldly advantage, but to gratify a desire which he had always felt for seeing foreign countries. At Charleston, where he remained several months, he found few helpers in his Christian course, and the Captain of the vessel in which he sailed, though always ready to engage in devotional services, was not unfrequently found in a state of beastly intoxication. Under these circumstances, his tour to America had the effect of retarding his spiritual growth, and diminishing his spiritual enjoyment; and he was

glad to find himself in Scotland once more, breathing a more congenial religious atmosphere.

Mr. Whitefield came to Edinburgh soon after his return from America; and he had the pleasure of hearing him preach several times, by means of which he was greatly edified and quickened. In June of the same year, (1759,) Mr. Rankin went to visit his friends at Dunbar, and there met a Mr. Mather, a Methodist preacher, in whom he became deeply interested, and through whose influence he was led to make a journey to Alnwick, Newcastle, and Sunderland, with a view to visit the Methodist societies. At Newcastle he made the acquaintance of Mr. Thomas Lee, another Methodist preacher, who requested that he would accompany him to the North to visit several societies. Mr. Rankin readily consented; and, at one of the country places at which they stopped, Mr. Lee urged him to preach; and then it was that he made his first effort in that way; though he did it with great reluctance, and very little to his own satisfaction. After this, he had great doubts whether he was really called of God to the sacred office; and, though he continued to preach occasionally, he was often well-nigh resolved to attempt it no more. Early in the spring of 1761, however, he, with another local preacher, resolved to spend the ensuing summer in introducing Methodism where it had hitherto not been known, and he was much encouraged by the results of their labours. In June of the same year, he saw Mr. Wesley, for the first time, at Morpeth, whither he had gone with the expectation of hearing him preach, but he did not arrive until the service was nearly over. He had always, from that time, the most intense admiration of Wesley, regarding him as the most perfect model of a Christian minister he had ever known. In October following, he wrote to him, after a season of great spiritual conflict, giving him an account of the alternations in his experience during the two preceding years, especially in regard to the question whether he was called of God to preach the Gospel. Wesley closed his reply to him in these words:—"You will never get free from all those evil reasonings, till you give yourself wholly up to the work of God." Shortly after this, he went to London, and had repeated interviews with Wesley, which resulted in the removal of all his doubts in respect to the duty of devoting himself permanently to the ministry. From that time he was willing to be known every where,—to use his own language, "as a poor, despised Methodist preacher." Mr. Wesley appointed him to the Sussex circuit, and he immediately entered on his labours, and found in them an unexpected measure of comfort and success.

In July, 1762, he attended the Conference at Leeds, and was appointed to the Sheffield circuit, which, at that time, extended to Leicester in the South, and beyond Barnsley in the North. At the next Conference, which was held in London, he was appointed to the Devonshire circuit. At the Conference at Bristol, in 1764, he was appointed assistant preacher for Cornwall. In 1765, he attended the Conference in Manchester; and the extreme fatigue to which he was subjected, in connection with the excessive heat of the weather, brought on a fever, which put his life in jeopardy, and confined him for about two months. At this Conference he was appointed to spend part of the year in the Newcastle, and part in the Dales, circuit.

At the Conference of 1766, held in Leeds, he was stationed upon the Epworth circuit. At the Conference in London, in 1767, a request was made from Epworth that he might continue there another year, and Mr. Wesley readily complied with it. At the Conference in Bristol, in 1768, he was appointed to labour again in the West of Cornwall; but he was distressed to find that the cause of religion had not been gaining ground there since his previous sojourn among them. In 1769, the Conference was held in Leeds, and he was appointed to the London and Sussex circuits. In March of this year, he set out to travel with Mr. Wesley on a preaching tour through the Kingdom. They parted and met again from time to time, that thus they might reach a greater number of places and people. Mr. Rankin now visited his native place, and arrived just in time to be present at his mother's dying scene. At the close of the Conference in London, in 1770, he accompanied Mr. Wesley, by his request, to the West of England, and, at a place called Redruth, they witnessed a remarkable descent of the Holy Spirit in connection with their labours. Mr. Rankin then returned to London, and remained there during the rest of the year. At the Conference in Bristol, in 1771, he was stationed once more, by his own request, among his friends in Cornwall. Here he continued to labour till near the time of the next Conference, when he accompanied several of his brethren to Leeds, the place where the Conference was to be held. Here he met with Captain Webb, who had lately arrived from America. Mr. Wesley had previously been dissatisfied with the management of the mission in this country, and, when the subject came up before the Conference, he intimated his determination to send Mr. Rankin hither as a General Superintendent; and it was agreed that Mr. George Shadford, a brother whom he highly esteemed and loved, should accompany him. Meanwhile Mr. Rankin was appointed to labour in the York circuit until spring. His mind, during this period, was much exercised in regard to the important enterprise which he was about to undertake,—involving, as it did, a separation from Mr. Wesley and many other much loved friends; but all other considerations were merged in the one desire to promote the interests of the Redeemer's Kingdom. About the close of March, he went to Birmingham to receive his last instructions from Mr. Wesley; thence to London to make the immediate preparation for his voyage; and thence to Bristol, where, on the 9th of April, (1773,) he embarked with Captain Webb and his wife, Mr. Shadford, and two other friends, for Philadelphia, at which place they were safely landed about the 1st of June.

The missionaries received a cordial welcome from Mr. Asbury, though Mr. Rankin seems to have been impressed at once with the idea that if the brethren, who had preceded him, had attended more strictly to the Methodist Discipline, their labours would have been more successful. He called a Conference, which met on the 14th of July,—about six weeks after his arrival; and this was the first Conference ever held in America. Mr. Rankin was now stationed in New York, and Mr. Shadford in Philadelphia, to change in four months.

On arriving in New York, Mr. Rankin seems to have been greatly shocked by the extravagance of female dress which he witnessed there.

He could not resist the conviction that so much pride and luxury as he saw on every side of him, was the harbinger of some fearful judgment; and when the war broke out, bringing such manifold distresses upon the people of New York, he was disposed to think that the day of retribution had come.

On the 25th of May, 1774, they held their second Conference, in Philadelphia, and found that, within the preceding ten months, upwards of one thousand had been added to their societies, and, on the whole, their prospects seemed highly encouraging. Mr. Rankin was to travel till the month of December, and then take a quarter in the city of New York. In September, he visited Mount Holly, in New Jersey, and there had an interview with the Rev. John Brainerd, who had succeeded his brother, David Brainerd, more than twenty years before, as missionary to the Indians. The account which Mr. Brainerd gave him of the results of his brother's labours, as evidenced by the then present state of the Indians, was somewhat discouraging. He subsequently paid Mr. Brainerd another visit, and had another conversation with him on the same subject, that served to confirm his previous impressions.

On the 17th of May, 1775, the preachers commenced their third Conference, at Philadelphia; and, though they found much reason to bless God for the success of their labours during the year, they were much impressed by the critical state of public affairs, and saw, on every side, evidences that the preparations for war were actually making. They resolved, however, to continue in their work, and to wait the further indications of Divine Providence. It was again determined that Mr. Rankin should travel till December, and then go, for three months, to New York.

It does not appear from the Minutes of Conference where Mr. Rankin laboured during the next two years, though his name appears each year among those who acted as "assistants." In June, 1776, he was at Leesburgh, Va., where he met Mr. Shadford, and passed a Sabbath, which was signalized by a plentiful outpouring of the Holy Spirit.

On the 27th of August following, there was a Quarterly Meeting at which Mr. Rankin was present. On the morning of that day, he was informed, by some of his friends, that it was arranged that himself and the other preachers were to be seized by a company of militia. Several good women came, and with tears besought him to leave the place; but, while he thanked them for the concern manifested in his behalf, he assured them that he felt conscious of being engaged in his Lord's work, and that he should continue in it and abide the consequences. Shortly after, he went to the arbour, which was fitted up for preaching, and there saw the officers and soldiers in the outskirts of the congregation. After singing a hymn, he called upon the people to lift up their hearts to God as the heart of one man; and, when they arose from their knees, a large part of the congregation were bathed in tears, among whom were several of the military company. Before he had been preaching ten minutes, an intense agitation prevailed throughout the assembly, and he saw many, both of the officers and the soldiers, actually trembling under the truth which he was delivering to them. He was afterwards informed that some of the officers said "God forbid that we should hurt one hair of the head of such a minister of the

Lord Jesus Christ, who has this day so clearly and powerfully shown us the way of salvation." They departed to their own homes, leaving the brethren to enjoy unmolested their own devout exercises.

The next day Mr. Rankin set off for Philadelphia, and at Newcastle, De., heard that there had been a general engagement between the British and Americans on Long Island, which had proved very disastrous to the latter. Two days after, he reached Philadelphia in safety. On the 1st of December following, he preached at New Mills, and intended, after a few days, to return to Philadelphia, and then come back to the Jersies again on his way to New York, where, for several months, they had been destitute of a preacher. But in this he was disappointed; as the tumult occasioned by the marching of the two armies through this Province rendered it unsafe for him to travel. Being satisfied that his work in this country was now accomplished, he made his arrangements to return to England by the earliest opportunity; and though it does not appear when or from what port he sailed, he was with his friends in London early in June, 1778.

Immediately after his return, he was stationed in London, where he laboured for two years. At the Conference in Bristol, in 1783, he requested Mr. Wesley to appoint him a supernumerary for London; and the request was complied with. Here he was treated with great consideration and kindness by his brethren, while he continued to labour until a few months previous to his death,—generally preaching once or twice every Lord's day, and occasionally on week-day evenings. He also met a class, attended the leaders' and teachers' meetings, and the meetings for penitents on Saturday evenings, at which he generally prayed and frequently exhorted. His last weeks were marked by great peace, and a joyful waiting for the communion of Heaven. He left the most impressive dying testimony to the truth and power of the Gospel, and gently passed away to his rest, on the 17th of May, 1810, aged about seventy-two years. He was buried at City Road, near Mr. Wesley.

When Mr. Rankin was in this country, he received great kindness from a Mr. John Staples, a highly respectable member of the Methodist Society, in New York. Mr. Staples had a son born during that period, whom he named *Thomas* in honour of Mr. Rankin. This son became a reckless and profligate young man, insomuch that his father once told him that the course he was pursuing would bring down his gray hairs with sorrow to the grave. The son, in consequence of the failure of his health, made a voyage to Europe, found his way to the house of Mr. Rankin, and finally died there, in the winter of 1795. Mr. Rankin dealt with him in all fidelity, in regard to his immortal interests,—opening to him with great clearness the Gospel plan of salvation, and urging him at once to accept of an offered Saviour. The young man, for a season, suffered the most intense agony of mind, and then passed into a state of rapturous and triumphant confidence, welcoming death as the gateway of Heaven. "Tell my father," said he, when he was dying, "that the son who he said would bring down his gray hairs with sorrow to the grave, will reach Heaven before he does." After his death, Mr. Rankin wrote to his father,—"Your son is no more an inhabitant of this vale of tears—he is now a glorified spirit amid the

innumerable company who have washed their robes and made them white in the blood of the Lamb."

Mr. Rankin was distinguished chiefly for his untiring devotion to the service of his Master. Without any extraordinary powers, his heart always seemed glowing with love to Christ, and he had a fortitude to encounter difficulties and trials, that was truly heroic. He had sometimes the appearance of severity, but it needed only that he should be brought in contact with a scene of sorrow to show that his heart was full of sympathy. For upwards of fifty years, he honoured his Saviour by a consistent and devoted Christian life, and his death formed a fitting close to a career of such exemplary piety and usefulness.

GEORGE SHADFORD.*

OF THE BALTIMORE CONFERENCE.

1773—1778.

GEORGE SHADFORD was born at Scotter, in Lindsey, Lincolnshire, England, on the 19th of January, 1739. His parents, though in the communion of the Established Church, were, as they themselves subsequently believed, strangers to the power of religion. His tendencies, from early childhood, were decidedly and strongly evil. He indulged freely in profane language, in the violation of the Sabbath, and in other kindred sins; though he was not without occasional twinges of remorse, accompanied perhaps with some indefinite purpose of reformation.

At the age of fourteen, his parents sent him to the Bishop to be confirmed; and at sixteen, they expressed a wish that he would prepare himself for the Holy Communion. Accordingly, after having spent a month in religious retirement,—reading and meditating upon God's word, humbling himself in view of his past life, and seeking the pardon of his sins; he approached the Lord's table with impressions of awful solemnity, rather than of grateful and affectionate trust. For some time after this, he was very serious and punctual in the discharge of his religious duties, though he seems to have had no very definite views of the way in which a sinner must be saved. As there was no one to sympathize in his feelings, or to impart to him the instruction and counsel which he needed, his serious impressions gradually became weaker, until at length he found his relish for wicked companions and evil practices had become as strong as ever. About this time, greatly to the grief of his parents, he enlisted in the Militia, and shortly after was called off to Manchester, in the capacity of a soldier, where he was detained during nearly an entire winter. Here he was taken ill of a fever, and had fearful apprehensions of the consequences of dying; but the recovery of health was a signal for the return of his accustomed thoughtlessness.

* Autobiography.—Wakeley's Lost Chapters.—Bangs' Hist., I.

From Manchester the Militia marched to Liverpool, in consequence of the news having reached them that Thurot, a celebrated French Naval officer, had invaded a part of Ireland. Young Shadford obeyed the summons, not without great apprehension, for he feared an engagement in which he might lose his life, and felt that he was unprepared to die. The next summer he was quartered at Chester and Knutsford, and the winter following at Gainsborough, in Lancashire. At this latter place, he became quite desperate in wickedness, and such was the horror that occasionally filled his mind, that he was sometimes tempted to commit suicide. On one occasion, however, he went to a Methodist meeting, not with any design of being religiously benefitted, but for purposes of mere social or sensual enjoyment; and the effect of the service was to revive, in a great measure, the stifled impressions of preceding years. He continued to attend the same meeting as long as he remained in Gainsborough; but his seriousness at length drew upon him the reproach and ridicule of his comrades, and he determined once more to dismiss all religious impressions, under a solemn vow that, in one year from that time, when he expected his military service would close, he would consecrate himself to the service of his God.

On leaving Gainsborough, the company quartered near Dartford, in Kent, where they continued eleven weeks; and here he witnessed scenes of grosser wickedness than had ever before fallen under his eye. A sight of such extreme depravity quickened again the sensibility of his conscience, and sent him to his chamber to weep over his own wretched condition. Their next remove was to Dover, where they remained only a month; after which they returned to Gainsborough and spent the winter, and then went to Epworth, at which place he was discharged.

On his return, some of the young people of the neighbourhood proposed to welcome him back by a dance; and though his conscience demurred, he had not strength enough to refuse to join in it. But it was no sooner over than his conscience called him to a fearful reckoning, and he began to think that he was entirely in the power of the adversary. The recollection of his vow to serve the Lord, made the year before, rendered his remorse the more bitter; and, after hearing once more the suggestions of the tempter, he turned away with a renewed resolution to show himself henceforth the servant of a new Master. And this resolution was greatly strengthened by a sad and somewhat remarkable circumstance that occurred to him about this time, fitted to impress him with the importance of being prepared for death. Before he enlisted as a soldier, he was specially interested in a young lady, who lived in Nottinghamshire, and he expected that she would ultimately become his wife; but, though he wrote to her while he was at Manchester, his letter, to his great surprise, was not answered. On his return home, he was shocked to learn that the reason of her silence was that she was dead. He soon found his way to her grave, and, as he was musing in sadness by the side of it, he noticed a monument at his left hand, the inscription upon which led to some inquiries in respect to the person whose remains lay beneath it. He was informed that she was a gay young lady, who had come to town to enjoy the pleasures of a ball, and, in the midst of the gaiety of the night, was suddenly attacked

with a severe illness, which, in a few hours, terminated in death. Each of these graves seemed charged with solemn warning to him, and the impression, thus produced upon his mind, never wore away.

During his absence from the place of his nativity, a Methodist society had been established there, and he made it a point to hear the Methodist preachers as often as he had opportunity. But still, notwithstanding all his good resolutions and attendance on the means of grace, his mind was ill at ease, and he scarcely ventured to hope that he had really accepted the Gospel offer. At length, on the 5th of May, 1762, he heard a stranger preach with unwonted power, and he described the effect upon his mind as melting, subduing, overwhelming. The preacher, at the close of his sermon, made an appeal, which young Shadford recognized as designed specially for himself; and he immediately cried out,—"God be merciful to me a sinner!" At that moment, as he believed, he welcomed Christ as his Saviour, and his heart was filled with a sense of the Divine love. And now he went on his way rejoicing. The enemies of religion uttered loud and bitter reproaches against him; but his faith failed not; his courage failed not; and within two weeks from the time when this happy change occurred, his name was enrolled among the members of the Methodist society.

Shortly after Mr. Shadford joined the society, he commenced exhorting in several meetings, and seemed disposed to exert himself to the extent of his ability, and in every possible way, for the salvation of his fellow-men. Within less than a year, he had been instrumental in the hopeful conversion of both his parents and a sister, all of whom became members of the Methodist Church. He had many doubts at first in regard to his being called to preach the Gospel; but, after a severe struggle, he resolved, at length, to make trial of his powers in that way. His first attempt was at a small place called Wildsworth; and he had so much enjoyment in the service, accompanied with such manifest tokens of the Divine blessing upon the audience, that he seems, at the close of the day, to have felt no doubt that he had a legitimate call to the ministry. After this, however, for some time, his mind alternated between despondency and confidence; but he kept on preaching, and, whenever there was an opportunity, he formed a society, and took measures to have it taken under the care of the travelling preachers as early as possible.

But his health began, about this period, to sink under his excessive labours, and there was every indication of his being in a rapid decline. At length he was seized with a violent fever, that continued for seven weeks, and that both himself and his friends supposed would have a fatal termination. Of this illness he writes thus:—

"I never had any affliction in which I enjoyed so much of the presence of God as this. He was with me every moment, night and day. I continually saw Him who is invisible, and rejoiced in hope of the glory of God. Oh, how did I desire to depart and be with Christ! I had such views of my Father's House, the glory and happiness of that place, that I longed to be there. But one day, as I was in bed, full of the love of God, I had a visionary sight of two prodigious fields, in which I saw thousands of living creatures praying and wrestling in different places, in little companies. It appeared to me that I must be employed in that work too, and must go to help them. While I was considering what this could mean, I took up my Bible and opened on these words in the Psalms,—'Thou shalt not die but live, and declare the work of the Lord.' I now believed I should recover, but was not so resigned to live as to die. I

compared myself to a ship tossed upon the tempestuous ocean, for weeks and months together, in great danger: at last I got in sight of the wished-for haven, when suddenly a contrary wind drove me back to sea again. From this time I began gradually to recover."

After this, Mr. Shadford preached occasionally for part of two years upon the Epworth circuit, and his labours were attended with encouraging success. Having signified to Mr. Wesley his willingness to devote himself entirely to the work of the ministry, he was appointed, at the Conference at Bristol, held shortly after, to labour in the West of Cornwall, for the year 1768. The year following, he laboured successfully in Kent; and in 1770. was appointed an assistant at Norwich, where he was privileged to witness a considerable revival of religion. After remaining two years at Norwich, he attended the Conference at Leeds, and there met the celebrated Captain Webb, who was earnestly exhorting some of the preachers to go to America. Mr. Shadford was so much impressed by his statements that he quietly resolved to offer himself for the mission; and Mr. Thomas Rankin, another preacher, agreed to accompany him. Accordingly, in the spring of 1773, having duly received the appointment from Mr. Wesley, they both went to Bristol, where they were joined by Captain Webb and his wife, and the four embarked together for America.

After a comfortable passage of eight weeks, they landed safely at Philadelphia, and immediately found themselves in a circle of hospitable and warm-hearted friends. In a few days, they passed on to Trenton, and laboured for a month very successfully in different parts of New Jersey. At Mount Holly Mr. Shadford had a deeply interesting interview with the missionary, John Brainerd, brother of David, and was invited by him to accompany him on a visit to an Indian town, about twenty miles distant, at which Mr. Brainerd proposed to collect both the Indians and whites, that Mr. Shadford might preach to them. He would gladly have availed himself of this opportunity, but was prevented by being suddenly called to labour in New York. He seems to have enjoyed the interview with Brainerd, greatly, and thus closes his account of it:—"He heartily wished us good luck, and said he believed the Lord had sent us upon the Continent to revive inward religion among them."

He seems to have been somewhat disheartened in the prospect of going to New York, from an apprehension that his preaching was not suited to so polished a community. He found nothing, however, to justify the shrinking spirit which he had indulged—on the contrary, his labours proved highly acceptable and useful, and, during his sojourn there of only four months, fifty new members were added to the society.

After his term of service at New York had expired, he laboured four or five months in Philadelphia, where also he enjoyed much and accomplished much. He seems to have been particularly gratified by witnessing the fraternal spirit that pervaded the society here. The following singular statement is from his own pen :—

"A remarkable circumstance happened just as I was leaving Philadelphia. When I went to the inn where my horse was, and had just entered into the yard, I observed a man fixing his eyes upon me, and looking earnestly until he seemed ashamed, and blushed very much. At length he came up to me, and abruptly said,—'Sir, I saw you in a dream last night. When I saw your back, as you came into the yard, I thought it was you; but now that I see your face, I am sure that you are the person. I have been wandering up and down this morning until now, seeking you.' 'Saw me

in a dream?' said I, 'what do you mean?' 'Sir,' said he, 'I did, I am sure I did; and yet I never saw you with my bodily eyes before. Yesterday, in the afternoon, I left this city, and went as far as Schuylkill River, intending to cross it; but began to be very uneasy, and could not go over it—I therefore returned to this place, and last night, in my sleep, saw you stand before me, when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said also that one particular mark by which I might know you was that you preached in the streets and lanes of the city.' Having spoken this, he immediately asked,—'Pray, Sir, are not you a minister?' (by which name they frequently call the preachers in America.) I said 'Yes, I am a preacher of the Gospel, and it is true that I preach in the streets and lanes of the city, which no other preacher in Philadelphia does. I preach also every Sunday morning at nine o'clock in Newmarket.' I then asked him to step across the way to a friend's house; when I asked him from whence he came. He answered,—'From the Jerseys.' I asked had he any family. He said,—'Yes; a wife and children.' I asked where he was going. He said that he did not know. I likewise asked, 'Does your wife know where you are?' He said, 'No; the only reason why I left home was, I had been very uneasy and unhappy for half a year past, and could not rest any longer, but must come to Philadelphia.'

"I replied, 'I advise you first to go back to your wife and children, and take care of them in the order of providence. It is unnatural to leave them in this manner, for even the birds of the air provide for their young. Secondly, you say you are unhappy; therefore the thing you want is religion, the love of God and of all mankind; righteousness, peace, and joy in the Holy Ghost. When this takes possession of your heart, so as to destroy your evil tempers, and root out the love of the world, anger, pride, self-will, and unbelief, then you will be happy. The way to obtain this is to forsake all your sins, and believe in the Lord Jesus Christ. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to the Lord to bless the word; and, if you heartily embrace it, you will become a happy man.'

"While I was exhorting him, the tears ran plentifully from his eyes. We then all kneeled down to pray; and I was enabled to plead and intercede with much earnestness for his soul, and to commend them all to God. When we arose from our knees, I shook him by the hand: he wept much, and had a broken heart; but did not know how to part with me. He then set out to go to his wife in the Jerseys, and I for Baltimore, in Maryland; and I saw him no more: but I trust I shall meet him in Heaven."

On his way to Baltimore, Mr. Shadford preached at several different places, and though he was obliged, on account of having injured one of his legs by a fall, to preach in a sitting posture, yet he was enabled to deliver himself with great freedom, and the truth which he proclaimed was accompanied by a Divine power. Before he had been in Baltimore many weeks, a young man called upon him with an earnest request that he would accompany him to his father's house, about four miles from the city, to visit his brother, who was chained in bed, and whose case they did not understand, though they supposed him to be mad, or possessed with a devil. When Mr. Shadford entered the room, he found the young man in a state of absolute despair. He immediately told him that Christ died for sinners; that even the chief of sinners may find acceptance; and that there is no other name given under Heaven whereby men can be saved but the name of Jesus. The young man seemed to lay hold of the words,—"the name of Jesus," and said he would call upon Jesus as long as he lived; but he evidently had as yet no adequate idea of the Gospel. Mr. Shadford sung a verse or two of a hymn, and then the parents and brothers joined him in a prayer,—the whole scene being one of almost unrivalled interest and tenderness. After the prayer, he delivered an exhortation; and, from that time, he preached in that house at short intervals for many weeks. They soon loosed the young man that was bound; and it was not long before he was enabled to exercise an humble confidence in the Saviour, and ultimately became a very earnest and successful preacher. Mr. Shadford followed him in Kent, De., and believed that he was instrumental in awakening a hundred persons during that year.

The next year, (1776,) Mr. Shadford was stationed in Virginia, where almost every sermon that he preached, seemed to be instrumental of the awakening or conversion of several persons. Among them was a dancing-master, who came to hear him, first on a week-day, dressed in scarlet; and he afterwards came several miles on Sunday, dressed in green. Shortly after, a friend said to him,—"Mr. Shadford, you spoiled a fine dancing-master last week. He was so cut under your preaching, and feels such a load of guilt upon his conscience, that he moves very heavily; nay, he cannot shake his heels at all. He had a large, profitable school, but has given it up, and is determined to dance no more. He intends now to teach reading, writing, and arithmetic." Mr. Shadford replied that it was very well, and asked his name. "His name is Madcap" was the reply. "A very proper name for a dancing-master," said Mr. Shadford; though it afterwards appeared that this was only a nickname, and that his real name was Metcalf. He began shortly after to teach a school, joined the Methodist Society, and, during the six or seven years that he lived afterwards, showed himself one of the most devoted men in the whole connection.

In 1777, Mr. Shadford was appointed for Baltimore; and this is the last year that his name appears on the Minutes of Conference. As the War of the Revolution was now in progress, and Mr. Shadford, having sworn allegiance to the King of Great Britain, still felt himself bound to pray for him, he began to find that his loyalty could not be maintained without subjecting him to the most serious annoyance. After residing a year and a half in Virginia, he directed his course to Maryland, in the depth of winter; and, on his way was lost one night in the woods, where the snow was a foot deep. He knelt upon the snow, and prayed earnestly for a Divine interposition in his behalf; and, almost immediately after he arose from his knees, he heard a dog bark at a little distance, and, by following the sound, quickly reached a house.

The next summer he spent in different parts of Maryland, and the succeeding winter he was on the Eastern Shore, where he could labour in comparative peace. But it was not long before the test-oath, which had been a terror to him in Virginia, presented itself here also; and his scruples in regard to taking it were not at all abated. At the Quarterly Meeting, he said to his brother Asbury,—"Let us have a day of fasting and prayer that the Lord may direct us; for we were never in such circumstances as now since we were Methodist ministers." They did so, and in the evening Mr. Shadford asked him how he found his mind. His reply was that he did not see his way clear to go to England. Mr. Shadford said that he would not stay, as he believed he had done his work here at present, and it was impressed upon his mind that he ought to go home now, as it had been that it was his duty to come over to America. Asbury replied,—"Then one of us must be under a delusion." "Not so," said Shadford; "I may have a call to go, and you to stay;" and he did not doubt that they both obeyed the call of Providence. They loved each other as David and Jonathan; and the thought of separation, much more the separation itself, caused a bitter pang in each heart.

Shortly after this meeting, having procured a pass, he set out with one of his friends to find General Smallwood; and, having gained access to

him, they told him that they were Englishmen, and Methodist preachers; and, as they could not conscientiously take the test-oath, they would be glad to return to their native land. The General, according to Mr. Shadford's account, did not manifest any excess of courtesy towards them, but finally consented to give them a pass to the English, if they would bind themselves by an oath to go directly to Philadelphia, and there embark for Great Britain. This requisition having been complied with, they had no further trouble with the General. They reached Philadelphia after one or two rather formidable adventures, and there met four other of their preachers, who, like themselves, were refugees. Here Mr. Shadford continued six weeks before he was able to secure a passage, and then embarked for Cork in Ireland. From Cork he proceeded to Wales, and thence almost immediately to Bristol, rejoicing to find himself once more on English ground.

Mr. Shadford now resumed his labours among his own countrymen, and continued them with unabated diligence and fidelity till disease and infirmity obliged him to retire from the field. After travelling for twenty-three years, he became a supernumerary; but his interest in the cause of Christ still continued as intense as ever, and he was never satisfied unless he was saying or doing something for its advancement. On Monday, the 28th of February, 1816, he dined with an intimate friend, Mr. Blount, in company with several of his brethren; and then appeared in tolerable health. In the course of the week, he found himself suffering from a complication of maladies, but had no apprehension of immediate danger. Before the next Sabbath, however, his illness assumed a more serious character, and he became convinced that the time of his departure was at hand. From that time till his death, which occurred on the 11th of March, his religious exercises were of the most triumphant character; and his last words were "I'll praise, I'll praise, I'll praise." Mr. Shadford was married, and his wife survived him; but I am able to ascertain nothing more in respect to his family.

The following estimate of Mr. Shadford's character is from the pen of the Rev. John Riles:—

"For nearly fifty-four years Mr. Shadford had enjoyed a sense of the Divine favour. His conduct and conversation sufficiently evinced the truth of his profession. For many years he had professed to enjoy that perfect love which excludes all slavish fear: and, if Christian tempers and a holy walk are proofs of it, his claims were legitimate. Maintaining an humble dependance upon the merits of the Redeemer, he steered clear of both Pharisaism and Antinomianism: his faith worked by love. Truly happy himself, there was nothing forbidding in his countenance, sour in his manners, or severe in his observations. His company was always agreeable, and his conversation profitable. If there was any thing stern in his behaviour, it was assumed to silence calumniators and religious gossips. In short he was a man of prayer, and a man of God.

"His abilities as a preacher were not above mediocrity; yet he was a very useful labourer in the vineyard of the Lord. In illustrating the doctrines of the Gospel, he was simple, plain and clear. His discourses, though not laboured, were methodical, full of scriptural phraseology, delivered with pathos, and accompanied with the blessing of God. He did not perplex his hearers with abstruse reasonings and metaphysical distinctions, but aimed to feed them with the bread of life; and, instead of sending them to a dictionary for an explanation of a difficult word, he pointed them to the Lamb of God which taketh away the sin of the world.

"Mr. Shadford was free and generous. His little annual income, managed with a strict regard to economy, supplied his wants, and left a portion for the poor and needy. In visiting the sick, while he assisted them by his prayers and advice, he cheerfully administered to their wants. He spent no idle time in needless visits and unmeaning chit-chat; and, though many of his friends in Frome would have considered it a high favour if he could have been prevailed upon to partake of their bounty,

yet he always declined it, except once a week, at the hospitable table of his generous friend, Mr. Blount, where he generally met the preachers with some part of their families. He loved his brethren in the ministry, and, like an old soldier who had survived many a campaign, he felt a pleasure in retracing the work of God, in which he had been engaged for more than half a century. He claimed it as a right, and deemed it a privilege, to have the preachers to take tea with him every Saturday afternoon. There was nothing sordid in his disposition; and, as far as I could ever observe, covetousness formed no part of his character He considered the rule of his Saviour as having a peculiar claim upon his attention—'Lay up for yourselves treasures in Heaven.'

"His patience and resignation to the will of God were such that he has left few superiors in those passive graces. Some years since he lost his eyesight, and continued in this state of affliction for several years; but, instead of murmuring at this dispensation of Providence, he bore it with Christian fortitude. This did not altogether prevent his usefulness; for, though the sphere of his action was circumscribed by it, he could still pray with the afflicted, converse with the pious, and meet several classes during the week. In this state he was advised to submit to an operation for the recovery of his sight. The trial proved successful; and when the surgeon said,—'Sir, now you will have the pleasure of seeing to use your knife and fork,' Mr. Shadford feelingly replied,—'Doctor, I shall have a greater pleasure,—that of seeing to read my Bible.' This luxury he enjoyed; for when he was permitted to use his eyesight, the first thing he did was to read the word of life for three hours,—reading and weeping with inexpressible joy. During the whole of his last short illness, he betrayed no symptoms of uneasiness, but cheerfully submitted to the will of God. Through the last few years of his life, he glided smoothly down the stream of time. The assiduous attention of Mrs. Shadford to all his wants, her sympathy in the moments of pain, and unwearied attempts either to prevent his sufferings or lessen their force, greatly tended to soften them down. She has lost a pious and affectionate husband, and the Methodist society in Frome one of its best members."

BENJAMIN ABBOTT*

OF THE PHILADELPHIA CONFERENCE.

1773—1796.

BENJAMIN ABBOTT was born on Long Island, N. Y., in the year 1732. His father dying while Benjamin was a lad, and having made provision in his will that his sons should learn trades, this son became apprenticed to a hatter in Philadelphia. Here he fell under bad influences, and became addicted to various evil habits, which seemed ominous of a profligate and wretched life. Before he had served out his time, he left his master, and went to New Jersey, and laboured, with one of his brothers, on a farm. Soon after this, he was married; but this, instead of improving his character, seemed only to render him the more dissolute, and hasten him on in the way to ruin. It was, however, somewhat remarkable that, whilst abandoning himself to vice, in its most debasing forms, he still manifested a kindly disposition towards his family, and made comfortable provision for their support.

Yet, during this wild and wicked career, he was by no means a stranger to serious reflection. He even attended public worship, and professed to believe the doctrines of the Presbyterian Church; and sometimes he had sudden convictions of guilt that well-nigh overwhelmed him. At the age of about thirty-three, he had a fearful dream, in which the horrors of the

*Gorrie's Lives.—Minutes of Conference, 1796.

world of despair were so vividly presented to him that he formed an immediate purpose to enter on a new life; but, as he resolved in no better strength than his own, it was but a little time before he was pursuing his accustomed course as eagerly as ever. And thus he continued till he had reached the age of forty years.

On a certain Sabbath, his wife attended a Methodist meeting, not far from the place of their residence. On her return, he asked her how she liked the preacher. She spoke of him in terms of the highest praise, and persuaded her husband to go and hear for himself. Accordingly, on the next Sabbath, he actually went and heard a very serious and earnest discourse, though it seems to have made no impression upon him, until something in the application reminded him of the awful scenes which had been presented to him in his dream some half dozen years before. His conscience now became thoroughly awakened, and he went home stung with remorse, and overwhelmed with terror, though still ignorant of the way of salvation. Soon after this, the same minister came to preach in the neighbourhood where Mr. Abbott lived, and the effect of this discourse upon him was even greater than that of the preceding—it left him in a state of mind bordering upon despair, so that he was strongly tempted to commit suicide. At length, however, he became enlightened in respect to the way of life, and his mind was soon at rest upon the gracious promises of the Gospel. This occurred on the 12th of October, 1772. Referring to the change which then took place in his feelings, he says,—"My heart felt as light as a bird, being relieved of that load of guilt which before had bowed down my spirits, and my body felt as active as when I was eighteen, so that the outward and inward man were both animated."

Mr. Abbott, having informed his family of the change he had experienced, and having sung and prayed with and exhorted them, went forth into the neighbourhood to testify of God's mercy towards him, and to endeavour to persuade others to be reconciled to God. So extraordinary was the zeal which he manifested that every body's attention was attracted to it, and there were some who did not hesitate to pronounce him a madman. His wife had been, for some time, a professor of religion; but, when he came to inquire concerning her experience, he found, to his great astonishment, that she had never been conscious of any thing like a change of heart; that she had been repeatedly awakened under the influence of severe afflictions, and finally had joined the Presbyterian Church with no higher experience than a general purpose to live a religious life. His plain dealing with her led her to visit her Pastor, and subsequently led to an interview between him and her husband; but, though the latter was somewhat embarrassed by some things which the minister said to him, he quickly regained full confidence in the genuineness of his experience, and the great question that now urged itself upon him was, with what denomination of Christians he should connect himself. After a diligent reading of the Scriptures, and an examination of the creeds of the several different communions, he resolved to cast in his lot with the Methodists. Accordingly, he became, almost immediately, a member of the Methodist Church. His wife, having experienced a similar change in her views and feelings, accompanied him into the new connection, and within three months, six of

their children followed them. A small class was formed in the neighbourhood, of which Mr. Abbott was appointed leader.

The remarkable fervour of spirit, as well as power of speech, which this man exhibited, made a strong impression upon his neighbours and the community in which he lived; and hence he was often called upon to visit and pray with the sick. At length, impelled by his own unquenchable zeal, and encouraged by the sympathy of those around him, he began to preach, without, however, having any regular or formal introduction to the ministry. His first sermon was delivered at a funeral; and, as soon as it was noised abroad that he had commenced preaching, he was beset with applications for his services on every side. On one occasion, soon after he commenced his public labours, as he was preaching with great earnestness and power, he remarked,—"For aught I know, there may be a murderer in this congregation!" Immediately a stout, lubberly looking fellow, who was present, arose and attempted to leave the room; and, after some strange demonstrations, fell backward against the wall, and cried out bitterly, acknowledging that he was the murderer, for he had killed a man about fifteen years before. He lay for some time in great anguish of spirit, and, after he recovered, made his escape from that region, and was never heard of afterwards. Mr. Abbott shared with his audience the consternation which the circumstance occasioned, but soon recovered his composure, and proceeded with his discourse.

Mr. Abbott, in common with most of his brethren, was not a little embarrassed in his labours by the War of the Revolution; and the more so, as the Methodists, in some parts of the country at least, were regarded as having little sympathy with the great movement. He, however, kept on preaching, as he had opportunity, even though he sometimes did it at the peril of his life. On one occasion, while he was addressing a crowded audience assembled in a private house, a mob of soldiers came rushing in with guns and fixed bayonets, one of whom approached him, and presented his gun as though he would run him through, while his associates in the adventure were standing around the door. The intrepid preacher, as he began to be pierced by the soldier's bayonet, kept on wielding the sword of the Spirit, without the least faltering, until at length his assailant quailed before him, and retreated to the door. His comrades tried to urge him back, but to no purpose, and Mr. Abbott was allowed to finish his discourse, without being further molested. At his next appointment there, he found a hundred armed men; but, as soon as he commenced his service, they grounded their arms, and listened to him in a quiet and orderly manner. About this time, he was himself drafted to serve in the Militia, but, as he could not conscientiously yield to this claim, he was excused by paying a sum sufficient to furnish a substitute.

He was remarkable for never losing an opportunity for doing good. On one occasion, as he was on his way to a Quarterly Meeting, he stopped to get his horse shod, and called at a house where he found an old woman spinning, and asked her for a drink of water. When she had given it to him, he said,—"You have given me drink to refresh my body—I will strive to give you the waters of life, by persuading you to make application to Jesus Christ;" and then, after presenting before her the terrors of

the law and the promises of the Gospel, prayed with her, with her consent, and parted with her without any expectation of ever meeting her again. Three years after, as he was on his way to another Quarterly Meeting, he fell in with some twenty persons who were also going thither, and among them was a woman, who came rushing up to him with great cordiality, and said,—"How do you do, my father?" He asked her how she came to know him. "I will soon convince you," said she, "that I have cause to know you: do you not remember, three years ago, calling at a certain house, and asking me for a drink of water, and then setting before me the plan of salvation, and praying with me? You had not been gone half an hour before I expected to be in Hell every moment. I cried to God mightily, without any intermission, until he set my soul at liberty: therefore I will call you my spiritual father."

Mr. Abbott was not only ready, on all occasions, to preach, and to labour in a more private way for the salvation of his fellow-men, but he occasionally assisted in building a house for public worship. In a place called Penn's Neck, he had, for four years, done his utmost to induce the inhabitants to erect a church; during which period, they had been obliged, when the weather permitted, to meet in a grove; but, at length, becoming weary of their tardiness, he resolved to take the matter into his own hands. Accordingly, he first agreed with a carpenter to do the work; then went round and begged the materials; then procured persons to draw the timber to the spot; and when, after a little time, the job was finished, he made another begging tour among the people, and secured the money necessary to pay the carpenter. The erection of this house marked a bright epoch in the religious history of the neighbourhood.

Mr. Abbott, having laboured as a local preacher for upwards of sixteen years, felt it his duty to join the travelling connection—this he did in April, 1789, at the Conference held in Trenton, N. J., and was appointed to Dutchess circuit, in the State of New York. The circuit was new, and most of the people to whom he preached belonged to other churches; but his labours were manifestly attended with a Divine blessing. In 1790, he was admitted to the office of Deacon, and was appointed to the Newburgh circuit. In 1791, he was on the Long Island circuit; in 1792, on the Salem (N. J.) circuit; in 1793, he was admitted to the office of Elder, and was appointed on the Cecil (Md.) circuit; in 1794, he was continued on the same circuit; and the next year was obliged to retire from the itinerant field, and was not able afterwards to resume his duties as a travelling preacher.

On the 3d of February, 1795, he was seized with a severe ague, which was followed by a violent fever and pain in his side. The physician came, and pronounced his case hopeless. He, however, so far recovered as to be able to ride out, and even to attend church, and visit his friends. The winter of 1795–96 he spent in Philadelphia. In the spring following, as he was attending the funeral of a very pious lady,—a sermon having been preached by another minister,—he rose and delivered an exhortation. Seeing a gentleman present who had once been a fellow-labourer with him in the Gospel, but had become a grievous backslider, Mr. Abbott felt constrained to make a direct appeal to him, referring to their former delightful

intercourse, and to his more recent wanderings from duty. The gentleman was highly offended at being thus publicly addressed; and when Mr. Abbott was informed of it, he simply said,—"Why, if I were able to take my horse and go and see him, I should not have made use of that opportunity; but, as I am not able to go and see him, I was convinced that if I let that opportunity pass, I should never have another; and I thought it was my duty to speak as I did: therefore I leave the event with God." Notwithstanding the reproof was so unwelcome at the time, it wrought powerfully upon the conscience of the person to whom it was addressed, and, at the next Quarterly Meeting he was present, publicly acknowledged his backsliding, and declared that Father Abbott had been made the instrument of his restoration to the Divine favour.

About the first of June following, Mr. Abbott was able to attend another funeral, at which the officiating clergyman, in the course of his remarks, said,—"Death is the King of terrors, and he makes cowards of us all." At the close of the service, Mr. A. took occasion to converse with the minister, and to express his dissent from that doctrine; "for," said he, "perfect love casteth out fear; and for my part I can call God to witness that death is no terror to me: I am ready to meet my God, if it were now."

On the 12th of August, being very feeble, he said to a brother who called to see him,—"Brother F., I am going to die; and to-morrow you must go to Philadelphia, and get Brother McClaskey to come and preach my Funeral Sermon." The brother replied,—"Father Abbott, you may continue some time yet." "No," said Mr. Abbott, "I shall die before you could get back from Philadelphia, unless you should travel in the night." The brother replied again,—"It will not be proper to go before your decease." "Why," rejoined Mr. Abbott, "I shall die, and I do not wish my body kept until it is offensive: you know the weather is warm, and the distance is considerable." "That is true," answered the brother, "but if I were to go to Philadelphia for Brother McClaskey to preach your Funeral Sermon, while you were yet alive, the friends would laugh at me, and he would not come." "Ah," said he, "it may be so; I never thought of that: perhaps it will be best to stay till I am dead." His death took place on the day but one after this conversation. His last intelligible sentence was "Glory to God! I see Heaven sweetly opened before me!" He died in Salem, N. J., on the 14th of August, 1796, in the sixty-fifth year of his age, and twenty-third of his ministry.

The following tribute to his memory is extracted from the Minutes of Conference for 1796:—

"He (Benjamin Abbott) was a man of a childlike simplicity and sincerity, of great faith and unshaken confidence in God. Touching his ministry, he was not skilled in the refinements of language, or arts of elocution, yet has often been heard to speak with demonstration of the Spirit and with great power. He was owned of God as an instrument of convincing, converting and sanctifying power to many souls. He laboured with great weakness toward the last; and, although a strong man in body, he was brought down to childlike weakness, and lingered out his days in pain.

Perhaps he was one of the wonders of America, no man's copy, an uncommon zealot for the blessed work of sanctification, and preached it on all occasions and in all congregations; and, what was the best of all, lived it. He was an innocent, holy man. He was seldom heard to speak about any thing but God and religion. His whole soul was often overwhelmed with the power of God. He was known to hundreds as a truly

primitive Methodist preacher, and a man full of faith and the Holy Ghost. . . His life was pressed out, as at every pore of the body; he was brought very low before he died, and made perfect through suffering."

WILLIAM WATTERS.

OF THE BALTIMORE CONFERENCE.

1773—1833.

FROM THE REV WILLIAM HAMILTON, D. D.
OF THE BALTIMORE CONFERENCE.

WASHINGTON CITY, September 23, 1859.

My Dear Sir: The name of William Watters derives considerable importance from the fact that he was the only American Itinerant Methodist minister found in the list of those who composed the first Annual Conference of that denomination, which was held in the city of Philadelphia, in June, 1773. There are other reasons also, which I think will appear in the sequel, why this name is entitled to grateful commemoration.

WILLIAM WATTERS was born on the 16th of October, 1751, in Baltimore County, Md., the youngest of nine children. His parents were members of the Church of England, and his father was one of the Vestry of the Parish Church, called the Trapp, on Deer Creek, now Harford County. His father died when this son was only two years old, leaving a widow and nine children,—not in affluence, and yet in comfortable worldly circumstances. At a very early period, he became impressed with the importance of religion, but being naturally vain, self-willed and passionate, his impressions soon wore away. The prevailing sins among young men of that day, such as profane cursing and swearing, lying, card-playing and horse-racing, were always frowned upon by his mother; and so strong was his attachment to her, from his infancy, that he was always ready to be controlled by her wishes, and, if he had in any way grieved her, he would find no peace of mind until he had humbled himself, and received from her tokens of forgiveness.

At the age of seven, he was sent to school, where he laid the foundation of a good English education. As he advanced towards manhood, he found himself, through the influence of evil companions, prone to yield to temptation; and his mother was the only one to admonish him of his danger, and point out to him the true means of safety. The only two parish ministers with whom he was acquainted, were men whose lives reflected little honour upon their office; and they both left an impression upon his mind that they had no higher end in exercising the ministry than receiving the stipend to which it entitled them. When about nineteen years of age, Mr. Watters had frequent opportunities of hearing the Methodists preach in the neighbourhood in which he was brought up, and the effect upon his mind, it seems, was both powerful and lasting. For, although he could not comprehend what was meant by "being born again,"—a topic much insisted on by the Methodist preachers of that day, he no longer turned the doctrine

into ridicule, as others around him did, but commenced searching the Scriptures diligently, and, by daily prayer to God for direction, and after many painful exercises of mind, endured for months, he was brought into the "liberty of the sons of God." "This memorable change," says Mr. Watters, "took place in May, 1771, in the twentieth year of my age—in the same house, not in the same room, where I was born a child of wrath, I was born a child of grace."

Having found the pearl of great price, Mr. Watters was now much affected with a sense of the perilous condition of those around him; and his heart was drawn out in fervent prayer for their salvation. From that time, nothing was so near or dear to him but that he could willingly part with it to be an instrument of spreading the glorious Gospel among his fellow-men. He had not now the remotest idea that he was ever to be employed as a public ambassador of Christ; but, finding that his private efforts had been owned in the conversion of several in different neighbourhoods, while the hearts of the people were open to receive him, he resolved to seek Divine direction on the subject, by prayer and fasting; and the result was that he was led to give himself up, in the most unreserved manner, to be disposed of as Infinite Wisdom should see best. A revival of religion which occurred in his neighbourhood, about this time, and in which he laboured successfully, led him to examine the question of devoting himself to the ministry more closely; and, in recording his feelings at this period, he says,—"It is my deliberate opinion that, if ever I am a preacher, I must be one of the Lord's own making, as my natural and acquired abilities forbid any thoughts of the kind." He adds,—"My God, show me thy will, and stand by me to the end, and then I fear no consequences—prosperity or adversity, health or sickness, life or death,—all is well, coming from thy gracious hand."

Being at length fully persuaded that he was called of God to the ministry, and that it was his duty to go whithersoever Providence might direct, he cheerfully accepted an invitation from the Rev. Robert Williams to accompany him to Norfolk, Va. Accordingly, in October, 1772, they set out together on this mission, Mr. Watters being just twenty-one years of age, having known religion experimentally seventeen months, and been an exhorter five or six. Mr. W remained on his circuit, labouring with more or less success, until the spring following, when he was received on trial at the Conference held in Philadelphia, (1773,) being the first regular appointment to the itinerant work given to any one born in America. He was sent first to the Kent circuit, on the Eastern Shore of Maryland—here he spent six months, and the remainder of the year in Baltimore, in the immediate neighbourhood of his relatives. At the Conference held in Philadelphia in 1774, he was appointed to the Trenton circuit, N J., where he was most kindly received, and was instrumental in doing much good. While here he speaks feelingly of the dreadful cloud that had been hanging over the land, which continued to grow thicker and darker, and he was often bowed down before the God of the whole earth, fearing the evils which were coming upon the country. He was in Trenton when John Hancock and John Adams passed through on their way to the first Congress in Philadelphia, and witnessed the demonstrations of high respect towards

them from the inhabitants of the town. At the third Conference, held in Philadelphia, (1775,) Mr. Watters was appointed to the Frederick circuit, the home of Strawbridge, and the birthplace of Methodism in Maryland, if not in America. In no period of his ministry, perhaps, had he more signal proofs of the Divine approbation upon his labours than while he was upon this circuit. After six months here, the General Assistant, Mr. Rankin, removed him to the Fairfax circuit, Va. The fourth Conference was held in Baltimore, (1776,) when Mr. Watters was returned to the Fairfax circuit,—a thing very unusual; for, as a general rule, no preacher was allowed to remain on the same circuit more than six months at a time. In 1777, in company with the Rev. Freeborn Garrettson and the Rev. John Tunnell,* he was appointed to the Brunswick circuit in Virginia; where he had the privilege of becoming acquainted with those two eminent ministers, the Rev. Mr. Roberts, and the Rev. Mr. Jarratt. In 1778, he was reappointed to the Fairfax circuit. There was no doubt some special reason for this manifest departure from the usage of removing from place to place, every six months. On the 6th of June, of this year, Mr. Watters was married to Miss Sarah Adams,—a lady of most exemplary Christian character,—who survived him several years. His next appointment (1779) was to the Baltimore circuit. Though declining in health, and encumbered with a family, which was no small drawback to the active duties of a Methodist minister at that early day, he continued to travel four years longer. At length, having purchased a house in Fairfax County, where he had married, he reluctantly yielded to the necessity of asking for a location, at the Conference held in Baltimore, in 1782, and then retired from his long cherished field of labour. Here he lived in comparative retirement for three years, cultivating his little farm, and preaching, without charge to any one, as often as his strength would allow. In 1786, he re-entered the Conference, and was appointed to the Berkeley circuit, Va.; but, on account of some unforeseen event in his family, he was obliged to return home after being three months upon the circuit. He now gave up all hopes of ever being able to do effective work again as a travelling preacher. His way seemed to be hedged up; and, cheerfully submitting to what seemed unavoidable, he continued in his local sphere until 1801, when he was again received into the travelling connection, and stationed in the city of Alexandria, D. C. The next year he was in Georgetown, in the same neighbourhood, and in 1803 and 1804, again in Alexandria. His last appointment was in 1805, and was in Washington City. The old warrior now began to show unmistakable signs of decay, though he had seen only fifty-five years,—thirty-five of which, however, had been faithfully devoted to the work of the ministry. No longer able to go out to battle, he gracefully retired to his little farm near the Potomac, where, for years, beneath the shade of his own trees, he made bands to bind the Philistines. For his convenience, his house was made a preaching place, and once in two weeks the circuit

* JOHN TUNNELL was admitted on trial at the Conference in 1777, and the next year was admitted into full connection, and appointed to the Baltimore circuit. After labouring on various circuits, and travelling extensively through the State, for about thirteen years, he died in great peace at the Sweet Springs in Virginia, in July, 1790. It is said of him in the Minutes of Conference, that he was "a man of solid piety; great simplicity and godly sincerity; well known and much esteemed both by ministers and people."

preacher came round and gave the neighbours a discourse. Some years before his death, his eyesight began to fail, and at length he became totally blind. He lived till the year 1833, and then took his departure, as all who knew him confidently believed, for a better world. He died at the advanced age of eighty-two. His widow survived him several years; and they are both buried at the Falls Church, Fairfax County, Va., about three miles from the farm where Mr. Watters finished his earthly course.

Mr. Watters may well be regarded as a representative man,—one of a class who accomplish a great amount of good under very adverse circumstances. He left home at the age of twenty-one, without any theological training for the work to which he was devoting himself, and with no education beyond what a good English school could afford. And to do what? Not surely to defend the outworks of Christianity, but simply to preach to others the verities inscribed by the Holy Spirit in his own experience; repentance towards God, and faith in our Lord Jesus Christ, involving, as a consequence, a life of holy obedience. He attended strictly to the rules laid down for a Methodist preacher in the larger Minutes of the British Conference—"Be diligent—never be unemployed—never be triflingly employed—be serious—let your motto be 'Holiness to the Lord:'" and thus he became a discriminating and able preacher, and one of the most prudent and successful pastors of his day. He was universally respected by the community, and reverenced and loved by the Church of which he was so bright an ornament.

My personal acquaintance with Mr. Watters was limited to a few hours; and then I rode ten miles to secure the privilege of seeing him. It was preaching day at his house, and the Rev. Robert Burch, who had but just commenced the service, desired me to take his place; which I did with much reluctance. After the discourse, Mr. Watters approached, and spoke to me kindly, but said nothing about the sermon. I felt thankful for his silence; for the sermon was a poor affair, and I knew that any honest comments he might make upon it would not be specially gratifying to the preacher. He was of about the medium size and quite erect, and altogether of a venerable appearance. I asked him about his eyesight, and his reply was,—"I am nearly blind—I can barely see men as trees walking."

The family to which Mr. Watters belonged was perhaps one of the most remarkable in the early annals of American Methodism. His mother died in her ninety-second year. There were seven brothers and two sisters. They were among the first of those whose hearts and houses were opened to receive the Methodist preachers, when they came into Harford County, Md.; and several of the brothers, at an early period, became official members of the Methodist societies. *Stephen* was a local preacher; *Nicholas* entered upon the itinerant work in 1786, and closed his useful life while stationed in Charleston, S. C., in 1805. One of the earliest Methodist churches in Maryland was erected on the farm of Mr. *Henry* Watters, and was only removed a few years since in order to give place to a larger one. It was there that the famous Conference was held in 1777; when the English preachers, with the exception of Mr. Asbury, gave up the field, and returned to their native country. The old homestead is still in posses-

sion of the family—Henry Watters, Esq., the oldest son of his father, and class-leader in the church, is the proprietor. What imperishable memories cluster around the sweet rural mansion where Pilmore and Boardman, Coke and Asbury, so often lodged and prayed! Verily, "the righteous shall be had in everlasting remembrance."

I am, Rev. and Dear Sir,
with fraternal regards,
Yours affectionately and truly,
WILLIAM HAMILTON.

PHILIP GATCH.

OF THE OHIO CONFERENCE.

1773—1835.

FROM THE HON JOHN McLEAN, LL.D.

CHAPEL WOOD, near Cincinnati,
September 16, 1855.

My dear Sir: With Philip Gateh, of whom you ask me to give you some account, I was intimately acquainted; and my regard for his memory, as well as the interest I take in your enterprise, makes it a pleasure to me to comply with your request. You do not mistake in assigning to him a place among the worthies of his denomination, who deserve to be held in enduring remembrance.

PHILIP GATCH was born in Maryland, near Baltimore, on the 2d of March, 1751. Through the instrumentality of the first Methodist preachers who appeared in Maryland, he became awakened and converted in January, 1772. At first, he was strongly opposed, in his religious exercises, by all his friends and connections, but he persevered and shortly afterwards joined the Methodist Church. At that time, it was a great reproach to be a member of that Society. But his indomitable firmness and perseverance prevailed, and his parents and others of his near relatives eventually embraced religion, and became members of the same Church.

Very soon he was put forward to speak to the people in exhortations, and, after some time, with the greatest reluctance, he yielded to his own convictions and the earnest solicitations of his friends, to take part in the ministry. Deep piety, fervent zeal, and an excellent natural capacity he possessed; and these were the only qualifications he had when he began to preach. He had a pretty good country education for that day, and his reading was somewhat more extended than that of other labouring young men in his neighbourhood.

From the first, Mr. Gateh was successful. His labours were blessed far beyond his hopes, and he appears to have commanded large congregations. From his limited acquirements, his success must have been mainly attributable to his experimental knowledge of religion, in speaking of which he awakened his own sympathies and the sympathies of his hearers. Preaching which does not reach the heart cannot reform the life.

The difficulties which Mr. Gatch had to encounter, will appear by a few extracts from his journal. He says:—

"Generally, where the work of God prospered most, persecution raged with the most violence. There was a large society between Bladensburg and Baltimore, at which I had preached in the forenoon, and was on my way to an appointment in the evening. I had heard that a man, whose wife had been convicted under the preaching of Mr. Webster, intended to revenge himself on me that afternoon. On our way, we saw an assemblage at a distance before us, on the road, there being a large company with me of men, women, and children. I was not in the least intimidated. Two of the company met us—one demanded my pass. I told them that I was not so far from home as to need a pass. They caught my horse by the bridle, and said I should go before a magistrate. I told them the only objection I had to that was, it would be taking me out of my way.

"By this time, a third one came up and asked me if I was the great orator they had there. My feelings were composed, and I inquired of him why he would like to know. He said he had heard me. I then asked him how he liked my discourse. He replied that a part of it he liked well enough. He was a man of good disposition, and went to the place with me, instead of joining my assailants. I afterwards understood they charged him with cowardice, and, rather than lie under that imputation, he sacrificed his conscience.

"Those that were in waiting hailed the man who had me in custody: so I was conducted to the mob, and all further ceremony ceased. The tar was applied, commencing on my left cheek. The uproar now became very great, some swearing and some crying. My company was anxious to fight my way through. The women were especially resolute—they dealt out their denunciations against the mob in no measured terms. With much persuasion I prevented my friends from using violent means. I told them I could bear it for Christ's sake. I felt an uninterrupted peace. My soul was joyful in the God of my salvation.

"The man who officiated, called out for more tar, adding that I was true blue. He laid it on liberally. At length one of the company cried out in mercy,—'It is enough.' The last stroke made with the paddle with which the tar was applied, was drawn across the naked eye-ball, which caused severe pain, from which I never entirely recovered. I was not taken from my horse, which was a very spirited animal. Two men held him by the bridle, while the one, elevated to a suitable height, applied the tar. My horse became so frightened that, when they let him go, he dashed off with such violence that I could not rein him up for some time, and narrowly escaped having my brains dashed out against a tree.

"If I ever felt for the souls of men, I did for theirs. When I got to my appointment, the Spirit of the Lord so overpowered me that I fell prostrate in prayer before Him for my enemies. The Lord no doubt granted my request; for the man who put on the tar, and several others of the party, were afterwards converted."

Mr. Gatch was notified the next morning that a mob intended to attack him on his way to his appointment. A guide accompanied him, and, seeing men at a great distance ahead, they turned out of the travelled road

and avoided them. A friend of Mr. Gatch travelled the main road, and, in crossing a bridge, he was arrested by a number of men, with arms, who rushed from under the bridge. The gentleman inquired of them what object they had in behaving thus, and their reply was that they were waiting for the preacher. "What are you going to do with him?"—inquired the man. They answered,—"We are going to tie him to a tree, and whip him till he promises to preach no more." Mr. Gatch observes,—"Had I been taken by these men, in all probability, I should have been murdered; for I never would have promised to preach no more." He says,—"I felt sometimes great timidity; but, in the hour of danger, my fears always vanished. This I considered a clear fulfilment of the promise which says,—'Lo, I am with you alway.'"

On another circuit, when in very feeble health, he writes thus in his journal:—"One Sabbath morning, while on my way to my appointment, accompanied by a young man, eighteen years of age, I was met by two men of whom I had no knowledge, of a stout and rough appearance. They caught hold of my arms, and turned them in opposite directions, with such violence that I thought my shoulders would be dislocated; and it caused me the severest pain I ever felt. The torture, I concluded, must resemble that of the rack. My shoulders were so bruised that they turned black, and it was a considerable time before I recovered the use of them."

Mr. Gatch attended the first Conference of Methodist ministers in America, and received his appointment to a circuit. This was in 1773. He travelled in New Jersey, Delaware, Maryland, and Virginia, and preached with extraordinary success. He established or extended circuits, wherever he laboured, and was the means, in the hands of Providence, of adding many hundreds, probably thousands, to the Church. Instances of persecution might be multiplied; but the above are sufficient to show his spirit and faithfulness.

After travelling many years, he removed with his family to the Western country, now in the State of Ohio, some twenty miles East of Cincinnati, where he may be said to have laid the foundations of Methodism in the West. On account of advancing years, and the care of a large family, he did not again enter into the itinerancy. But he laboured with the same zeal and success in the Gospel, which had attended his early ministry.

In his declining years, Mr. Gatch, to the extent of his physical ability, was diligent in the cause which he had so long and so successfully espoused. In preaching, and in all the other duties of religion, he was ever active. On the blank page of a letter he endorsed,—"I am now in the eightieth year of my natural life, and in the fifty-ninth of my religious pilgrimage."

The life of this venerable patriarch was now near its close. The light he imparted was confined to a more narrow circle than in the days of his strength. But it was the same light, mellowed by experience, and sustained by a faith which was sure and steadfast. His words were received as coming from the verge of mortality, and all his acts were marked by his friends, to be treasured up in their remembrance. How natural it is to ponder upon the last acts of our dearest friends: they seem to be so nearly connected with the next world that we cannot view them as wholly belonging to earth; and the words uttered by them are never forgotten.

They come to us in the hour of midnight, and are remembered through the whole journey of life.

On the morning of the 25th of December, 1835, he appeared to enjoy his usual health and cheerfulness. He read in family worship a portion of Scripture containing the account of our Lord's Nativity. He had always observed and improved the 25th of December, with reference to that event. Judge Ransom, his brother-in-law, remarked that he had heard him preach twenty-nine Christmas sermons in thirty years, being absent one year in the thirty.

"He took breakfast with the family, with as good an appetite as was common to him at that time. Soon after breakfast, he complained of feeling unwell, and immediately took to his bed, from which he never again arose. It was an attack of influenza,—a disease which prevailed at that time in the neighbourhood. It fastened upon his lungs—up to the morning of the 28th, his sufferings were so extreme that he did not enjoy an hour's rest. On Sunday morning, he appeared to be somewhat relieved from pain, and inclined to sleep. Hope was entertained that the disease was giving way; but this hope was only momentary. It was soon manifest that his feeble frame was yielding to the cold touch of death." He died in great composure, expressing an unshaken confidence in God. His Funeral Sermon was preached by his friend and brother, the Rev. John Collins, from II. Timothy, iv, 6–8.

A writer says,—"The first time I heard Mr. Gatch preach was in the evening, by candle light, in the Court House at Williamsburg; and I was struck with the simplicity of his manner. He talked to the people as a patriarch would speak to his children. His language was so plain that a child could understand him; and his attitude, leaning towards them with uplifted hands, was so engaging as to command the attention of all who heard him. I thought, at the time, it was more like apostolic preaching than I had ever before listened to. It was the beloved John, saying to his hearers,—'Little children, keep yourselves from idols.'"

In his long and successful ministerial labours, Mr. Gatch was more indebted to a kindness of manner, and a simplicity and clearness of expression, than to any peculiar excitement of his nature. His aim was to speak of religion in all its loveliness, and recommend it for its benign effects on individuals and society, rather than, in the language of poetry, to paint its glories. His mind was less imaginative than solid. What he saw clearly he could express well, his desire being to benefit his hearers, and discharge his duties faithfully. In public and in private, the whole life of Mr. Gatch was a beautiful commentary upon the religion he professed.

It is profitable to contemplate the course of such a man. There were no startling points in his history, but there was a meekness, a forbearance, a firmness of principle, and a Christian propriety, in all that he said and did, which could not fail to impress all who had the opportunity of observing him. It was the happy medium which, on the whole, is the safest for the individual, and perhaps the best for society.

In manner and matter, Mr. Gatch was one of a class of preachers who laid the foundation of Methodism in America. They were not learned in their own estimation, nor in the estimation of the world. They were edu-

cated in the school of Christ, but beyond this, their qualifications scarcely surpassed those of the fishermen and publicans, who first preached the Gospel in Judea. They wore the Christian armour, and were deeply imbued with the Christian spirit. They were despised and condemned for their presumptiou and ignorance. Perhaps not one of them could form a syllogism, nor argue within the most approved rules of logieians. But they went forth, not in their own strength, but in the strength of Him who often chooses the weak things of this world to confound the mighty. They went forth, and their cry was heard through the land. They preached in the open air, in barns, and wherever the people would come together. They were sensible of their own deficiencies, and had no confidence in their own unassisted powers. They did not aim to preach great sermons, but sermons that would reaeh the heart and reform the life. And God's blessing rested upon their labours, and the Church has gratefully embalmed their memories.

Very truly your friend,

JOHN McLEAN.

FREEBORN GARRETTSON.*

OF THE NEW YORK CONFERENCE.

1776—1827.

FREEBORN GARRETTSON was born in Maryland, August 15, 1752. His grandfather had emigrated from Great Britain, and was among the first settlers in the Province of Maryland, on the West side of the Chesapeake Bay, near the mouth of the Susquehanna River. His parents were members of the Church of England—his father a man of good moral character, and his mother an earnest Christian, somewhat of the Whitefieldian school. His mother was taken from him by death while he was yet quite young; but not till after she had, by her excellent counsels and instruetions, and fervent prayers, left an impression upon his mind in favour of a religious life that could never be effaced.

As he was passing the period of his early youth, he had occasionally very serious thoughts of religion, but, for want of suitable instruction and encouragement, his mind was quickly turned into a different channel. When he was about fourteen, he was sent to school to learn Mathematics and Book Keeping, and he devoted a portion of his time also to Astronomy, of which he was so extravagantly fond that he would sit up till midnight to study it. When he was in his eighteenth year, he left school, and began to think about settling in some worldly occupation; but he was a lover of pleasure more than a lover of God.

About this time the Methodists began to attract considerable notice in Baltimore County, and one of their preachers, the Rev. Mr. Strawbridge, came to visit a gentleman in the immediate neighbourhood in which young

* Bangs' Memoir.—Stevens' Memorials of Methodism, I.—Min. Conf., 1828.

Garrettson lived. He put himself in the way of hearing this preacher converse, and was much struck with his intelligence, simplicity, and earnestness. He also attended on the preaching of several itinerant ministers who came into the neighbourhood, and was impressed with the idea that what he heard from them was the truth; but still he had no intention of connecting himself with any other communion than the Church of England. After this, he was deeply impressed by reading Russell's Seven Sermons; and, at a still later period, by hearing a sermon from the Rev. Francis Asbury—he was afflicted by a severe illness that brought him to the borders of the grave, and shortly after by the death of his father; but, under all these means and this discipline, he seems not to have advanced beyond the point of what he afterwards considered a rigid, but mere self-righteous, observance of the Divine commandments. In this state of mind he continued until June, 1775, when he was awaked suddenly one morning about daybreak, by what seemed to him an audible and awful voice, calling upon him to prepare to die. For several days after this, he suffered the most intense agony of spirit; but, at length, as the result of a terrible and protracted conflict, he was enabled, as he believed, to lay hold on the hope set before him in the Gospel. In describing his feelings at that period, he says,—"The enmity of my heart was slain—the plan of salvation was open to me—I saw a beauty in the perfections of Deity, and felt that power of faith and love that I had been a stranger to before."

After this great change in his feelings, Mr. Garrettson was still, for some time, the subject of an almost constantly varying experience, and withal of manifold temptations. He became deeply concerned for the spiritual interests of others, and especially of his own friends; and he availed himself of every opportunity to urge them to escape from the wrath to come. The idea that it might be his duty to become a minister of the Gospel occasioned him no small uneasiness, as he was strongly disinclined, especially to an itinerant life; but an overwhelming sense of obligation finally prevailed over his scruples; and, at the Conference of 1776, held in Baltimore, he was admitted on trial, and appointed to the Frederick circuit. Previous to this time, he had, in obedience to a strong conviction of duty, manumitted his slaves.

But scarcely had he begun to travel before he felt the most distressing apprehension that he had mistaken his duty, and several times even turned his horse towards home. But the manifest blessing that, from time to time, attended his labours, encouraged him to proceed, and the further he went in his work, the more of freedom and comfort he felt in it. Having continued on this circuit six months, he was sent in November to the Fairfax circuit, where he remained three months. One of the places which he visited at this time was Shepardstown, Va., where he was allowed to preach every other Sunday in the Episcopal church. His fourth sermon there called together a crowd, and threw them into great agitation, much to the annoyance of some who were not used to such demonstrations.

At the Conference held in May, 1777, at Deer Creek, he was appointed to the Brunswick circuit in Virginia; and, after spending a little time with his relatives, he went forth again to his work. About this time, the oath of allegiance to the country began to be administered, and he was required,

in common with others, to take it; but he declined, on conscientious grounds, while yet he declared himself a firm friend to his country. He was told peremptorily that he must either take the oath, leave the State, or go to jail—the two former he positively declined; and, as for the latter, he declared that he was willing to trust in Daniel's God for deliverance. The result was that none of the threats were executed, and he was allowed to proceed in his work unmolested. In September, he went to North Carolina, to travel on the Roanoke circuit, where he had much comfort and success in his labours, though his mind seems to have been, both here and in Virginia, very painfully exercised on the question of Slavery.

In May, 1778, the Conference was held at Leesburg, and he was appointed to the Kent circuit. The position of the Methodist preachers had now become exceedingly difficult from the fact that they were suspected of not being true to the interests of their country. A month after he was appointed on this circuit, as he was preaching in Queen Ann, Md., they threatened to imprison him, though he was suffered to leave the place without being arrested. The next day, however, as he was going on his way, he was met by a man of the name of John Brown, formerly a Judge in that county, who, seizing his horse's bridle, told him that he must go to jail. Mr. Garrettson admonished him to reflect well upon what he was about to do, assuring him that he was upon the Lord's errand, and requesting him to show his warrant for such rash proceedings. The man immediately alighted from his horse, and, seizing a large stick, beat him, for some time, over the head and shoulders. Not being far from his quarter, he called aloud for assistance; and several persons came running towards him, one of whom was bringing a rope. At that moment, he happened to let go the bridle, and, as Mr. G. had an excellent horse, he started him off on full speed, and had got a considerable distance before his assailant was able to mount: however, as the latter had a better knowledge of the way, and was able to avail himself of a nearer route, he quickly came up to him, and, as he passed, struck at him with all his might. Mr. G.'s horse instantly stopped, his saddle turned, and he fell upon the ground with such force as to deprive him, for the time, of his senses. A woman happened to be passing at the moment with a lancet, by the application of which he was restored to his consciousness, though it was still doubtful whether he had not received a fatal injury. The man who had committed the assault was now greatly agitated in view of what he had done, while Mr. G., as soon as he was able to speak, was exhorting him to seek the salvation of his soul. As soon, however, as he perceived that Mr. G. was likely to recover, both his courage and malice seemed to revive, and he forthwith went to a magistrate, whose feelings were similar to his own; and they both presented themselves to him with an air of extreme rudeness and barbarity. The magistrate, having got from Mr. G. his name, took out his pen and ink, and began to write a mittimus for his imprisonment. "Pray, Sir," said Mr. G., "are you a Justice of the Peace?" He replied that he was. "Why then," said Mr. G., "do you suffer men to behave in this manner? If such persons are not taken notice of, a stranger can, with no degree of safety, travel the road." "You have," said he, "broken the law." "How do you know that?" answered Mr. G.; "but suppose I have,—is this the way to put the law in

force against me? I am an inhabitant of this State, and have property in it; and, if I mistake not, the law says that for the first offence, the fine is five pounds, and double for every offence after. My grand crime was preaching the Gospel of the Lord Jesus Christ, in which I greatly rejoice. My enemy conducted himself more like a highwayman than a person enforcing the law in a Christian country. Be well assured, this matter will be brought to light in an awful eternity." The magistrate now dropped his pen, and made no further attempt to send him to prison. By this time the woman who had bled him came with a carriage—he had previously been taken into a house in the neighbourhood—and, after giving an exhortation to the magistrate, the man who had assaulted him, and others who were present, he proceeded to the house of an aged friend, where he preached that same evening to a little company, as he sat in his bed, from the words,—"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Not long after he preached the Funeral Sermon of that magistrate's wife.

In September following, while he was walking in the fields in the neighbourhood of Dover, he heard the cries of one on the top of a tree; and, looking up, saw a man adjusting a rope, with a view to take his own life. The wretched man was bemoaning himself thus:—"Oh, what a wretch I am! Once I had a day of grace; but now it is a gone case with me—I may as well put an end to my wretched life!" He then made the attempt to put the rope over his head, at the same time bidding the world farewell. Mr. Garrettson instantly called to him, and besought him not to do the desperate deed till he could have a few moments' conversation with him. He ascertained that he had, from time to time, resisted the Holy Spirit's influence until he believed that his day of grace had closed; and he thought the sooner he knew his doom, the better. Mr. Garrettson, by his judicious and solemn counsels, succeeded in thwarting the suicidal attempt, and he hoped also in saving a soul from death.

In November of this year, he preached in Salisbury, Md., where there was great interest manifested in religion by some, and a deadly hostility to his ministrations by others. The sheriff came to him with a writ to take him to jail; and, after having served the writ, told him he must be confined. Mr. Garrettson's reply was,—"I am a servant of the Lord Jesus, and, if you lay a hand on me, you touch the apple of his eye." It turned out that he was suffered to keep on in his work; and both enemies and friends thronged to hear him preach, and, in the result of his labours there, he found great encouragement. Indeed, wherever he went, his preaching seems to have acted with great power upon the minds of many of his hearers.

In June, 1779, Mr. Garrettson returned to the Sussex circuit, in Delaware, where he found himself still an object of suspicion and molestation. On arriving in Salisbury, he was informed that a mob had already collected, consisting of some of the first people in the county, with a determination to effect his imprisonment. He told his informer that he had come to preach the Gospel of Christ, and that he was not afraid to trust body and soul in his Master's keeping. When it was found that he was determined to preach, the mob sent one of their number to be upon the lookout, and

give them information of the most convenient time to seize him; but, unfortunately for them, the heart of the poor spy was touched by what he heard, and he returned to the company, at the close of the service, telling them that Mr. Garrettson had preached the truth, and that, if they ventured to lay a hand on him, he would put the law in force against them. The result was that they separated without even attempting the accomplishment of their evil purpose.

In the course of this year, Mr. Garrettson passed about two months labouring in Philadelphia, and afterwards made a tour into several parts of Pennsylvania and New Jersey, preaching from ten to twelve sermons a week. After this, he made a second visit to the Peninsula, where he travelled extensively, preaching with his usual diligence and success.

Early in 1780, he was in Dorchester County, Md., where he had an adventure that may be best related in his own words:—

"Saturday, 25th of February—My spirit was solemn, and I could not but expect that something would transpire. I withdrew to the woods, and spent much time before the Lord. I preached with freedom to a weeping flock, my friend Airey, who was a magistrate, and a man of note in the country, accompanying me to the place. In the evening, we were repairing to his house, being about to preach there the next day, when a company of men, who had embodied themselves, waylaid me, with an intention to take me to jail. About sunset they surrounded us, and called me their prisoner. They beat my horse, cursed and swore, but did not strike me. Some time after night, they took me to a magistrate, who was as much my enemy as any of them. When I was judged, and condemned for preaching the Gospel, the keeper of the peace, who sat in his great chair, immediately wrote a mittimus, and ordered me to jail. I asked him if he had never heard of an affair in Talbot County. Brother J. Hartley was committed to jail for the same crime,—that of preaching the Gospel. Soon after, the magistrate was taken sick unto death, and sent for this same preacher out of confinement to pray for him. He then made this confession—'When I sent you to jail,' said he, 'I was fighting against God, and now I am about to leave the world, pray for me.' His family were called in, and he said to his wife,—'This is a servant of God, and when I die, I request he may preach at my funeral. You need not think I have not my senses—this is the true faith.' He then gave Brother Hartley charge of his family, and desired them to embrace that profession. 'Now,' said I, 'I beseech you to think seriously of what you have done, and prepare to meet God. Be you assured I am not ashamed of the Cross of Christ,—for I consider it an honour to be imprisoned for the Gospel of my Lord.' My horse was brought, and about twelve of the company were to attend me to jail. They surrounded me, and two, one on each side, held my horse's bridle. The night was very dark; and, before we got a mile from the house, on a sudden, there was a very uncommon flash of lightning, and in less than a minute all my foes were dispersed: my friend Airey was a little before the company, so that I was left alone. I was reminded of that place of Scripture where our Lord's enemies fell to the ground, and then this portion of Scripture came to me,—'Stand still and see the salvation of God.' It was a very dark, cloudy night, and had rained a little. I sat on my horse alone, and, though I called several times, there was no answer. I went on, but had not got far before I met my friend Airey, returning to look for me. He had accompanied me throughout the whole of this affair. We rode on, talking of the goodness of God, till we came to a little cottage by the road-side, where we found two of my guards almost frightened out of their wits. I told them that if I was to go to jail that night, we ought to be on our way, for it was getting late. 'Oh no,' said one of them, 'let us stay until the morning.' My friend and I rode on, and it was not long ere we had a beautiful clear night. We had not rode far before the company collected again, from whence I know not. However, they appeared to be amazingly intimidated, and the leader of the company rode by the side of me, and said,—'Sir, do you think the affair happened on our account?' I told him that I would have him to judge for himself; reminding him of the awfulness of the day of judgment, and the necessity there was of preparing to meet the Judge of the whole earth. One of the company swore an oath, and another immediately reproved him, saying,—'How can you swear at such a time as this?' At length the company stopped, and one said,—'We had better give him up for the present'—so they turned their horses and went back. My friend and I pursued our way. True it is, 'the wicked are like the troubled sea, whose waters cast up mire and dirt.' They had not gone far before they pursued us again, and said,—'We cannot give him up.'

They accompanied us for a few minutes, and again left us and we saw no more of them that night. A little before midnight, we arrived at my friend's house."

On the Sunday after these circumstances occurred, as he was engaged in a religious service, he was actually seized by a company of about twenty persons, one of whom presented a pistol to his breast. After this frightful and furious onslaught, he was hurried away to prison, where he had a dirty floor for his bed, his saddlebags for a pillow, and a cold East wind blew directly upon him. But his friends in and out of the county soon rallied in his behalf; and, at length, through the influence of Mr. Asbury with the Governor of Maryland, he was set at liberty. He seems to have had great peace of mind during his confinement, and to have even gloried in tribulation. As soon as he was at large, he resumed his travels, preaching every-where with his accustomed fervour and success.

In 1780, Mr. Garrettson was appointed to Baltimore; and, during this year, as in preceding ones, had large experience of the preserving goodness of God, and of the bitter hostility of men. In 1781, he was appointed to Sussex circuit, in Virginia, where he was greatly obstructed in his labours by the all-engrossing scenes of the Revolution, but was greatly encouraged and assisted by the Rev. Devereux Jarratt, a devout minister of the Episcopal Church, who partook very strongly of the spirit of his Methodist brethren. During this year, he travelled about five thousand miles, and preached about five hundred sermons. In 1782, he laboured on the Somerset circuit. In 1783, and again in 1784, he was appointed to the Talbot circuit; and here he had great pleasure in witnessing the happy effect of his labours, especially among the coloured people.

In 1784, Mr. Garrettson was present at the famous Christmas Conference in Baltimore, at which the Methodist Episcopal Church was organized—he had been active in bringing about that important measure, and was one of the eleven who were ordained Elders during the session. At this Conference, he volunteered his services as a missionary to Nova Scotia, where there were a considerable number of Methodists, living as sheep without a shepherd. Attended by a single ministerial companion, he arrived at Halifax about the beginning of March, 1785, and addressed himself to his work at once with his usual energy. He founded the Methodist society in that town, which consisted originally of but seven or eight members. He continued in Nova Scotia more than two years; and of the amount of labour which he performed there, and of the difficulties by which his mission was attended, something may be inferred from the following statement contained in his Semi-centenary Sermon, delivered before the New York Conference:—

"I traversed the mountains and valleys, frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness, when it was not expedient to take a horse; and I had often to wade through morasses half-leg deep in mud and water; frequently satisfying my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of the trees. Thanks be to God! He compensated me for all my toil; for many precious souls were awakened and converted to God."

He sailed from Nova Scotia for Boston on the 10th of April, 1787, and found in the New England metropolis three Methodists,—the remnant of a society formed there seventeen years before, by Mr. Boardman, one of Mr. Wesley's original missionaries to America. Not finding admission to the

city pulpits, he preached several sermons in private houses, and then passed on to Providence and Newport, R. I., where he was more cordially received, and preached with good acceptance. He continued his route to the Baltimore Conference, and was met there with the hearty greetings of many of his old friends. It was confidently expected that he would be appointed, at this session, Superintendent of the Methodist Church in the North American British possessions, and Wesley himself had selected him for this office; but the Conference, after much deliberation, decided not to make the appointment.

In 1787, he was appointed Presiding Elder in the Baltimore Conference, and was thus brought again into the field of his early labours. In 1788, he set out, by the advice of Bishop Asbury, for New England, with a view to plant Methodism in the Eastern States; but he was detained in the city of New York till the ensuing Conference, in consequence of the illness of the preacher who was stationed there, and thus was prevented from carrying out his purpose. At the Conference of 1789, he was appointed Presiding Elder of the New York District, having under his care twelve young preachers, whom he designated to circuits along the Hudson, as far Northward as Lake Champlain—several of these routes of ministerial travel bordered on New England; and thus Garrettson became a coadjutor with Jesse Lee in introducing Methodism into that part of the country. In the spring of 1790, he made a tour through New England, and preached in most of the larger towns in Massachusetts, Rhode Island, and Connecticut. At the New York Conference in 1791, his district was divided, and he was appointed to that section of it which lay along the New England border. In 1792, he travelled the Albany District, which included portions of New England, and in 1793, the Philadelphia District. In 1794 and 1795, he travelled the district including Pittsfield; in 1796, the New London District; in 1797, the New York District; in 1798, the Albany District; in 1799, the New Jersey District; and from 1800 to 1803, the New York District. In 1804, he was stationed at Rhinebeck; and in 1805 and 1806, at New York City. In 1807, he was Conference Missionary. In 1808, he was stationed at Rhinebeck; and in 1809 and 1810, he was Conference Missionary again. From 1811 to 1814, he was on the New York District again. In 1815, he was without an appointment, by his own request; and in 1816, was again Conference Missionary. At the Conference of 1817, he was returned on the supernumerary list; and, from this time, during the remainder of his life, he continued to labour at large, extending his travels through the greater part of New England and the Middle States, and scarcely abating his wonted activity, notwithstanding the growing infirmities of age.

Mr. Garrettson died suddenly, of strangury, while on a ministerial visit to New York, on the 26th of September, 1827, in the seventy-sixth year of his age, and the fifty-second of his itinerant ministry. He suffered indescribable bodily agony; but there was no faltering of his confidence in his Redeemer. In the midst of his sufferings he exclaimed,—"I shall be purified as by fire—I shall be made perfect through sufferings. It is all right—not a pain too much." Again he exclaimed,—"I feel the perfect love of God in my soul." When a friend inquired how he was, he

replied,—"I feel love and good-will to all mankind—I see a beauty in all the works of God;"—apparently not regarding the inquiry about his health as worthy of being noticed. He exclaimed,—"Holy, Holy, Holy, Lord God Almighty; Hallelujah, Hallelujah;" and then, clasping his hands, and lifting his eyes towards Heaven, he faintly whispered, "Glory, Glory," and expired.

On the 20th of June, 1793, Mr. Garrettson was married to Catharine, daughter of the Hon. Robert R. Livingston, of Clermont, N. Y In 1794, he purchased a small farm in Rhinebeck, where his family resided for several years. He afterwards removed them to another house, which he had built on the East side of the Hudson, and which they continued to occupy after his death. He left a widow, and an only child,—a daughter. Mrs. Garrettson died on the 13th of July, 1849, aged ninety-six years and seven months.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, December 8, 1859.

Dear Sir: I willingly give you my impressions of Freeborn Garrettson, because I knew him so well that I feel confident of their correctness, and because they are of such a nature that it is a pleasure to me to communicate them. He is certainly to be reckoned among the greater lights of American Methodism.

One of the first things that would strike you in the character of Mr. Garrettson was his remarkable Christian simplicity. You saw that he was a man of highly respectable powers of intellect, improved by considerable reading, as well as extensive intercourse with the world; but you lost sight, in a great degree, of all this, in the perfectly inartificial and guileless air that characterized all his utterances and all his doings. You felt, when you were in his company, that you were certainly in contact with a true man;—one who was utterly incapable of saying or doing any thing that could, by any possibility, mislead or betray; one to whom you could unbosom yourself on any subject with a confidence that should know no limit. As he was incapable of guile, so he was also a stranger to suspicion—he never would credit an evil report concerning another without evidence that was irresistible; and even when he was obliged to do this, his eminently forbearing spirit always predisposed him to find, if possible, some palliation for the alleged delinquency.

But this ingenuous and kindly disposition was never suffered to interfere in the least with his convictions of duty,—with the fixed, commanding purpose of his life to approve himself in all things unto God. It was this ruling passion that made him one of the most diligent, courageous, and self-denied men whom I have ever known. Where other men suspended their labours, he kept busily at his work. Where others remained in retirement from a conviction that any other course would be perilous, if not fatal, he made it as clear as the light that he counted not his life dear unto him. It was enough for him to be satisfied that he was in the path of duty,—and, whatever obstacles he might have to encounter, he felt prepared, in the strength of God's grace, to meet them. During the War of the Revolution, his conscience would not suffer him to take the oath of allegiance on the one hand, or voluntarily to yield to the power that would stop him from preaching the Gospel on the other; and hence he was beset with manifold trials on every side, under which nothing but an implicit confidence in the providence of God would have sustained him. It was the conviction that he was acting in obedience to the

Divine will, that enabled him to labour with such untiring diligence against such mighty opposition; to look danger and even death in the face without so much as the first symptom of faltering.

Mr. Garrettson's whole career was marked by an eminently disinterested spirit, so far as respects any pecuniary reward for his labours. During the whole course of his ministry, extending through a period of upwards of fifty years, he received no pecuniary recompense, except in a few instances, when it was urged upon him; and then it was either given to necessitous individuals, or deposited with the funds of the Conference. He cheerfully expended his whole patrimony in sustaining himself in the work to which he was called. And, after he came into possession of a larger estate by his marriage, I have heard him say that the entire income of his property, after meeting his annual expenses, was devoted to objects of benevolence. He never forgot that he was a steward of the Divine bounty,—that his property was given him for higher purposes than to be devoted to any of the forms of self-indulgence.

In another sense, Mr. Garrettson was also one of the most liberal of men—I mean in the affectionate regard which he bore for Christians of other communions than his own. Though he was sincerely and strongly attached to all the distinctive principles of Methodism, and was ready to defend them when occasion required, yet he could hold cordial fellowship with all who he believed loved the Lord Jesus Christ in sincerity Hence his house was the resort of Christians and ministers of different communions; and on such occasions they mutually left out of view their distinctive peculiarities, and met on the common ground of evangelical Christianity As illustrative of this trait of his character, I may mention a circumstance that took place in connection with a visit that he made to Providence, R. I.:—A member of the church under the care of the Rev. Mr. Snow, an orthodox Congregational minister, expressed some anxiety to know whether Mr. Garrettson intended to establish a Methodist Church in that town. Mr. Garrettson's reply was to this effect—"Be assured, Sir, if I do, I shall not admit you." "Why not," said the person addressed, "have you heard any thing to my disparagement?" "No, Sir," said Mr. Garrettson, "I have heard nothing that would not entitle you to an honourable standing in any church; but you are already under an evangelical, spiritual ministry. I would rather add to than take from Mr. Snow's church; and were I to raise a church in this place, the members should be gathered from among those who are not favoured with such a ministry, or those who would not avail themselves of the privilege."

In his family he was a model of affection, dignity, and wisdom. I remember hearing Bishop George, after a visit to Mr. Garrettson's house, express himself, in respect to his domestic arrangements, with the most unqualified admiration. Having met Mr. G. only occasionally, and then at the General Conference, and having sometimes had occasion to differ from him on questions of ecclesiastical polity, the Bishop had come to regard him as rather austere in his manners, and perhaps not the most liberal in his views; "but," said the Bishop, "when I had the happiness of visiting him under his own roof, and of observing the Christian order of his household, his generous hospitality, the kind attention with which he treated his friends and visitors, all my prejudices vanished; and I now think that the worth of Brother Garrettson has not been fully understood."

As a Preacher, Mr Garrettson could not be considered as, in the ordinary acceptation of the word, eloquent; and yet there was a facility and fervour of expression, and a rich tone of evangelical thought and feeling, that often rendered his discourses exceedingly impressive. His manner was colloquial, and not always very graceful; but it was effective notwithstanding. He always made you feel that he was conscious of dealing in momentous realities, and

that he had lost sight of every thing else in the one grand desire that God might be glorified and souls saved through his instrumentality

Affectionately yours,

N BANGS.

JOHN DICKINS.*

OF THE PHILADELPHIA CONFERENCE.

1777—1798.

JOHN DICKINS was born in the city of London, in the year 1746. He received a good education in his native country,—partly at Eton College. He migrated to this country previous to the War of the Revolution; but with what views I have not been able to learn. He became hopefully a subject of renewing grace in 1774, and shortly after united himself to the Methodist Society in Virginia. In 1777, he was admitted into the itinerant ministry, and was appointed to travel that year in North Carolina. In 1778, he was appointed to Brunswick; in 1779 and 1780, to Roanoke; but in 1781, for some cause that is not known, he located. Two years after, however, he was re-admitted into the Conference, and was stationed in the city of New York, where he laboured very acceptably and usefully for two years. In 1785, he travelled the Bertie circuit, and, during the three following years, was again in New York City. When the Book Room was established in Philadelphia, in 1789, he was appointed to its superintendence, and he managed its concerns with great skill and fidelity till the close of his life.

The year 1798 was signalized by the extensive prevalence in Philadelphia of that terrible scourge, the Yellow Fever. The same malady had been epidemic in that city in 1793, and again in 1797, and Mr. Dickins had, in both instances, remained at his post, and been mercifully spared amidst the surrounding desolation. The disease had returned, with almost unprecedented malignity, in the summer of '98; but, though Mr. Dickins was fully aware of the danger of remaining in the city, he could not feel at liberty to withdraw, believing, as he did, that the offices of a minister of the Gospel could never be more needed or more welcome than in such an exigency. The following letter, which he addressed to his intimate and much loved friend, Bishop Asbury, while the pestilence was numbering its victims by scores and hundreds, shows what was the state of his mind in view of the solemn circumstances in which he was placed:—

"My much esteemed friend and brother:—I sit down to write as in the jaws of death—whether Providence may permit me to see your face again in the flesh I know not. But if not, I hope, through abundant mercy, that we shall meet in the presence of God. I am truly conscious that I am an unprofitable, *a very unprofitable*, servant; but I think my heart condemns me not; and, therefore, I have confidence toward God. Perhaps I might have left the city, as most of my friends and brethren have done; but when I thought of such a thing, my mind recurred to that providence which has done so *much* for me, a poor worm, that I was afraid of indulging any distrust. So I commit myself and family into the hands of God, for life or death."

* Ezekiel Cooper's Fun. Serm.—Min. Conf., 1798.—Bangs' Hist., II.—MS. from Rev. Dr Laban Clark.

Shortly after this letter was written, the disease attacked him with a degree of violence that left little doubt that it would have a fatal termination. When he had been ill but about three hours, he spoke with great freedom and tenderness to his wife, begging her to be resigned to the will of God, and to entreat the children to be resigned also, and added that he had the most perfect confidence in the wisdom and goodness of God in respect to the result of his illness, and had not been so happy as he then was, for seven years. Two or three members of his family were suffering from the same disease, at the same time; and, when word came to him that his eldest daughter, a young lady of great promise, was dead, his submissive reply was "Is she gone? The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." A friend who was standing beside him, just before his departure, said to him,—"My dear brother, do you not already see the towers of the New Jerusalem?"—and he answered "Yes I do." The same friend asked him if they should pray, and he expressed a desire that they should rather engage in *praise*. In this sacred exercise he was engaged as long as he could articulate; and the last words that fell from his lips were "Glory, Glory; Come, Lord Jesus." He died on the 27th of September, 1798, in the fifty-second year of his age. His Funeral Sermon was preached on the 16th of January following, by the Rev. Ezekiel Cooper, and was published.

Bishop Asbury has left the following testimony to the character of Mr. Dickins:—

"For piety, probity, profitable preaching, holy living, Christian education of his children, secret closet prayer, I doubt whether his superior is to be found either in Europe or America."

Ezekiel Cooper, in his sermon occasioned by Mr. Dickins' death, has given a long account of his character, of which the following is the substance:—

He was a man of fine intellectual powers, and was especially distinguished for a sound, discriminating judgment. He was a good Latin and Greek scholar, and had some knowledge of the Hebrew; and he was remarkably skilful in the use of his own language. He was also an excellent mathematician, and had devoted considerable attention to both Natural and Moral Philosophy. He was greatly favoured also in his moral constitution, being a person of refined sensibilities, great generosity of spirit, and true dignity of character.

As a Christian, he had an eminently rich evangelical experience, and, while he cultivated intimate communion with God, he discharged all the duties connected with his various relations with most scrupulous fidelity.

As a Minister of the Gospel, he was at once able and faithful. He was a close student of Theology, and his attainments in the science were much more than respectable. Though well acquainted with Polemic Divinity, his preaching partook little of a controversial character, and was confined almost entirely to the leading doctrines and precepts of the Gospel. His expositions were always luminous, his reasoning forcible, and his style and manner attractive. He was a vigorous supporter of discipline in the Church, and jealous of all innovations upon its order or doctrines. In his connection with the Book Concern, he performed a highly important

service, and, during the four years immediately preceding his death, issued about a hundred and fourteen thousand books and pamphlets, taking charge of every thing pertaining to the work.

As a friend, he was at once firm, affectionate and faithful. He was not hasty in forming friendships, but, when once formed, they were likely to endure. He never hesitated to reprove and admonish his friends when he saw that they were in fault, but he did it so discreetly and kindly that there was little danger of his giving offence. He was most considerate of the wants of the poor and afflicted; and was ready to minister either of his sympathy or substance, as occasion required. As a husband, no one could be more thoughtful, tender or devoted; and as a parent, his affection and firmness so qualified each other, that his children looked up to him with mingled fear and love. He adorned every relation that he sustained.

JOHN HAGERTY *

OF THE BALTIMORE CONFERENCE.

1779—1823.

JOHN HAGERTY was born in Prince George's County, Md., on the 18th of February, 1747. From early childhood, the subject of religion, as identified with the salvation of his soul, seems to have occupied many of his thoughts; and, at the age of twelve years, he remarked to one of his friends that, when he read the story of his Saviour's sufferings, he felt that, if He were yet upon earth, he would willingly leave father and mother, brothers and sisters, and follow Him even unto death. At the age of about twenty, he appears to have been specially awakened to a conviction of his sinfulness, and to have formed resolutions and made efforts to obtain the good hope through grace; but the desired change seems not to have been effected. Three years later, he commenced keeping house with his eldest sister; and, in imitation of the example which had been set before him by his excellent parents, he built a family altar, and went through the form of morning and evening prayer. Though the principle of religion had not yet been implanted in his heart, he was rigidly moral in his outward deportment, and endeavoured, in his own way, to keep a conscience void of offence. But he had not yet penetrated the depths of his own depravity—his heart was still under the dominion of corrupt propensities; and his external morality, as he afterwards became satisfied, was nothing better than self-righteousness, while it served to confirm him, for the time, in self-deception.

In 1771, the Rev. John King, who joined the travelling connection in 1773, visited the town where Mr. Hagerty lived, and preached a sermon that produced a powerful impression upon his mind. It was the means of awakening him to a conviction of his utter ruin and helplessness, and of the absolute necessity of his being sanctified by a higher power, and justified by a better righteousness, than his own. This was the beginning of a

* Methodist Magazine, vii.—MS. from Rev. R. W Allen.

course of religious exercises, which, after some months, issued in his being brought into the light and liberty of a child of God. The next year, Mr. King visited the place again, and formed a society, consisting of thirteen members, of which Mr. Hagerty was not only one, but became the leader.

As soon as this change in the general state of his mind had occurred, he began to feel an earnest desire that his relatives and neighbours might become the subjects of a like happy experience ; and, after some months, he began, under the influence of this desire, to exhort sinners around him to become reconciled to God. The second attempt of this kind that he made was instrumental in awakening one individual ; and this encouraged him to persevere. Accordingly, he continued to exercise himself in this way at Quarterly Meetings, and on other occasions, under the patronage of the Rev. Messrs. King, Rankin, Strawbridge, and others, until at length, by the urgent request of the Rev. Mr. Rodda,* he reluctantly consented to preach at his appointment, at a place called Linganore. At the close of the service, a respectable man, who had heard him, stepped up, and asked him to preach at his house in a fortnight from that day—and he readily engaged to do so. When the day came, he went to fulfil the appointment, and found that a large number of people had assembled ; and so acceptable were his services, that, when the meeting closed, he was put in requisition for yet another sermon, at the same place. Thus he continued to labour, with increasing acceptance and usefulness, for several years. Sometimes he would be absent from home on preaching excursions for many months together. His heart was so much in the great work of saving the souls of his fellow-men, that he could scarcely feel satisfied to be engaged, even temporarily, in any other employment.

At length, in the year 1779, he gave himself wholly to the work, and entered the travelling connection. He was appointed this year to the Berkeley circuit, and was sent back to the same circuit the next year. In 1781, he was appointed to the Baltimore circuit; and in 1782, to the Calvert circuit. In 1783, he was at Chester ; and in 1784, at Frederick. At the Conference of this year, when the preachers declared themselves an independent body, and ordained Mr. Asbury as Superintendent, John Hagerty was among those who were ordained, at the same time, as Elders. In 1785, he was stationed in the city of New York. In 1786 and 1787, he acted as Presiding Elder. In 1788, he was stationed at Annapolis ; in 1789, at Baltimore ; in 1790, at Fell's Point ; in 1791 and 1792, at Baltimore. At the close of this latter year, he was under the necessity of locating on account of the serious illness of his wife. He, however, still continued to preach, and with great acceptance, in and about Baltimore, as opportunity or occasion presented. He was always most prompt in meeting any claim that was made upon his service, and neither distance nor inclement weather could detain him at home, if he must thereby forego an opportunity of doing good. He was especially attentive to the poor and afflicted, and seemed to regard it almost as his peculiar mission to administer relief to every form of human wretchedness that came within the range of his observation and ability.

*Martin Rodda commenced his ministry in 1763. His name appears first in the Minutes of Conference, in 1775, when he was stationed at Baltimore. In 1776, he was at Frederick; and in 1777, at Kent. In 1781, he located.

Mr. Hagerty continued to labour up to the full measure of his strength; though, during several of his last years, he was the subject of that fearful malady, epilepsy. His general health, however, was not materially affected; and, even a few days before his death, in conversation with one of his friends, he spoke with much feeling of the numerous testimonies of the Divine goodness that thronged upon him, and especially of his freedom from bodily pain, his quiet repose, and the healthful exercise of most of his physical functions. Death came at last rather suddenly, but its approach occasioned no disquietude or apprehension. After he became convinced that his earthly tabernacle was tottering, he made good use of the little time that remained to him in rendering a final testimony to the all-sustaining power of his Redeemer's grace. While the language of praise was yet upon his lips, he suffered a violent attack of epilepsy, after which, he spoke no more. He died on Thursday evening, September 4, 1823, in the seventy-seventh year of his age.

FROM THE REV JOSHUA SOULE, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

NASHVILLE, September 25, 1860.

Dear Sir: I was for many years well acquainted with the Rev. John Hagerty, and my recollections of his character are such that I am willing to leave them in an enduring form. He lived through an eventful period in the history of Methodism, and not only witnessed but shared in some of its early struggles. It is fitting that such a name should be embalmed, not only as an act of justice to itself, but for the benefit of the generations that are to come.

In person Mr. Hagerty was about the middle size, straight and well-proportioned—he had a fine retreating forehead, and in profile resembled the best prints we have of that admirable man, John Fletcher. He was a man of active habits, and never seemed so happy as when he was labouring diligently in the service of his Master. He was favoured with a good constitution, and I believe he had uniformly vigorous health until within a few years of his death, when he was attacked with an hereditary epilepsy; and even while labouring under this fearful malady, he was entirely free from any morbid affections of the stomach, and would say almost to the last day of his life,—"From the crown of my head to the sole of my foot, I have no pain—I can eat heartily and sleep soundly, so wonderfully does the Lord favour me."

Mr. Hagerty's talents were above mediocrity, and his preaching was clear, pointed, and commanding. His voice was manly, and there was a fervour and unction in his manner, well fitted to work a passage to the heart. His piety was evidently not only genuine, but deep and all-pervading—it breathed in his conversation, his prayers, his discourses, his daily conduct. I had an opportunity, soon after his death, of looking over his manuscript journal, and was not a little gratified by the evidence it presented of a close and humble walk with God.

Few ministers have been more conscientiously and intensely devoted to their work than Mr. Hagerty. It was evidently his ruling passion to be instrumental in glorifying Christ, and saving the souls of his fellow-men. He counted not his ease, or his comfort, or even his health, dear to him, if, by the sacrifice of either, he could advance the great cause for which he lived and laboured. At any hour, night or day, he was at the service of the people.

He has been often known to rise from his bed at midnight, and ride several miles into the country, to visit a sick or dying man, with no other reward than the self-denying act brought with it to his own soul. Even after the state of his health obliged him to withdraw in a great measure from active service, you had only to converse with him to see that his love for Christ, and his zeal for the promotion of his cause, were burning as brightly as ever; and until he was actually disabled, you would hear of him wherever his service was needed, and it was in his power to render it.

It was my privilege to be with Mr. Hagerty, and witness the triumph of his faith, and the evidence of his mature Christian experience, in his last hours. I called to see him on the Sabbath previous to his decease, and found him in such a state of mind as I could wish to find a dying man. When I remarked to him that he seemed to be drawing near to the eternal world, he replied,—"Yes, and all is straight—the way is clear before me." I called again in the afternoon and prayed with him; and he appeared then to have Heaven in full view: his eyes sparkled, and he was absorbed in thanksgiving and praise to redeeming love. Shortly after, he ceased to speak, and, at a little later period, he ceased to breathe; and we were comforted by the sweet assurance that death to him was only an exchange of earth for Heaven.

If this brief communication will contribute, in any measure, to the advancement of the excellent design of your arduous labours, it will afford sincere gratification to,

Dear Sir, yours most respectfully,

JOSHUA SOULE.

NELSON REED.*

OF THE BALTIMORE CONFERENCE.

1779—1840.

NELSON REED was born in Ann Arundel County, Md., on the 27th of November, 1751. Of his early history, and even of the time of his making a profession of his faith in Christ, nothing definite is now known. His name first appears on the list of travelling preachers in 1779, though there is some reason to believe that he began to preach as early as 1775. His appointments were in 1779, to Fluvanna; in 1780, Amelia; in 1781, Calvert; in 1782, Little York; in 1783, Caroline; in 1784, Dover. From 1785 to 1795, he had the charge of districts in Maryland and Virginia. In 1796, he was stationed at Fell's Point; in 1797, at Baltimore City; in 1798, at Fell's Point again; in 1799, on Baltimore circuit. In 1800, his name is found among those "who are under a location through weakness of body or family concerns;" and it disappears now from the Minutes until 1805, when we find him again on the Baltimore circuit. The next year he was placed in charge of the Federal and Annapolis circuit. In 1807, 1808, 1809, and 1810, he presided over the Baltimore District, on which were stationed, at that time, some of the strong men of the itinerancy. In 1811, 1812, 1813, and 1814, he presided over the Georgetown District. In

* Min. Conf., 1840.—MS. from Rev. R. W. Allen.

1815, we find him on the Baltimore District again, where he presided four years. In 1819, he stands connected with the Baltimore circuit as a supernumerary; and in 1820, his name appears on the superannuated list. In this relation he continued till the close of life. He died at his residence in Baltimore, abundantly sustained by the consolations of the Gospel, on the 20th of October, 1840, in the eighty-ninth year of his age. He had been in the ministry sixty-five years, and was, at the time of his death, the oldest Methodist preacher in Europe or America.

FROM THE REV ALFRED GRIFFITH.

OF THE BALTIMORE CONFERENCE.

ALEXANDRIA, June 8, 1860.

My Dear Sir: I saw Nelson Reed for the first time at the Baltimore Conference, in Baltimore, in the spring of 1807, and the next year he was Presiding Elder of the Baltimore District, in which my circuit was included. I became intimately acquainted with him at that time, and, during the remainder of his life, I always reckoned him among my most honoured and cherished friends. There was no man to whom I would sooner go as a counsellor, in time of difficulty, than to Nelson Reed. I can truly say that I have rarely known a brother, towards whom my heart has been more strongly attracted; and now, after he has been resting for many years in his grave, his many admirable qualities come up before me in most grateful remembrance, and his very name touches one of the tenderest chords in my heart. I may be permitted to add that he honoured me with an unusual share of his affectionate regard, and that he could scarcely have treated me with more considerate kindness if he had been my father.

Nelson Reed was of low stature, not more than five feet eight or nine inches high, strongly built, and uncommonly lithe and active in all his movements. His face very fairly represented his character, and, on the whole, he might be said to be a decidedly fine looking man.

His mind was of a very marked cast, possessing at once great force and great compass. His perceptions were quick and clear, his judgment discriminating, and his ability to arrange and combine with the best effect, very uncommon. While he could not be charged with any thing like impulsiveness or impetuosity, he had a strength of conviction, a tenacity of purpose, that nothing could overawe, and that generally formed a perfect security for the accomplishment of his ends. He was not to be bribed, nor to be terrified, nor to be disheartened—he moved forward like a pillar of light and of strength, until, by fair, well-considered and honourable means, you saw that he had attained the object at which he was aiming. I hardly need say that these qualities gave him a pre-eminence in the General Conference, as well as in all the other councils of the Church.

Nelson Reed commanded great attention as a preacher. He had a strong, round, full voice, but not very melodious; and I presume he never found himself in any audience where it was not easy for him to make himself heard to the extreme limit. His manner in the pulpit was not remarkable for animation—his sermons were generally argumentative, and thoroughly wrought, and seemed to require not much of passion in the delivery. Though he never dealt in metaphysical speculations, which a large portion of his audience, at least, could not understand, neither did he deal in mere common-places, which leave no distinct or abiding impression on the mind. He was deeply versed in the science of Theology, having given to it a large amount of thought and study, and from his rich stores of biblical and theological knowledge he drew

largely in every sermon that he preached. He never admitted a position until he had maturely examined it, and was fully able to defend it; and when it was once received, and had become part of his intellectual furniture, it was not easily displaced. I think that, if there was any drawback to his popularity as a preacher, it was that his sermons were generally too long to suit the public taste. He was himself aware of this; but he said that he had formed the habit unfortunately in early life, and that he found it impossible, in advancing years, to abandon it. His preaching was about equally divided between the doctrinal, the experimental, and the practical; but he was rather remarkable for keeping the three provinces distinct, and not allowing more than one to be prominent in a single discourse. He used to be called by a homely nick-name,—which, however, in that part of the country, indicated the high estimation in which he was held—it was nothing more nor less than *the bacon and cabbage preacher;* by which it was intended to be understood that his preaching was of the most substantial and spiritually nourishing character.

I remember to have heard of an incident in the earlier history of Mr. Reed,—I think it was in the year 1796,—that may serve to illustrate his remarkable fearlessness and energy. It occurred in the Annual Conference, which was then holding its session in Baltimore. Dr. Coke, one of the Superintendents of the Church, was present; and one of the striking features of his character was that he was impatient of contradiction, and not wholly insensible to his own personal importance. He had, on this occasion, introduced some proposition in the General Conference, which seemed to some of the preachers a little dictatorial; and one of them,—an Irishman by the name of Mathews, who had been converted in his native country from Romanism, and had fled to this country from an apprehension that his life was in danger at home, sprang to his feet, and cried out,—"Popery, Popery, Popery!" Dr. Coke rebuked the impulsive rudeness of Mathews, when he replied, in his Irish manner, "Och," and sat down. While the Conference was now in a state of great suspense and agitation, Dr. Coke seized the paper containing his own resolution, and, tearing it up, not in the most moderate manner, looked round upon the preachers and said,—"Do you think yourselves equal to me?" Nelson Reed instantly rose, and turning to Bishop Asbury, who was also present, said,—"Dr. Coke has asked whether we think ourselves equal to him—I answer, yes, we *do* think ourselves equal to him, notwithstanding he was educated at Oxford, and has been honoured with the degree of Doctor of Laws—and more than that, we think ourselves equal to Dr. Coke's King." The Doctor now rose, with his passion entirely cooled off, and said, very blandly,—"He is hard upon me." Bishop Asbury replied,—"I told you that our preachers are not blockheads." The Doctor then asked pardon of the Conference for his abrupt and impulsive demonstration; and thus the matter ended.

Yours truly,

A. GRIFFITH.

JOSEPH EVERETT.*

OF THE PHILADELPHIA CONFERENCE.

1781—1809.

JOSEPH EVERETT was born in Queen Anne's County, Md., on the 17th of June, 1732. His parents were members of the Church of England, but they seem to have paid little attention to his religious education, and, with the exception of his attending church on the Sabbath, he was scarcely brought in contact with religion at all. The consequence of this neglect on the part of his parents was, that he grew up in habits not only of irreligion but of open vice and profligacy.

After he became a married man, and when Whitefield was performing one of his tours through this country, and a very general excitement prevailed in connection with his preaching, he was induced to attend a meeting of those who sympathized with the great itinerant, though it does not appear whether Whitefield himself was actually present at the meeting or not. At any rate, here he was first awakened to a sense of his guilt and danger as a sinner against God. He resolved now to give up his evil course, and forthwith betook himself to the reading of the Bible and prayer; and such were the discoveries of the corruption of his own heart that were made to him, that, for a considerable time, he had no rest day nor night. At length, in June, 1763, he believed he had the evidence that his sins were forgiven, and shortly after he became a member of the Presbyterian Church. For some time he seemed to live an exemplary Christian life, and was actively engaged in promoting the interests of religion; but, after a while, his zeal began to decline, and with it his general spirituality and consistency of character, until at length the principle of evil appeared to have well-nigh regained its former ascendency in his heart. When he first became sensible that he was sinking into a backslider, he was alarmed; but he seems to have put his conscience to sleep by that deadly opiate, that the religious exercises of which he had already been the subject were a pledge that, whatever his life might be, he would certainly be saved at last. Thus he remained for several years, in the utter neglect of all Christian obligation, and yet dreaming that he should find Heaven at the end of his course.

At the commencement of the War of the Revolution, being a zealous Whig, he entered as a volunteer in the service of his country, in the Maryland militia. On his return from the army, he found some of the Methodist preachers in the neighbourhood in which he lived; and their course was so offensive to him that he did not hesitate to brand them as deceivers, and to do every thing in his power to embarrass their movements and bring them into contempt. At length, in 1778, he ventured to go and hear Francis Asbury, the General Superintendent of the Methodist Societies, who preached at Dr. Edward White's, in Cambridge, Dorchester County,

* Min. Conf., 1810.—Bangs' Hist., II.

Md. He was much more favourably impressed by Mr. Asbury's discourse than he had expected to be; and, from this time, he frequently attended the Methodist meetings, and his friend Dr. White, who was a member of the Methodist Society, took every opportunity to converse with him on the subject of religion, and especially to commend to his consideration and belief the distinctive doctrines of Methodism. He also put into his hands some of the works of Wesley and Fletcher, which were designed to lead his thoughts in the same direction. At no distant period, his former religious impressions revived, though in connection with a somewhat modified system of Christian doctrine; and he now became a zealous member of the Methodist Society, and began to exhort sinners to flee from the wrath to come.

It was not long before Mr. Everett resolved to enter the ministry; and, accordingly, we find that in October, 1780, he commenced travelling on the Dorchester circuit. In 1781, he was admitted on trial, and was appointed to Somerset; in 1782, to East Jersey; in 1783, to Baltimore; in 1784, to Fairfax; in 1785, to Lancaster; in 1786, to Dorchester, and was ordained Deacon; in 1787, to Annamessex; in 1788, to Caroline, and was ordained Elder. In 1789, he was Presiding Elder of Cecil and ten other circuits; in 1790, of Cecil and nine other circuits; in 1791 and 1792, of Dover and ten other circuits. In 1793, his name does not appear on the Minutes. In 1794 and 1795, he was appointed to Cokesbury. In 1797, he was Presiding Elder of Calvert, and ten other circuits and stations, one of which was Baltimore; in 1798, of Lancaster and fourteen other circuits; in 1799, of Federal and eleven other circuits; in 1800, of Philadelphia and thirteen other circuits; in 1801, of the Philadelphia District; in 1802, of the Delaware and Eastern Shore District; in 1803, of the Delaware District. In 1804, his name is not found upon the Minutes; but in 1805, he appears among the "supernumerary, superannuated and worn-out preachers" of the Philadelphia Conference.

Mr. Everett's glowing zeal in the cause of his Master acted as a consuming fire upon his vital energies. In 1804, he became disabled for continuous labour; and from that time till his death, he was incapable of much exertion; and yet he was always devising good things, and accomplishing good things, up to the full measure of his ability. His last illness was a protracted and painful one; but it was endured with the most serene and even joyful submission. His dying scene was remarkable. On the night of his death, about twelve o'clock, he awoke from a gentle slumber, and immediately his devout spirit seemed overwhelmed with ecstasy; and, with exclamations of praise and adoration, he shouted "Glory, Glory, Glory," for about twenty-five minutes, and then ceased to shout and ceased to breathe, the same moment. He died at Cambridge, Md., on the 16th of October, 1809, in the seventy-eighth year of his age, and the thirtieth of his ministry. It is worthy of notice that he started off as a travelling preacher from the house of Dr. White, and at Dr. White's house he died. He set out to travel in the month of October, and in the month of October he died. The first circuit he travelled was Dorchester, and in Dorchester he died.

Dr. Bangs, in the second volume of his History of the Methodist Episcopal Church, writes thus concerning Mr. Everett:—

"Joseph Everett was, in many respects, a remarkable man. . . He was indeed anointed of God to preach the Gospel. He was eminently distinguished for the boldness, the pointedness, plainness and energy, with which he rebuked sin, and warned the sinner of his danger. And these searching appeals to the consciences of his hearers made them tremble under the fearful apprehension of the wrath of God, and their high responsibility to Him for their conduct. Great was the success which attended his faithful admonitions; for, wherever he went, he was like a flame of fire, darting conviction into the understanding and heart of the ungodly, and at the same time pointing the penitent to the blood of the Lamb for pardon and salvation.

* * * * * * * * * * * *

"The name of Joseph Everett deserves to be enrolled among the early veterans of the Cross of Christ. He joined the ranks of Methodism in its infancy in this country, and contributed largely to fix it on that broad basis on which it has since stood unshaken amid the storms and billows with which it has had to contend.

"It would indeed seem that the Methodist preachers of those days were so imbued with the spirit of their Master, and so entirely absorbed in their peculiar work, that they thought of little else but saving souls from death. And so deeply penetrated were they with the 'exceeding sinfulness of sin,' that their rebukes to the sinner were sometimes tremendously awful, and fearfully pointed and solemn. This was peculiarly the case with Mr. Everett. His whole soul seemed to be thrown into his subject, whenever he preached, and his warnings and entreaties were enough to melt the stoutest heart, while he wound the cord of truth so tightly around the sinner's conscience, as to make him writhe and tremble under the wounds it inflicted. But he left him not here to welter in his blood. He presented to his troubled mind the 'sin-atoning victim,' and as *now* ready to 'appoint to him the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' The rich promises of the Gospel to penitent sinners dropped from his lips like honey descending from the honey-comb, and, when believingly received by such, he rejoiced over them as a father rejoices over a returning prodigal, while with the happy believer he participated in all the fulness of perfect love."

PHILIP BRUCE.*

OF THE VIRGINIA CONFERENCE.

1781—1826.

PHILIP BRUCE was of a Huguenot family, who fled from France to this country to escape persecution. He was born in North Carolina, served his country as a soldier in the Revolution, was converted to God in early life, and became, at the same time with his mother, a member of the Methodist Church. He entered the travelling connection in 1781, and was stationed first at New Hope, not far from his native place. In 1782, he was appointed to the Isle of Wight; in 1783, to Marsh; in 1784 to Yadkin; in 1785, to New River. In 1786 and 1787, he was Presiding Elder of the district embracing the Bertie, Camden and Banks, and Portsmouth circuits; in 1788 and 1789, of the district embracing the Gloucester, Lancaster, Fairfax, Berkeley, Alleghany, and Rockingham circuits; in 1790, of the district embracing the Rockingham, Alleghany, Berkeley, Stafford, Fairfax, and Lancaster circuits; in 1791, of the district embracing the Lancaster, Stafford, Fairfax, Alexandria, Berkeley, Alleghany, Winchester, and Rockingham circuits; in 1792, of the district embracing the Alleghany, Rockingham, Frederick, Berkeley, Fairfax, Stafford, and Lancaster circuits; in 1793, of the district embracing the Rockingham, Frederick, Winchester, Berkeley, Alleghany, Fairfax, Alex-

* Min. Conf., 1827.—Meth. Mag., IX.

andria, Stafford, and Lancaster circuits; in 1794, of the district embracing the Great Pedee, Little Pedee, Santee, Union, Catawba, Charleston, Edisto, Bush River, Broad River, Saluda, Cherokee, Washington, Richmond, Burke, and Black Swamp circuits; in 1795, of the district embracing the Charleston, Georgetown, and Edisto circuits. In 1796, he was stationed at Norfolk and Portsmouth. In 1798, he was Presiding Elder of the district embracing the Lancaster, Stafford, Fairfax and Alexandria, Berkeley, Winchester, Rockingham, Pendleton, and Alleghany and Bath circuits. In 1799, he was appointed to Philadelphia, and in 1800, to Baltimore town. In 1801 and 1802, he was Presiding Elder of the Richmond District; in 1803, of the Salisbury District; in 1804, 1805, and 1806, of the Newbern District; in 1807 and 1808, of the Norfolk District; in 1809, 1810, and 1811, of the Newbern District; in 1812, of the Meherrin District. In 1813, he was stationed at Raleigh City, and in 1814, at Roanoke. In 1815 and 1816, he was Presiding Elder of Roanoke District. In 1817, he took the superannuated relation, and held it till the close of his life.

Mr. Bruce, until he was overtaken by infirmities which disqualified him for the hardships of an itinerant life, was one of the most laborious and self-sacrificing ministers of his day; and such was his zeal in his Master's cause that it was not without great difficulty that he could be persuaded to retire from active service. When this period arrived, he was earnestly requested by the Virginia Annual Conference, and many others who had been most happily associated with him in the work of the ministry, to spend the residue of his days among them; but he could not resist the conviction that it was his duty to follow several members of his family, who had taken up their residence on Elk River, Tennessee; and he, accordingly, joined them in the year 1818, after which his voice was never heard in the Virginia Conference. That Conference, however, not long before his death, sent him a formal request to visit them again; in acknowledging which, he used the following language:—"Many affectionate ties bind me to the Virginia Conference. Your expressions of good-will have awakened the tenderest friendships of my soul; but it is very probable that I shall never see you again; for though, in my zeal, I sometimes try to preach, my preaching is like old Priam's dart, thrown by an arm enfeebled with age. Indeed, my work is well-nigh done, and I am waiting in glorious expectation for my change to come; for I have not laboured and suffered for naught, nor followed a cunningly devised fable." This expectation he realized with triumph, on the 10th of May, 1826, surrounded by his friends, at the house of his brother, Joel Bruce, in Giles County, Tenn.

At the time of his death, he was the oldest travelling preacher in the Methodist Episcopal Church in the United States, with the exception of the Rev. Freeborn Garrettson. At the next session of the Virginia Annual Conference, it was resolved to erect a suitable monument over his grave, and one of their number was appointed to see that the resolution was carried out.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, September 19, 1858.

My Dear Sir: The Rev. Philip Bruce, to whom your inquiries relate, I first knew as early as 1808; and, though my relations with him were never intimate, I often met him at the General Conference and elsewhere, and had so much acquaintance with him that I have now very distinct impressions of his character My recollections of him, such as they are, I am happy to communicate for the purpose for which you request them.

Mr. Bruce was, I should suppose, about five feet, ten inches in height; and had an expression of countenance which would give you the idea of a symmetrical, well-balanced and stable mind. His movements were easy and natural, and his whole manner gentlemanly and courteous. He was social and cheerful in private intercourse, and, though never forgetting the appropriate dignity of a Christian minister, his presence would always be hailed with pleasure by any circle into which he might be thrown.

Mr. Bruce's mind was distinguished rather for solid than showy qualities. He had excellent common sense and a sound judgment, which gave him great influence, not only in his ordinary intercourse with men, but in the Conference, and the management of the concerns of the Church at large. Indeed, so highly was he esteemed that he was at one time a prominent candidate for the office of Bishop, though another person was chosen.

As a Preacher, Mr. Bruce was highly respectable, though not marked by any of those striking characteristics which are apt to attract and entrance the multitude. His voice, though rather feeble, was very distinct, and capable of being easily heard by a large audience. His discourses were sensible and instructive, exhibiting Divine truth in a luminous and impressive manner, though with very little of rhetorical display. He occasionally hesitated for the right word in the delivery of his discourse; and he has been known to pause, and offer a short prayer for the desired aid, and then to proceed with his accustomed fluency.

On the whole, I should have no hesitation in ranking Mr. Bruce with those who have rendered such service to the cause of Christ as fairly entitles them to the grateful remembrance of posterity.

Affectionately yours,

N. BANGS.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 20, 1860.

My Dear Sir: Of the Rev. Philip Bruce I had considerable knowledge, having been with him in the Conferences of 1808, 1812, 1816, and 1824; and seen him in various circumstances which were well fitted to bring out his peculiar traits of character.

He was rather tall, and his face expressed an heroic determination and perseverance. You would scarcely have given him much credit, from looking at the outward man alone, for amiable and kindly feeling; and yet, as you became acquainted with him, the rigid features of his character relaxed into as much good-nature and gentleness as you could ask for.

Philip Bruce was a man of a decidedly vigorous intellect. He saw things clearly, and through the right medium. He acted conscientiously, and with great firmness of purpose. His heart was evidently set upon the promotion of the best interests of the Church; and to that end he was ready to subordinate all private considerations. His preaching was bold and earnest, but he never uttered a sentence merely to gratify the taste of his hearers, or for any

other purpose than to benefit their souls. As a member of Conference, he was always listened to with profound attention and respect; for, though he spoke frequently, his voice was never heard, unless he had something to say worth listening to. In his private intercourse he was cheerful and social, but always sufficiently sedate. He impressed you as a man who was well fitted to be at the helm in times of darkness and difficulty I must not omit to say that he possessed a truly magnanimous spirit; for of this I happen to have had personal experience. When the subject of the Ordination of local elders was before the Conference, I offered a resolution not in accordance with his views, and he felt himself called upon to oppose it. In doing so, he spoke with a little more warmth than he thought, upon mature reflection, was justified by the circumstances of the case; and, after the discussion was over, he came to me, and, in the most manly spirit, apologized for what he considered his unreasonable warmth. I hardly need say that if what he had said had been far more objectionable than it was, the fact that he was so ready to make the *amende honorable*, left him standing much higher in my estimation even than he had done before.

Yours truly,
LABAN CLARK.

PETER MORIARTY.*

OF THE NEW YORK CONFERENCE.

1782—1813.

PETER MORIARTY was born in Baltimore County, Md,, on the 27th of April, 1758. His parents were Roman Catholics, and they educated him in the principles of their own faith. In his early years, he was fond of the fashionable amusements of the day, and yielded himself to them as far as he had opportunity; though, in the midst of all his gaiety, he was not unfrequently goaded and distressed by an awakened conscience. At the age of eleven years, his parents, in accordance with Roman Catholic usage, took him to the priest to make confession of his sins, and also to receive the Sacrament of the Lord's Supper, which he was taught to believe was the real body and blood of Christ.

He continued in this course until he was about sixteen years of age, when certain Methodist preachers came into the neighbourhood in which his father's family lived. Their preaching occasioned great excitement, and this young man was peremptorily forbidden by his parents to attend any of their meetings, on the ground that they were a set of base impostors, whom it was wrong in any way to encourage. At length, however, Providence opened the way for his hearing them; and, though he was greatly impressed by their fervid manner, as well as by much that they said, their teachings were so unlike any thing he had ever heard before, that at first they only put him into the attitude of doubt and inquiry. He, however, continued to attend upon their ministrations until he became thoroughly convinced that all his previous notions in respect to religion were baseless;

* Min. Conf., 1814.—MS. from Rev. R. W Allen.—Parks' Troy Miscellany.

that his confessions to the priest were without any scriptural sanction; and that, until some great change should be wrought in him, he was exposed to the miseries of an eternal death. His distress became so great that he could neither eat nor sleep; and every object that met his eye seemed clothed with terror. His Roman Catholic neighbours said that the Methodists had made him mad, and that he ought to be restrained from hearing them; while his father charged him with bringing disgrace upon the family by his bitter lamentations over his sins, and threatened, if he persevered in his offensive course, to turn him away from his house. But his convictions were, by this time, too deep to be affected either by threats or flatteries. He applied himself with great diligence to the study of the Scriptures, and availed himself of all the other means of religious knowledge within his reach, still earnestly supplicating the forgiveness of his sins, until at length peace came to his troubled spirit. He felt now that he had broken away from the trammels of a false, hereditary faith; that he had become reconciled to God, and that nothing remained for him but to consecrate his life to the honour of Him who had thus called him to glory and virtue.

Shortly after this change in his convictions and feelings, he joined the Methodist Society, and for several years sustained to it the relation of only a private member. At the age of about twenty, he began to be strongly impressed with the idea that it was his duty to engage in the great work of calling sinners to repentance; but he was, for some time, so oppressed with a sense of his inability that he could not bring himself to obey the impulses of his own mind. After a long struggle, however, he gave himself to the work of the ministry, in the year 1781. He must have begun to travel some time between the yearly Conferences, as his name does not appear on the Minutes till 1782, and then among those who are remaining on trial. His list of appointments is as follows:—1782, Brunswick; 1783, Caswell; 1784, Halifax; 1785, Redstone; 1786, Philadelphia; 1787, Long Island; 1788 and 1789, New Rochelle; 1790 and 1791, Dutchess; 1792, Croton; 1793, New Rochelle; 1794, Croton and New Rochelle; 1795 and 1796, Dutchess; 1797 and 1798, Columbia; 1799, his name does not appear in the Minutes; 1800, Columbia; 1801, Litchfield; 1802, his name again disappears from the Minutes; 1804 and 1805, Reading; 1806 and 1807, Presiding Elder of Rhinebeck District; 1808, Dutchess; 1809, Ulster; 1810, Chatham; 1811, 1812 and 1813, Presiding Elder of the Ashgrove District, where both his labours and his life ended. Thus, for about thirty-two years, he was unremittingly engaged in preaching the Gospel, in the States of Virginia, Maryland, Pennsylvania, New York, and Connecticut. His ministry, at various periods, was attended with signal success.

Mr. Moriarty possessed a vigorous constitution, and, during his whole ministry, enjoyed almost uninterrupted health, insomuch that, only two days before he was attacked with his last illness, he remarked to some person that he could scarcely remember the time when he had not been well. But his death occurred at last quite suddenly. After attending the Conference in New York, in May, 1813, he started for his field of labour, but was attacked with a fever on the way, and was unable to proceed.

After remaining for several days at the house of a friend, and obtaining some relief, as he thought through medical treatment, he resumed his journey, and travelled slowly till he reached his home in Hillsdale, Columbia County, N. Y., on the 25th of May. Here he lingered nearly a month, expecting, however, during the greater part of the time, that he should ultimately recover. He had an appointment for a Quarterly Meeting about three miles from his residence, on the 24th of June; and, on the evening preceding, notwithstanding his great feebleness, he directed his little son to have his horse ready, early the next morning, thinking that he might ride leisurely to the place, without any danger or inconvenience. But, when the morning came, it was found that he was cold and silent; and a physician, who was immediately called in, decided that he had been dead several hours. When the people assembled, from a large circuit, to attend the Quarterly Meeting, they were surprised, and many of them overwhelmed with sorrow, at finding their beloved Presiding Elder in his grave clothes. His Funeral was largely attended, and an appropriate Sermon preached on the occasion from Rev. xiv., 13.

Mr. Moriarty left behind him a widow and four children,—three sons and one daughter.

One of Mr. Moriarty's sons,—*John D.*, entered the ministry of the Methodist Episcopal Church. He was born in Bedford, N. Y., April 1, 1793. He was hopefully converted at the age of fourteen, but afterwards became so indifferent to religion as to neglect even its outward form. He was, however, subsequently reclaimed to a sense of his duty, and, at the age of twenty, united with the Church, and ever afterwards maintained an exemplary Christian life. Not long after this, he was married to Anna Laird, in whom he always found not only an amiable and sympathizing companion, but a faithful and efficient helper in his work. In the fall of 1813 or 1814, he removed to Albany, and became connected with the Division Street Church; and, before he had been there long, he received license to exhort. At the next session of the New York Conference, he joined the travelling connection, and was appointed to the Coeymans circuit. Having remained there two years, he was appointed to the Kingston circuit, and, at the end of two years more, to the Newburgh circuit. Here his ministry was embittered by some adverse circumstances. From Newburgh he was removed to Fonda's Bush, and, during the two years which he spent there, he had the pleasure of witnessing a revival of religion in connection with his labours. He was next appointed to the Johnstown circuit, where he exerted an important influence, and a church was built through his instrumentality. During his second year on this circuit, he experienced a partial paralysis of his lower limbs, which caused him to be laid aside from his labours, and from which he never fully recovered.

At the close of this year, he and his colleagues set off together to attend the session of Conference in the city of New York. They rode to Coeymans, and then took the steamboat for the city. In getting on board, they were obliged to take a small boat from the shore to meet the small boat of the steamer. Mr. Moriarty being heavy, and having but little use of his lower limbs, in getting from one small boat to the other, was with great

difficulty saved from being drowned. At this Conference he was appointed to the Saratoga circuit; but the state of his health did not allow him afterwards to continue his itinerant labours.

In April, 1831, he removed his family to Saratoga Springs, and there his health so far improved that he was able to perform considerable service, though he sustained a superannuated relation till the close of life. He died suddenly, in the full hope of a glorious immortality, on the 18th of June, 1849. He was greatly respected as a Citizen, a Christian, and a Minister.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, January 9, 1860.

My Dear Sir: My acquaintance with the Rev. Peter Moriarty dates back to the year 1811, when I met him at a Conference in the city of New York. From that time till his death, I saw him frequently at Conferences, and on other occasions which were fitted to bring out the different aspects of his character. My impressions concerning him are, I believe, sufficiently distinct to justify me in attempting to comply with your request.

Mr. Moriarty was a stout, heavy man, with a face considerably flushed and indicating a full measure of intellect. He had a natural sternness of manner, which was fitted to mislead persons who had but a slight acquaintance with him, in respect to the finer qualities of his heart. You would imagine, on being introduced to him, that he was a man of an austere and dictatorial spirit, and might even shrink from making his acquaintance; but, as you came to associate with him, the bands of ice would all melt away, and his heart would open to you in all the frankness and kindliness of an endeared friendship. I call to mind one instance particularly in which this double effect was produced. An excellent young preacher, whom I knew well, was induced by Mr. Moriarty, just as he was entering on the duties of his profession, to accompany him round his circuit. At first, he received a decidedly unfavourable impression of the temper and character of the man with whom he had set out to travel, and even regretted that he had consented to accompany him; but, as his acquaintance with him increased, his impression was gradually modified, until the severity which had kept him at a distance, gave place to a manifest cordiality and kindliness of spirit, which proved not only attractive but quite irresistible.

Mr. Moriarty could not be said to rank with the most popular preachers of his time, and yet he was every way highly respectable, and probably more useful than some who had greater attractions. He dwelt much on the leading doctrines of the Gospel, but he always exhibited them in their practical bearing, and felt that his object in presenting them was not accomplished until they had been brought in contact with the hearts and consciences of his hearers. His manner was not elegant, but plain and simple, and rather impressive. He had a strong, clear voice, and spoke deliberately, and without very much animation, though he inspired you with a deep impression of his perfect sincerity. No serious and intelligent hearer could listen to him without being interested.

In deliberative bodies he had great weight, though he took little part in any discussions which did not relate to matters of mere business. He understood well the forms of business, and had uncommon facility in despatching it. His wisdom, firmness, and integrity justly entitled him to the high position which he occupied in the Church. Yours very truly,

SAMUEL LUCKEY

JESSE LEE.*

OF THE BALTIMORE CONFERENCE.

1783—1816.

JESSE LEE was born in Prince George County, Va., in the year 1758. He was of English extraction, and his parents were respectable members of the Church of England, then the Established Church of Virginia. He received, both from them, and from the teacher under whose care he was early placed, many wholesome lessons upon morality and virtue, which were not lost upon him, as they helped to preserve him from the influence of the corrupt examples by which he was surrounded. When he was fourteen years of age, both his parents, who had before been relying upon their moral and ritual observances as the ground of their hope of Heaven, were brought to embrace religion in its life and power; and this produced a powerful impression upon the mind of the son. When his conviction of sin had deepened well-nigh into despair, a sense of forgiving mercy was imparted to him, that filled him with joy unspeakable.

In the year 1774, when Jesse was about sixteen years old, Mr. Robert Williams, a Wesleyan preacher, visited that part of Virginia where the parents of this young man lived. A Methodist society was soon formed in that neighbourhood, and both the parents and the son became members of it. Mr. Lee's house was, from that time, a regular preaching place, as well as a home for every itinerant preacher, who might happen to pass that way. In 1775, there was an extensive revival in Virginia, during which Jesse Lee, though but a stripling of seventeen, felt himself called upon to labour personally, according to his ability, for the salvation of those around him. About this time, he went to live with a relative in North Carolina, where he was appointed a class-leader by the preacher in charge of the circuit, and, after exhorting for some time in class-meetings and prayer-meetings, he ventured at length to exercise his gift in the way of preaching. His first sermon was preached at a place called the "Old Barn," on the 17th of November, 1779.

Mr. Lee served the church for some time, in the capacity of a local preacher, depending for his means of support upon the labours of the field; but both his agricultural and ministerial labours were now interrupted by his being drafted to serve in the army of the Revolution. Though he was a warm friend to his country, and earnestly desired her independence, he had serious doubts whether, as a Christian, he had a right to bear arms, or to take the life of any of his fellow-creatures. He determined, however, to join the army, and trust in Providence to save him from the necessity of shedding human blood. On the 29th of July, 1780, he arrived at the encampment, and shortly after was called on parade. On his resolutely and perseveringly refusing to take a musket, the officer placed him under guard; and, though the Colonel came and endeavoured to convince him that he was in an error, his arguments availed nothing. In the even-

* Min. Conf. 1817.—Stevens' Mem., I.—Gorrie's Lives.

ing, Mr. Lee proposed that they should have prayers before they retired to rest; and he called upon a Baptist, who, like himself, was under guard, to conduct the service. Prayer having been offered, he gave notice to as many as were present that, if they would attend in the morning, he would himself pray with them. The next day being the Sabbath, large numbers came together, and, after uniting in a song of praise, they had a season of prayer, which was marked by great tenderness and solemnity. It was then proposed that Mr. Lee should preach; and he readily consented to do so, on condition that the consent of the Colonel could be obtained. The Colonel made no objection; but, before the service, he had another conversation with Mr. Lee on the subject of bearing arms. The result was that, when he found that Mr. Lee was immovable as to his having a right to take human life, while yet he was willing to perform any service in the army short of actual fighting, he released him from his confinement, and kindly gave him the charge of a baggage-wagon. Mr. Lee preached, standing on a bench by the Colonel's tent—the sermon deeply affected many of both the officers and soldiers, and, at the close of the service, they were about to take a collection for the benefit of the preacher, but he would not allow them to proceed.

Mr. Lee, having moved about with the army from place to place, availing himself of every opportunity to preach to the soldiers, was at length appointed, by the Colonel, Sergeant of the pioneers—a place which he was well qualified to fill. In a few weeks after this, however, the Colonel gave him an honourable discharge from further service, and he hastened home to meet joyfully his friends, from whom he had been separated three months and a half.

In 1782, Mr. Lee, having attended the Virginia Conference, was appointed, in connection with Mr. Drumgoole,* to form a new circuit. He laboured as a travelling preacher during a part of this year, and, at the next session of the Conference, was received on trial, and appointed to the Caswell circuit, N.C. In 1784, he was appointed to the Salisbury circuit, where his labours were attended with a rich blessing. Soon after the organization of the Church, Mr. Lee had the privilege of meeting Bishop Asbury at one of his appointments, and was not a little disturbed at seeing him arrayed in his canonicals,—involving, as he thought it did, a departure from the primitive simplicity and plainness of Methodism. This, however, did not prevent him from forming a strong attachment to the Bishop, and he became, for a time, his travelling companion, accompanying him as far as Charleston, S. C.

In 1787, Mr. Lee was apppointed to the Baltimore City circuit;—an appointment which he filled with great fidelity and success, preaching in season and out of season, and wherever he could collect an audience. In the spring of 1788, he made a visit to his native place in Virginia, where he had great joy in finding himself in the midst of an extensive and powerful revival of religion. At the Conference, this year, he was strongly solicited by Bishop Asbury and others to receive Ordination; but he

* Edward Drumgoole was received on trial in 1774, and stationed in Baltimore. In 1775, he was on the Brunswick circuit; in 1776, on the Carolina circuit; in 1777, on the Amelia circuit; in 1778, on the Sussex circuit. Sometime during the last mentioned year he located.

declined. He, however, received an appointment to the Flanders circuit, where he laboured with his accustomed zeal.

In 1789, Mr. Lee attended the Conference in the city of New York, and was appointed to the Stamford circuit in Connecticut. Some four years previous to this, while travelling with Bishop Asbury to Charleston, S. C., he met with a young man from New England, who made such a representation of the religious condition of that part of the country as awakened in him a strong desire to exercise his ministry there; and hence he was more than willing to accept an appointment that should carry him into that region. Notwithstanding Methodism had, by this time, gained a very considerable footing in different parts of the country, there was not a single Methodist preacher or Methodist church in all New England. But nothing daunted by discouraging prospects, Mr. Lee directed his course towards this hitherto unoccupied field, and, on the 11th of June, 1789, found himself, for the first time, in Connecticut. His first sermon was preached in Norwalk, to about twenty persons, under an apple-tree by the road-side, as no person could be found who was willing to tolerate what was deemed so irregular a procedure, in his own house. His second sermon was at Fairfield, a few miles distant from Norwalk, where he obtained the use of the Court-house, and had an audience of thirty or forty, who seemed to listen with great attention and interest. From this time, we find him preaching in various places,—sometimes in private houses, and sometimes in town-houses, wherever he could get an opportunity.

During the summer and autumn of 1789, Mr. Lee visited a large number of places in Connecticut and Rhode Island, and, in the spring of 1790, travelled in different parts of Massachusetts, Vermont, and New Hampshire. Some time the next summer, he made his first visit to Boston. On arriving there, he set himself to procure, if possible, a suitable place in which to hold public worship; but, as he did not succeed, he took his stand, on a fine summer afternoon, upon a table, beneath the gigantic elm which still stands in the centre of Boston Common. He first sung a hymn, which led three or four persons who were passing by to pause, and inquire what so strange an exhibition could mean. He then knelt upon the table, and, stretching forth his hands, offered a prayer that was characterized by such remarkable fervour that it drew to him almost all whom his voice reached. He then opened his small pocket Bible, and discoursed to them with great unction and power, and, before the service was closed, a large concourse of people were listening to him. Some are said to have received permanent good impressions from the discourse, and many spoke of the preacher as a second Whitefield.

Mr. Lee left Boston the next day, and, passing on through Salem, went to Newburyport, and called on Mr. Murray, the Presbyterian minister of that place. But Mr. Murray, though willing to receive him as a gentleman and a Christian, could not, when he found that he belonged to Mr. Wesley's party, recognize him as a minister, or allow him the use of his pulpit. He was, however, allowed to preach in the Court-house, and he gladly availed himself of the privilege.

From Newburyport he passed on to New Hampshire, and, after visiting a few places, returned to Boston, where he not only preached on the Com-

mon, but in a private house, and in a Baptist church, and, on the next Sabbath, preached again on the Common, to a congregation of five thousand people. In the course of this year, he travelled several thousand miles, visited six States, and most of the larger towns and villages in each of them. He states that he generally met with a kindly reception; but intimates that the difference of opinion between him and the mass of those with whom he was brought in contact, imposed upon him the necessity of spending much time in discussing controverted points, which he would gladly have devoted to the more practical and spiritual duties of his office.

In 1790, Mr. Lee attended the Conference in New York, and was appointed to labour in Boston the ensuing year. He was also, at this time, privately ordained Deacon by Bishop Asbury, and the day after was publicly ordained Elder. At the close of the session of Conference, he proceeded immediately to his appointed field of labour, and reached it on Saturday, the 13th of November. Not being able to find a place to preach in, the next day, he attended the Universalist Church, but he seems to have had little complacency in the services. The next week, he renewed his efforts, and persevered in them for several successive weeks, to procure a place for preaching; but every place for which he applied was closed against him. As the weather had now become too cold to admit of his preaching on the Common, as he had done on his former visits, and as he considered the prospect of obtaining accommodations as altogether hopeless, he left Boston on the 13th of December, and went to Lynn, where he was hospitably received, and spent a week in preaching and visiting, much to his satisfaction. He, however, returned to Boston, and found an opportunity of preaching in a private house, and some were believed to be savingly benefitted by the message he delivered. He lingered in that region, chiefly, during the residue of that Conference year.

At the Conference of 1791, he was appointed Presiding Elder of the New England District, which embraced no less than six circuits, with eleven circuit preachers, all of whom he had himself been chiefly instrumental of introducing. During this year, he travelled very extensively, and preached three hundred and twenty-one sermons.

At the Conference of 1792, he was appointed Presiding Elder over a small district comprising only four circuits,—a portion of his former charge having been placed under the care of another Elder; and so rapid had been the progress of Methodism in New England since its introduction, that, in August, 1793, an Annual Conference was held in Lynn. Mr. Lee was, at this time, appointed to the Province of Maine,—a region two hundred miles distant from any circuit which had then been established,—in which there were comparatively few churches, and fewer ministers, of any communion. But not conferring with flesh and blood, he directed his course, at once, towards this remote and unpromising field. The people gave him a cordial welcome, and he passed the year labouring in different portions of the Province, and not without encouraging success. At the next Conference, he was appointed to the New Hampshire District; and, on the 21st of June, 1794, had the pleasure of dedicating a new church in Readfield, Me.,—it being the first Methodist church built in the

Province. A few weeks later, he had the still greater satisfaction of laying the corner stone of the first Methodist church in Boston. He remained there, after performing this service, some little time; and, though the Methodists had then a place in which they were accustomed to assemble for public worship, yet it was altogether too strait for them, especially when Mr. Lee was to be the preacher, and they resorted, as in former days, to the Common. Having thus "set things in order" in Boston, he returned to resume the active superintendence of his immediate district.

Having, for several years, filled the office of Presiding Elder in the Eastern States, Mr. Lee was appointed, in 1797, by Bishop Asbury, to preside over the deliberations of the New England Conference, at its session in Wilbraham, Mass.,—the latter being kept from the meeting by ill health. After the Conference, he accompanied the Bishop on a tour through several of the Southern States, as far as Georgia, to aid him in his Episcopal duties; and, at the General Conference of 1797, he was requested by that body to fill Bishop Asbury's appointments till the next spring. After completing this tour, he returned to the North, and attended several Conferences with Bishop Asbury, and then proceeded Southward again, and continued for some years the travelling companion and assistant of the venerable Bishop.

At the General Conference of 1800, it became necessary, chiefly on account of the advanced age and consequent infirmities of Bishop Asbury, to elect another Bishop. The only two candidates were Jesse Lee and Richard Whatcoat; and the latter was chosen by only a small majority. Mr. Lee, from some intimations he had received from Bishop Asbury, had been led to expect that he should be elected; and what rendered his defeat the more mortifying was, that it was understood to have been connected with a report that Bishop Asbury himself had not only spoken disparagingly of Mr. Lee's qualifications for the office, but had expressed himself as more than willing to dispense with his services in the capacity of an assistant. The Bishop, however, as soon as the rumour reached his ears, contradicted it, and expressed in open Conference the utmost respect for Mr. Lee, and an earnest wish that he might still remain with him as a helper in his Episcopal duties. A few days after the adjournment of the General Conference, the two Bishops appointed Mr. Lee to act as their assistant at the Annual Conferences, allowing him to make his own appointments, wherever it might be most convenient and agreeable to him. He, however, preferred taking a single circuit, and, after travelling through the New England States, and stopping at the points of greatest interest, went to the city of New York, where he prosecuted his labours with great industry until the next spring. He then returned to Virginia, and was appointed Presiding Elder of the South District, and, for several years in succession, occupied posts of great responsibility and influence.

In 1808, he made his last visit to the Northern Conferences. While at Newport, R. I., he heard, for the first time in his life, the ringing of a bell in a Methodist Church to assemble the congregation. This, however, he did not particularly object to; though he did object strongly to the square pews, to the sale of the pews, and to the promiscuous sitting of men and women together. But, notwithstanding these distasteful circumstances, he

consented to preach, and he found there was nothing in the arrangements of the church to prevent a blessing from accompanying his ministrations. From Newport he proceeded to Boston, where the Methodists had erected a second church, and much larger and more elegant than the first; but, though he did not decline preaching in it, he felt more at home in the more primitive structure which had had its origin partly in his own efforts. After visiting many of his old friends in New England, in different places, by whom he was most gratefully and warmly received, he again directed his course to the South.

In 1809, Mr. Lee published a History of the Methodists in America. Being in the vicinity of Washington, superintending the publication of this work, he was elected Chaplain to the House of Representatives in Congress; and he was re-elected to the same office the next session, and also at the sessions of 1811, 1812, and 1813. In 1814, he was chosen Chaplain to the Senate. Both in the House and in the Senate, he served with much more than common acceptance. In the intervals between the sessions of Congress, he was diligently employed in the duties of his vocation, in such places as were assigned him by the authorities of the Church. His last appointment was at Annapolis, the capital of Maryland.

In August, 1816, Mr. Lee attended a Camp-meeting on the Eastern Shore of Maryland, where he preached twice, and, in the evening of the same day, was seized with a severe chill, which proved the harbinger of a fever. The next day, he was removed to Hillsborough, to the house of a Mr. Sellers, where he lingered till the 12th of the following month, and then took a triumphant departure for his final rest. He died in the fifty-ninth year of his age, and the thirty-sixth of his itinerant ministry, leaving many friends, in almost every part of the country, to mourn his death and to embalm his memory. He has often been called the "Apostle of Methodism in New England."

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, September 16, 1858.

My Dear Sir: I fear that my acquaintance with the Rev. Jesse Lee was not sufficiently intimate to enable me to give you a very satisfactory account of him: and yet I will not refuse your request for such recollections and impressions as I find at my command. I think my acquaintance with him commenced in the year 1808, at the General Conference in Baltimore, where I heard him preach, and witnessed for the first time his controlling power in the Church, and the deferential respect that was paid to him by his brethren. I met him occasionally after this, and was always deeply impressed with the conviction that he was the ruling spirit of the Church in his day

Jesse Lee was physically a large man, and when I knew him was very corpulent and unwieldy. He had a fine, intelligent face, which no one could see without being impressed with the idea that he was no common man. He was especially distinguished for sagacity,—for an almost intuitive perception of the workings of the human heart; and no man knew better than he how to adapt his measures to the ends they were designed to accomplish. You could not place him in any circumstances so difficult or embarrassing, but that he would accommodate himself to them with the utmost facility; and, though he would use no unfair means for the accomplishment of his purposes, it was a rare thing that his efforts were not crowned with success. He had great obstacles

to encounter, especially in the introduction of Methodism in New England; but there was scarcely any thing to which his shrewdness and energy proved inadequate. He had withal a fervent devotion to the interests of Christ's Kingdom, that made it easy for him to deny himself for the sake of serving his Master. He evidently lived under the habitual impression that he was not his own, and that all his opportunities and means of doing good were a talent for which he must render an account. He was one of the most laborious, energetic, and, I may add, successful, ministers with whom it has been my privilege to be acquainted. It was significant of the high estimation in which he was held by the Church at large, that he came within a single vote of being chosen Bishop.

Jesse Lee was an earnest, vigorous and faithful preacher, without being eminently attractive to the multitude. His manner was characterized by great fluency, and his thoughts, which were in themselves always weighty, were clothed in plain, though appropriate, language, well fitted to impress the heart and conscience. In private life he was amiable and kind, and attracted his friends to him very closely, though he had no excess of artificial polish. In him the Gentleman, the Christian, and the Minister of the Gospel, were very happily blended.

Affectionately yours,

N. BANGS.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, March 2, 1860.

Dear Sir: In the year 1800, Jesse Lee passed through the State of Vermont, and visited and preached at Bradford, which was then the place of my residence. He was a very large man, weighing, I should think, not less than two hundred and forty pounds. His countenance was marked by a high degree of intelligence, and almost always wore a genial smile, that betokened a fountain of kindly feeling within. He had great energy of mind and purpose, as well as a deep insight into the springs of human action; and thus he was eminently qualified not only to originate but to carry into execution arduous and lofty enterprises. No one, not possessed of a mind of much more than ordinary force, could have accomplished what he did in the early introduction of Methodism into New England.

Jesse Lee was a man of remarkable power in the pulpit. I never heard a man speak in public, who spoke with less apparent effort than he did. He had a prodigiously powerful voice, and sometimes, without seeming to exert himself at all, he would pour forth a volume of sound, that would well-nigh make the whole house jar His preaching was in a very familiar style; but it was pithy, pungent, and sometimes exceedingly striking. The first time that I heard him preach, which was in my native place, on the occasion already referred to, he took for his text the following passage from the prophecy of Isaiah:—"Behold for peace I had great bitterness; but thou hast, in love to my soul, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." In speaking of "the pit of corruption," I remember an allusion, significant at once of his own religious views and of the peculiar character of his mind, that he made to the sinner's death in trespasses and sins. "Yes," said he, "the sinner is dead—but how dead? Dead as a stone? not quite. But as dead as an egg—in respect to which you have only to use the proper means to produce a chick." I once heard him preach from the text,—"Ye will not come unto me that ye might have life;" and he introduced his subject by remarking that these eleven words he should consider under six distinct heads. He seemed fond of surprising his audience by

things which they did not expect, or which were in themselves peculiarly striking; thinking, no doubt, that such things were more easily lodged in the memory.

Jesse Lee was a man of excellent humour, and he sometimes indulged it much to the amusement of his friends. I recall one instance of it that occurred in Conference. The question before the body was upon rescinding or modifying the rule then existing in our Church, that forbade the marriage of a believer with an unbeliever. Ezekiel Cooper and Jesse Lee, who were both bachelors, were present, and took part in the discussion. Cooper was against the rule as it stood,—on the ground, as he said, that it imposed Romish celibacy; for, as there were so many more pious women than men, in the world, and three to two even in the Methodist Church, it was obvious that the females must either be forced to celibacy or excluded from the Church; "and what," said he, "shall the poor things do?" Lee replied to his bachelor brother that his argument would have had much more weight with him, if it had emanated from a different source—"he cries out," said he, 'Poor things, what will they do?'—when he will not lift his finger to help them."

My acquaintance with Jesse Lee continued till the close of his life; and, in proportion to my opportunities for observing him, my respect and veneration for him increased. Yours sincerely,

LABAN CLARK.

WILLIAM PHŒBUS.*

OF THE NEW YORK CONFERENCE.

1783—1831.

WILLIAM PHŒBUS was born in Somerset County, Md., in August, 1754. Of his early life, including the period of his conversion, no record exists within my knowledge. It is known, however, that he joined the Methodist Society in the early days of Methodism, was admitted on trial in the travelling ministry in 1783, and was appointed to the Frederick circuit. In 1784, he was appointed to East Jersey; and the same year attended the Christmas Conference, when the Church was organized under the superintendence of Coke and Asbury, and by the direction of Wesley.

After this he travelled in various places, sometimes encountering severe hardships and difficulties, and always acquitting himself as a diligent and faithful ambassador of Christ. It appears from the Minutes of Conference, that in 1785, he was appointed on the West Jersey circuit; in 1787, to Redstone; in 1788, to Rockingham; in 1789, to Long Island; in 1790, to New Rochelle; in 1791, to Long Island. In 1792, he located; but in 1796 and 1797 he was again labouring on Long Island. In 1798, he located again, and engaged in the practice of Medicine in the city of New-York, still, however, generally preaching on the Sabbath.

He retained his position as a local preacher and medical practitioner until the year 1806, when he was re-admitted into the New York Conference, and was stationed in Albany. Thence he was removed, in 1808, to

* Bangs' Hist., IV.—Min. Conf., 1832.

Charleston, S. C., and in 1811, was returned to the city of New York, where he continued through the next year. In 1813, he was at New Rochelle; in 1814 and 1815, at New York; in 1816, at Albany; in 1817, at Jamaica; in 1818, at Zion and Asbury Churches, New York; in 1819 and 1820, Conference Missionary; in 1821, he was returned as supernumerary. In 1824, he was placed on the list of superannuated preachers, and continued in that relation until his death, which occurred in the city of New York, November 9, 1831. He retained his mental faculties to the last, and, on his dying bed, rendered a grateful testimony to the all-sustaining power and grace of his Redeemer. He exhibited the most unqualified submission to the Divine will under great bodily suffering, and, while he was ready to depart, he was yet willing to wait till his change should come. A short time before he expired, he quoted the words of the Apostle James,—"Let patience have its perfect work, that ye may be perfect and entire, lacking nothing;" and he commented upon the passage with great interest and propriety, just as he was falling into the arms of death. He died in the seventy-eighth year of his age, and after having been in the ministry about forty-eight years.

Dr. Phœbus was married, while travelling on the Long Island circuit, about the year 1791; and the necessity of making some more adequate provision for his family is said to have been the reason why he located. His interest in his work as a Christian minister seems always to have continued unabated.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, December 8, 1859.

My Dear Sir: With the Rev. Dr. Phœbus I was well acquainted for many years; and, though he was not without his imperfections, he had many excellent qualities, both intellectual and moral, which justly entitle him to a respectful and grateful remembrance. I very cheerfully render any service in my power in aid of your effort to transmit a record of his virtues and usefulness to posterity

Dr. Phœbus possessed a mind of more than ordinary capacity, and had acquired a large stock of useful information, from his various studies and general intercourse with mankind. He lacked that systematic arrangement of knowledge which we expect in a mind that has had an early and thorough classical training,—a circumstance which often rendered him somewhat disconnected and discursive in his public discourses. His style, however, was clear; his manner solemn and impressive; and his preaching evinced great familiarity with the Sacred Scriptures. He delighted much in the study of the old authors, in examining the primitive records of the Church, in analyzing the different modern systems of Church order and government, and comparing them with one another, and with the primitive model. Having some knowledge of the languages in which the Scriptures were originally written, he was fond of ascertaining the radical meaning of words, the exact import of passages of Scripture, that he might put his hearers in possession of the very mind of the Spirit. His veneration for antiquity was, perhaps, excessive, as it led him to undervalue the present as compared with the past. He never could forgive Dr. Adam Clark for his ingenious speculations on the character of the *serpent*, nor for his rejection of the Eternal Sonship of Jesus Christ; and in other respects I think he failed to do justice to this distinguished commen-

tator. He had great independence of mind, and, in the exercise of that independence, it is possible that he sometimes failed in due deference to the judgments of others. His conversation was instructive and lively, and his opinion on subjects of importance was always listened to with respectful attention by his brethren in the ministry, as well as others; though it was not desirable to most persons who knew him well to engage in controversy with him on subjects with which he was familiar, as they were very likely to be subjected to a mortifying defeat.

He had great contempt for every thing designed merely for show, and especially for all those tricks of oratory and "starts theatric," by which some young preachers seek to obtain a name. Being asked by a friend how it was that some preachers who seemed not to have much talent or weight of character, attracted so much attention, he replied with an air of contempt, not easily forgotten or imitated,—"Pugh! If I were to pull off my old boot, and throw it into the air, and cry hurrah! hurrah! I should soon have a crowd collected around me."

He had a deep insight into the human character, and hence was not easily imposed upon by the artful and designing. This enabled him to manage difficulties that occurred between brethren in the Church, to great advantage, and to bring them to an amicable adjustment. In all cases of this kind, he was careful never to commit himself to either party before the subject of dispute had been fully investigated.

Though his preaching was solid and weighty, and commanded the respectful attention, especially of the more thoughtful class of hearers, it must be acknowledged that it was not, in the common acceptation of the word, highly popular; and one reason was that, in his public discourses as well as his private conversation, he was much given to enigmatical expressions which the mass of his hearers did not comprehend. A striking instance of this, I remember, occurred in the Conference of 1823. In addressing his brethren on the improbability of his being able to serve the Church much longer, he remarked that "the lease of his house had expired, and therefore he could not tell how soon he might be called to remove, as he was not certain that he could procure a renewal of his lease for any particular length of time—hence he could not pledge himself for any special service in the ministry." On hearing this, an aged minister, by no means deficient in sagacity, remarked to me,—"I thought the Doctor owned the house in which he lives; but it seems I was under a mistake, as he says that the time of his lease has run out." To this I replied,—"You do not understand him. He speaks in parables. He is now three-score years and ten, almost the greatest age God has allotted to man, and therefore cannot calculate on living much longer at most, and even that little time must be considered a matter of grace." To this explanation he himself subsequently assented.

This peculiarity in Dr. Phœbus' preaching is believed to have been much more prominent in his later than in his earlier years—indeed he is said, when he was young, to have preached very often with remarkable power; and certainly he was eminently successful in those days in building up and extending the cause of Christ. The tone of his preaching was deeply evangelical; and his reverence for the name and character of Christ, or at least his manner of expressing it, was very unusual. For instance, when he had occasion to speak of the Saviour in conversation, he would gently incline his head, or if his head were covered, would lift his hat, always using the qualifying word *adorable*, as the *adorable Saviour*, the *adorable Jesus*. The exalted character and mediatorial work of Christ it was always his delight to dwell upon; and this formed one of the chief elements of whatever of interest and power pertained to his public ministrations.

It is not strange that a man constituted with so much that was rugged and eccentric as Dr. Phœbus, should not have made himself acceptable to all. Some of his demonstrations were certainly strange enough; and there were not wanting those who took delight in ridiculing them. Sometimes he uttered himself with great, perhaps undue, severity; and thus the persons upon whom he reflected were drawn into a hostile attitude towards him. But he knew how even to bear ridicule with patience, and to disarm hostility by gentleness. His character was, on the whole, one of varied excellence and uncommon power; while yet he appeared like a different man under the exhibition of its different qualities.

Dr. Phœbus was of medium height, compactly built, and had a countenance decidedly intellectual, and expressive of great sincerity.

Very truly yours,

N. BANGS.

WILSON LEE.*

OF THE BALTIMORE CONFERENCE.

1784—1804.

WILSON LEE was born in Sussex County, De., in November, 1764. I am able to ascertain nothing concerning him until he entered the travelling connection in 1784. Almost immediately after this, he went into the Western country, where, for several years, he exercised his ministry amidst the manifold deprivations and hardships incident to a sojourn in the new and distant settlements of the West. In 1784, he was appointed to the Alleghany circuit; in 1785, to the Redstone circuit; in 1786, to the Talbot circuit; in 1787, to the Kentucky circuit; in 1788, to the Danville circuit; in 1789, to the Lexington circuit; in 1790, to the Cumberland (Tenn.) circuit; in 1791, to the Salt River circuit; in 1792, to the Danville circuit. His labours in the West now closed, and he returned to spend the remainder of his life in the older States.

In 1793, he was appointed to the Salem (N. J.) circuit; and in 1794 to the New London (Conn.) circuit. While on this circuit, he preached in various places in that State, producing, in some instances, a remarkable effect. This was especially the case at Middle Haddam, where he formed a class, and prepared the way for what has since become an important station. Here he was attacked with a severe illness, which brought him to the gates of death; but his followers were greatly strengthened by witnessing his faith and patience, and hearing the fervent prayers which he offered in their behalf. As his health suffered from the effect of a Northern climate, he was transferred, in 1795, to New York; and a remarkable circumstance is related by Dr. Bangs as having occurred on his way thither, which is said to have resulted in the introduction of Methodism into Southold, Long Island. It seems that, in 1794, a Mrs. Moore, who was an earnest Christian and a communicant in the Methodist Church, had taken up her residence at Southold; and, not finding there a ministry with which she was satisfied, she united with two other females in a Monday evening

* Bangs' Hist., I.—Min. Conf., 1805.—MS. from Rev. J. B. Wakeley.

meeting for special prayer that God would send them a faithful minister. It being inconvenient for them to meet on a certain evening, they agreed, severally, to spend the time in private devotion, each one keeping in view the special object for which they had agreed to pray. During the evening, they all felt an unusual degree of earnestness in their petitions, and Mrs. Moore particularly continued upon her knees, wrestling for the one object, until near midnight, when she seemed to hear a voice saying to her,—"I have heard their cry, and am come down to deliver them;" and such was the assurance she felt that her prayer was answered, that she praised God for the blessing, as if it were actually bestowed. At this very time, Wilson Lee had put his trunk on board a vessel at New London, with a view to go to his appointment in New York; but the vessel was detained by an adverse wind. On the same night that the three females at Southold were earnestly imploring God to send them a minister after his own heart, Mr. Wilson, who was kept at New London, contrary to his wishes, felt an unusual longing for the salvation of souls, and a strong impression that it was his duty to cross the Sound, and pay a visit to Long Island. So strongly were his thoughts and feelings drawn in that direction that he finally resolved that, if a way should open, he would pass over to Long Island. On going to the wharf, the next morning, he found a sloop about to sail for Southold, and immediately took passage in it. On landing at Southold, he made some inquiries, in consequence of which he was conducted to the house of Mrs. Moore; and the moment she saw him, and recognized him as a Methodist preacher,—though she had never seen him before,—she ran out of the door and exclaimed exultingly,—"Thou blessed of the Lord, Come in." They mutually explained the circumstances, above narrated, and rejoiced greatly together. A congregation was soon collected, to which Mr. Lee preached with great satisfaction, after which a class was formed, which was the nucleus of all the Methodism that exists on Long Island.

Mr. Wilson laboured in New York during the year 1795; and the three following years in Philadelphia. In 1799, he travelled Montgomery (Md.) circuit; in 1800, was supernumerary on the same circuit; and from 1801 to 1803, filled the office of Presiding Elder in the Baltimore District. In 1804, he found himself inadequate to the duties of an effective preacher, and was accordingly returned on the superannuated list. In April of this year, while engaged in prayer at the bedside of a sick person, he had a sudden discharge of blood from the lungs, which marked the termination of his earthly labours. He lingered till the 11th of October following, and then died, full of the hope of immortality, at the house of Walter Worthington, Ann Arundel County, Md., having nearly completed his fortieth year. His Funeral Sermon was preached by the Rev. (afterwards Bishop) Enoch George, and was published.

Concerning Wilson Lee, Dr. Bangs writes as follows:—

"Wilson Lee has been considered among the most laborious, successful, and self-denying of our early ministers. Though naturally of a slender constitution, he hazarded the hardships of an itinerating life in the Western country, and exhibited there all that self-devotion, hardy enterprise and untiring zeal in the cause of God, which distinguished those men of God who planted the standard of the Cross among the early settlers of Tennessee and Kentucky. As he rode from one settlement to another, and from fort to fort, he was often exposed to the ferocious savages of the wilderness, as

well as to hunger and thirst, to tiresome days and sleepless nights. But his unquenchable thirst for the salvation of souls, his strong faith in God and his burning zeal to advance his holy cause, impelled him on, in spite of all opposition, amid those perils in the wilderness, rejoicing in being thought worthy to suffer a little in the cause of Christ. Here he spent the best of his days, and exhausted his strength in striving to win souls to Jesus Christ; and when he returned to his brethren in the older settlements, with a constitution shattered by the intensity of his labours, it was only to share with them in pursuing the path of obedience to his Divine Master, and filling up what remained of the afflictions of Christ. Professing the justifying and sanctifying grace of God, he bore all things with patience, exhibiting in his example a spirit of meekness and gentleness, in his personal appearance of neatness and plainness, and in all his deportment modesty united with a firmness of purpose in carrying into execution the discipline of the Church. He indeed left nothing he could do undone, which he deemed essential to promote the cause of God. But his ever active mind, his persevering industry in his Master's work, operated so powerfully upon the material vehicle, that the weary wheels of life stood still, while in the meridian of his life and usefulness. He left, however, a name behind him, which was long remembered with affection and veneration by those of his cotemporaries who survived him, and an example of devotedness to the cause of God, which has stimulated many labourers to activity and diligence in cultivating their Master's vineyard."

The following tribute to his memory is extracted from the Minutes of Conference for 1805:—

"Wilson Lee was very correct in the economy and the discipline of himself and others, as an Elder, and a Presiding Elder; he showed himself a workman that needeth not to be ashamed, as those that laboured with him will witness, and those that were under his pastoral charge. The district prospered under his administration, and a gracious revival has had a beginning and blessed continuance. . . He was neat in his dress, affable in his manners, fervent in his spirit, energetic in his ministry, and his discourses were fitted to the cases and characters of his hearers. From constitution he was very slender; but zeal, zeal for the Lord, would urge him on to surprising constancy and great labours. It was thought that the charge of such an important district, and the labour consequent upon it, hastened his death; but a judicious friend observed that he had a call to visit a dying brother, on the West side of the Alleghany Mountains, and that the change of weather, and some other circumstances of his exposing himself, gave him his finishing stroke.

"It may be truly said that Wilson Lee hazarded his life upon all the frontier stations he filled, from Monongahela to the banks of the Ohio, Kentucky, Salt River, Green River, Great Barrens, and Cumberland River; in which stations there were savage cruelty and frequent deaths. He had to ride from station to station, and from fort to fort, sometimes with, and at other times without, a guard, as the inhabitants at those places and periods can witness."

RICHARD WHATCOAT.*

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1784—1806

Richard Whatcoat, a son of Charles and Mary Whatcoat, was born in the parish of Quinton, county of Gloucester, England, on the 23d of February, 1736. His parents were members of the Established Church, and attended upon the ministry of the Rev. Samuel Taylor, an earnest and faithful preacher of that communion. His father died while he (the son) was yet a child, leaving a widow with five children; and, as he left but a small estate, this son, at the age of thirteen, was apprenticed to a Mr. Joseph Jones, who then lived in Birmingham, but subsequently removed to Darlaston; and in this latter place he served the greater part of his

* Autobiography.—Fry's Memoir.—Sanford's Memoirs of Wesley's Missionaries.

apprenticeship. At this period, he was surrounded by many temptations to open vice, but he resolutely resisted them, and not only gained a high reputation for integrity and general sobriety of character, but was often deeply impressed with the importance of personal religion.

At the age of twenty-one, having served out his time, he removed from Darlaston to Wednesbury, a town not far distant, and took up his residence in a family in which every thing of a serious nature was treated with utter neglect. Not choosing to live in such an atmosphere, he soon found a home in another family, through whose influence he was brought to a practical knowledge and appreciation of the Gospel.

In July, 1758, he became a regular attendant on the preaching of the Methodists. He soon found himself in a state of deep anxiety in respect to his salvation. The morality in which he had been trusting, he was satisfied could not avail as a ground of his acceptance, and, after a season of distress, sometimes bordering on despair, which continued nearly two months, he was enabled to find peace and joy in believing. After this, he was subjected to many severe conflicts, but was constantly aiming at an increase of holiness until March, 1761, when, after having been long engaged in earnest prayer, he reached a fulness and elevation of devout feeling, which he always considered as marking a blessed epoch in his Christian experience.

Mr. Whatcoat, shortly after his conversion, was put in requisition, by the society at Wednesbury, for such benevolent and religious services as they deemed him competent to render. Having served successively as a class-leader, a band-leader, and a steward, in which capacities he found much enjoyment, he began to feel a strong desire to devote himself more directly and exclusively to the spiritual interests of his fellow-men. In 1767, he commenced holding religious meetings in the country places adjacent to his residence, and exhorting and preaching to the people. After being thus employed for about a year and a half, he was so happy in the work, and so much encouraged by his success, that he formed a deliberate purpose to enter the regular ministry of the Methodist Church. Having communicated this fact to Mr. John Pawson, a somewhat distinguished Methodist preacher,—at that time an assistant on the circuit,—and he having approved of the resolution, Mr. Whatcoat was shortly after (1769) presented by Mr. P before the British Conference, held at Leeds, as a suitable person to engage in the regular work of the ministry

Mr. Whatcoat, having been accepted by the Conference, was appointed to travel on Oxford circuit; and, as soon as he had arranged his temporal affairs, he proceeded to his destination. The people among whom he was appointed to labour gave him a cordial welcome, and he found himself greatly encouraged in his work; but, in a short time, he removed to the Bedford circuit, where he remained in great harmony with the people until the Conference held in Bristol, in 1771, when he was appointed to Enniskillen circuit, in the North of Ireland. The labours upon this circuit were very oppressive, and the accommodations exceedingly meagre; the consequence of which was that his constitution, which was at best frail, suffered greatly, and his strength became well-nigh exhausted. He was,

however, signally blessed in his labours, and the large accession to the Church which took place in connection with his ministry here, quite reconciled him to the manifold deprivations and hardships which he had to experience.

His next appointment was to Armagh circuit; but, when he received notice of it, he was so much enfeebled as to be unable to remove to his new field. Besides a complete bodily prostration, accompanied with other alarming symptoms, he suffered a temporary loss of eyesight to such a degree that he could scarcely recognize his most intimate acquaintances across an ordinary room. After being confined for twelve weeks, during a part of which time his life was despaired of, he set out for the place to which he had been appointed. This attempt to return to his labours, however, proved premature, as did another also at a later period; but, by great care, and especially by the use of the cold bath, his health was not only restored, but became more vigorous than it had been for many years. While regaining his health, he attended a Conference held by John Wesley in Dublin, and, after that, the regular Conference of 1773, in London.

His next appointment was at Pembroke, in Wales, where he had for his colleague Mr. Charles Boon, and found much pleasant Christian society, and many facilities for carrying forward his work. In 1774, he was appointed to Brecknock circuit, in Wales, where he laboured two years in company with Stephen Proctor and John Broadbent. Thence he removed to Launceston circuit, in Cornwall. In 1777, he was appointed to St. Austle circuit, in Cornwall. In 1778, he removed to Salisbury circuit, where he laboured two years. In 1780, he was appointed to the Northampton circuit; in 1781, to the Canterbury circuit; in 1782, to the Lynn circuit, in Norfolk County; and in 1783, to the city and circuit of Norwich. One of his colleagues in this last appointment was Adam Clark, who subsequently became one of the greatest lights of Methodism. For fifteen years he had now been engaged in the itinerancy, at its most difficult posts in England, Ireland, and Wales, and had uniformly proved himself a faithful and zealous labourer.

When the British Conference met in Leeds, in August, 1784, the prospects and wants of the societies, which had been established in America, became a subject of deliberation and prayer. It was finally agreed that a fresh supply of ministers was needed, and these Mr. Wesley was convinced should be qualified for the work by Ordination. Mr. Whatcoat was spoken of as a suitable person to engage in the enterprise; and, though the suggestion seems to have taken him by surprise, he was led, upon mature reflection and earnest prayer, to the conclusion that the finger of Providence pointed him towards the New World. He was, accordingly, accepted as a Missionary, and early in September, 1784, was ordained as both Deacon and Elder, by a Presbytery consisting of John Wesley, Thomas Coke, and James Creighton,—Dr. Coke, at the same time, being ordained Superintendent or Bishop for the societies under the charge of the Methodists in America. They embarked for New York before the close of the same month, and, after a passage of about five weeks, were safely landed on the 3d of November following. They proceeded almost immediately to Philadelphia, and thence to Delaware, where they had the pleasure of meet-

ing Mr. Asbury, and conferring with him in regard to the carrying out of Mr. Wesley's plans for advancing the Methodist interest in this country. It was agreed to call a General Conference of the preachers, to be held on the ensuing Christmas, at Baltimore, when the matter of organizing the Methodist societies into an Independent Episcopal Church could be fully discussed. When the Conference assembled, Mr. Wesley's plan was unanimously and cordially agreed to, and Dr. Coke and Mr. Asbury were elected Bishops to preside over the whole work.

Immediately after the Conference adjourned, Mr. Whatcoat commenced the regular duties of an itinerant preacher, having been appointed Presiding Elder over a portion of the work in Delaware and Maryland. In May, 1786, he was appointed to the same office for Kent, Talbot, and Dover circuits, where he laboured with great success about three months. In September, he was removed to the Philadelphia circuit, where he remained till the close of the Conference year. Thence he removed to the Baltimore circuit, where he spent only three months before he was appointed Presiding Elder for Alleghany, Bath, and Berkeley circuits. Here he laboured about fourteen months, with many tokens of the Divine blessing upon his ministry.

At the Conference in Baltimore, in 1788, Mr. Whatcoat was appointed Presiding Elder of a district, which included all the Western part of Maryland, and the greater part of Delaware. Of the effect produced by his labours here some idea may be formed from the following entry in his journal:—

"The 26th of April, 1789, at a Quarterly Meeting, held at the old meeting house near Cambridge, Dorchester County, the Lord came in power at our Sacrament; the cries of the mourners and the ecstacies of believers were such that the preacher's voice could scarcely be heard for the space of three hours. Many were added to the number of true believers. At our Quarterly Meeting, held at St. Michael's, for Talbot circuit, the power of the Lord was present to wound and to heal. Sabbath following, our Quarterly Meeting, held at Johnstown, for Caroline circuit, was yet more glorious—the power of the Lord came down at our love-feast. The house was filled with the members of our societies, and great numbers of people were on the outside; the doors and windows were thrown open, and some thronged in at the latter. Such times my eyes never beheld before."

After remaining somewhat more than seven months in this field, he took his departure, and, for the next three months or more, was travelling with Bishop Asbury, on a tour to the North, as far as New York, returning to Baltimore in September. Again, in the early part of the year 1790, he accompanied the Bishop in his usual tour to the South, to meet the Conferences in that part of the country. After holding a Conference in Charleston, S. C., they took a Westward direction, pursuing their journey through Georgia and Tennessee into Kentucky. As their course led them through large tracts of wilderness, they were exposed to many hardships and dangers; but none of these things moved them from their purpose to carry the Gospel into those distant regions. Having held a Conference near Lexington, Ky., they set out to return, passing through Tennessee and North Carolina into Virginia, and at Petersburg, in the last mentioned State, they held another Conference. Thence they proceeded to Baltimore, having travelled in fifteen months more than six thousand miles.

Mr. Whatcoat passed on to the North in the latter part of August, and, after paying a short visit to his friends in New York, returned to Phila-

delphia, and laboured in and about that city for nine months, with great comfort to himself, and much satisfaction to the people. In May, 1791, he attended a Conference in New York, and was stationed there until September of the next year. He was then appointed to the city of Baltimore, but did not reach his station until November, on account of having been detained by a severe illness in Philadelphia. Here he found himself in a circle of friends to whom he was warmly attached, and, while he addressed himself to his labours with the utmost assiduity, he was privileged to witness a greatly increased religious interest throughout the community in which he laboured. The Conference at Baltimore, in 1794, appointed him Presiding Elder on nearly the same district,—including a considerable portion of both Delaware and Maryland,—where he had laboured in the same capacity in 1788. Here his labours were uncommonly arduous, as he had to attend no less than forty-eight Quarterly Meetings during the year, at each of which he performed no small amount of service. A revival of a somewhat extraordinary character attended his labours at this time, to which he makes the following allusion:—

"Some things appeared of an extraordinary nature. While many were suddenly struck with convictions, and fell to the ground, roaring out in the disquietude of their spirits, or lay in a state of apparent insensibility, after a while starting up and praising God, as though Heaven had come into their souls, others were as much concerned for a clean heart, and were as fully delivered."

Mr. Whatcoat attended the General Conference held in Baltimore, in October, 1796, and, shortly after, accompanied Bishops Asbury and Coke to Virginia, attending with them a Conference held at Mabry's chapel. He then returned to his regular work, having been appointed Presiding Elder of the South District of Virginia. This was a very large district, embracing some thirty counties in Virginia and North Carolina; but the great labour which it devolved upon him he most cheerfully performed. Here he continued assiduously and successfully employed until April, 1800. His only remark, in connection with this appointment, is,—"I filled up my time with a good degree of peace and consolation."

At the General Conference held in Baltimore, in May, 1800, among the important matters that came up for consideration was the peculiar exigency of the Church, occasioned partly by the advancing age and consequent infirmities of Bishop Asbury, and partly by the demand which had been made for Bishop Coke's services by his brethren in England. To meet this exigency, it was resolved to appoint another Bishop, and, as the result of the second ballot, Richard Whatcoat was chosen;—the votes on the first ballot having been equally divided between him and Jesse Lee. He was, accordingly, consecrated to the Episcopal office, on the 18th of May, by Bishops Asbury and Coke, assisted by several Elders. Of the religious state of things that prevailed in that part of Baltimore known as Old Town, during this session of the General Conference, Bishop Whatcoat writes thus:—

"We had a most blessed time, and much preaching, fervent prayers, and strong exhortations through the city, while the high praises of a gracious God reverberated from street to street, and from house to house, greatly alarming some of the citizens. It was thought that not less than two hundred were converted during the sitting of our Conference."

The Bishops proceeded at once to their work; for, on the 1st of June, we find them holding a Conference at the Duck Creek Cross Roads, in Delaware, partly for regulating the general affairs of the Church, and partly with more direct reference to the salvation of souls. This meeting was largely blessed, and, in consequence of it, one hundred and fifteen were added to the Church. The work continued for some time, and spread into the adjoining counties. From this place they passed on to Philadelphia, and thence to New York, where a Conference was held on the 19th of June, and Bishop Whatcoat preached an Ordination Sermon at the Bowery Church. After this, they proceeded through Connecticut and Rhode Island to Lynn, Mass., where a Conference was held on the 18th of July. Returning thence to New York, after a visit of a few days in Boston, they directed their course almost immediately to the Southwest, travelling very leisurely and preaching every day. Their journey, from the roughness of the country, as well as the sparseness of the population, was attended with manifold difficulties and perils; but they submitted to them with great cheerfulness, and urged their way forward with a most resolute and self-sacrificing spirit. Passing through Maryland and Virginia, they reached Bethel, in Jessamine County, Ky., where they held a Conference for the Western preachers on the 6th and 7th of October. They proceeded thence to Tennessee, stopping at Nashville, Knoxville, and other places; and thence through the State of Georgia, until they reached Camden, S. C. Here, on the 1st of January, 1801, they held a Conference, and ordained several preachers to the offices of Deacon and Elder. Directing their faces Northward, they attended the Virginia Conference on the 9th of April, and another Conference at Henry Willis' on Pipe Creek, Md., on the 1st of May; and thence returned to Baltimore, which they regarded as in some sense their home. Thus ended Bishop Whatcoat's first tour in his new office.

From the arrival of the two Bishops in Baltimore to the early part of September, they were principally occupied in visiting the societies in the Middle and Eastern States. They held a Conference at Philadelphia on the 1st of June; at New York on the 16th; and at Lynn on the 17th of July. In these labours they were greatly cheered by an extensive revival which was in progress, and which brought large numbers into the communion of the Church.

Until this time Bishops Asbury and Whatcoat had generally travelled and laboured together; but the latter had now become so well acquainted with his work that they judged it expedient that they should take separate routes. Accordingly, about the 1st of September, Bishop Asbury started for the West with Nicholas Snethen for a travelling companion; while Bishop Whatcoat, accompanied by Sylvester Hutchinson,* proceeded to the South as far as Georgia, where the two Bishops were to meet. They met in South Carolina, about the last of October, after which Bishop Whatcoat visited the societies Eastward as far as Savannah. Thence he went to Camden, S. C., where a Conference was held on the 1st of Janu-

* Sylvester Hutchinson was admitted a member of Conference in 1789, and was appointed to the Salem circuit, in New Jersey. In 1796 and 1797, he was Presiding Elder of the New London District; and, in 1798 and 1799, of the New York District. He located in 1806.

ary, 1802 On his return, he held another Conference at Salem, Va., on the 1st of March, and reached Baltimore on the 27th of the same month. Thus ended another year of his Episcopal labours.

Immediately after the Conference which was held in Baltimore, on the 1st of April, 1802, Bishop Whatcoat, in company with Bishop Asbury, made a tour through the Eastern Shore of Maryland, and through Virginia, and Delaware. They also held Conferences in Philadelphia and New York, successively, on the first day of each of the two succeeding months. As no Conference had hitherto been held farther East than Lynn, Mass.,—after closing their labours in New York, they passed through the Eastern States as far as Monmouth in Maine, and held a Conference there on the 1st of July. At this point they separated, and Whatcoat took a Northwest course, crossing the Northern part of New York, and continued his way along Lake Erie about a hundred miles. Thence he proceeded through Pennsylvania, Maryland, and Virginia, attending Quarterly Meetings, assisting preachers in their work, and being greatly refreshed in his own spirit.

From this time Bishop Whatcoat's labours were principally confined to the Middle States, till the Conference met again in Baltimore, on the 1st of April, 1803. After this, he was accompanied to the Conferences of Delaware and New York by Bishop Asbury, whose health, however, was now so much impaired that nearly the whole labour devolved upon himself. They then proceeded to the New England Conference, which was held in Boston; after which, the Bishops continued together, visiting principally in the New England States, then in New York, and finally in Philadelphia. By this time Bishop Whatcoat, in consequence of the severity of his labours, and some bodily infirmities to which he had long been subject, found his strength greatly reduced; and, on attempting to resume his journey, was admonished of his inability to proceed. He, therefore, by the advice of Bishop Asbury, resolved to suspend the active duties of his office until the General Conference of 1804. He remained a short time with his friends at Soudersburgh, where he first became sensible that he was seriously ill, and then passed on slowly to Baltimore, where he arrived on the 22d of August, 1803. Here, under the watchful care of his friends, and a respite from severe labour, he gradually recruited, so that he was able to preach, and did preach generally once on each Sabbath, till the session of Conference, which commenced on the 7th of May, 1804, and continued sixteen days. At this Conference the three Bishops,—Asbury, Coke, and Whatcoat, were all present; though the latter, on account of a severe inflammation of the eyes, was prevented from attending during the last six days. The affection, however, soon yielded to medical treatment.

On the 17th of July, Bishop Whatcoat set out for the West, but he soon found that his strength was not sufficient to allow him to travel with his former rapidity. About the last of September, he came to Mr. Henry Stevens', in Greene County, Pa., where he found Bishop Asbury confined to his bed by a severe attack of bilious fever. He remained there about a month, and then the two took their departure together for the Western Conference. After they had proceeded about ninety miles, Bishop Asbury's fever returned upon him, and Bishop Whatcoat felt obliged to pursue the

journey alone. Passing through Wheeling, Va., he crossed the Ohio, and proceeded up the Muskingum and Hockhocking Rivers, visiting the societies there, then in their infancy. Thence he went to Chilicothe, where he preached, and visited his friend, Governor Tiffin; and then passed through the Scioto circuit, and crossed the Ohio River, near Maysville, into Kentucky. From Kentucky he passed into Tennessee, visiting and encouraging churches and preachers, and by this circuitous route reached Charleston, S. C., where the Conference met on the 1st of January, 1805.

Bishop Asbury having joined him at Charleston, the two proceeded Northward together, holding Conferences in North Carolina and Virginia, and gradually making their way back to Baltimore. Having attended the Philadelphia Conference, held at Chestertown, on the 1st of May, they went on to attend the New York Conference, which had its session at Ashgrove; and, at the close of this, they parted again, Asbury going to the East, and Whatcoat to the West. The course of the latter lay through Pennsylvania to Wheeling, Va., where he crossed the Ohio, and then passed through nearly every Western circuit, visiting the preachers, and administering counsel and encouragement as they were needed. Having rested a short time in the neighbourhood of Chilicothe, he was again met by Bishop Asbury, who was now on his way to his Southern work; and they proceeded together across the Southern portion of Ohio, and, on the 2d of October, held the Western Conference at Mount Gerizim.

From this point they proceeded with all possible expedition, though not without many hindrances from inclement weather and swollen streams, to the South. Passing through Tennessee, Georgia, the Carolinas, and Virginia, they made a general visitation of the societies, and held their Annual Conferences, and reached Baltimore on their return on the 8th of March, 1806. During this long journey, Bishop Whatcoat was constantly an invalid, and sometimes suffered severely; but his infirmities were scarcely allowed to interfere at all with the regular discharge of his official duties.

The Baltimore Conference met on the 14th of March. Bishop Whatcoat was present, as it proved, for the last time; though there was nothing in his appearance that specially betokened this. After Conference, the Bishops again parted. Whatcoat made a tour through the Eastern Shore of Maryland, still preaching, and proceeding by short stages towards Philadelphia, where the Conference was to meet on the 14th of April. His last sermon was preached in Milford, De., it is believed, on the 8th of April. The next day, as Bishop Asbury and his travelling companion, Joseph Crawford,* were journeying towards Philadelphia, they overtook him, and he was taken into Bishop A.'s carriage. On the way, he suffered a severe attack of the gravel, which was a standing complaint with him, and his companions feared that he would immediately die. They succeeded, however, in reaching Dover, the capital of the State, and here he found a home with his friend, the Hon. Richard Bassett, and received every

* Joseph Crawford was received into the travelling connection in 1797, and stationed at Pomfret, Conn. He occupied, at different times, some of the most important places within the bounds of the New England and New York Conferences. In 1803 and 1804, he was Presiding Elder of the Vermont District; in 1807, 1808, 1809, and 1810, of the New York District. In 1820, he was expelled from the New York Conference.

attention that the most generous hospitality and sympathizing kindness could render. As it had become quite certain that he would be unable to attend the Conference at Philadelphia, Bishop Asbury felt obliged to go on his way without him; and he now took his final leave of him on this side the grave. For thirteen weeks, the venerable man lingered in the utmost resignation and peace, and on the 5th of July, 1806, cast aside the earthly tabernacle, in the triumphant confidence that it was to be exchanged for a building of God. His remains were deposited under the altar of Wesley chapel, just in the outskirts of Dover, and a marble slab placed in the wall, on the left of the pulpit, bearing the following inscription:—

"In memory of the
REVEREND RICHARD WHATCOAT,
one of the Bishops of the
Methodist Episcopal Church:
who was born March, 1736,
in Gloucestershire, England,
and died in Dover, July 5, 1806,
Aged 70 years.

FROM THE REV LABAN CLARK, D. D.

LONG ISLAND DISTRICT, March 25, 1850.

Dear Sir: Though my personal acquaintance with the late Bishop Whatcoat was but limited, I cannot refuse you my recollections of him,—such as they are,—especially as nearly all his contemporaries have already followed him to the grave.

My first acquaintance with him was at the New York Conference, in 1801,—the year after he was advanced to the Episcopate. I was charmed not more with the simplicity and dignity of his manner as a Presiding Officer in the Conference, than I was with his kind and cordial intercourse with the preachers out of it. The week following, I was in his company part of two days in Westchester County, and heard him preach an excellent sermon on Rom. v, 3–5: "We glory in tribulations also," &c. The discourse was plain, but instructive, and in a high degree spiritual—while it was adapted to the wants of all Christians, it was especially appropriate to the young preachers, who were entering the field of itinerant labour, at a sacrifice which it is not now easy to estimate.

In 1802, Bishop Whatcoat passed through the Northern part of Vermont, crossed Lake Champlain near Canada line, and came into my circuit, which extended from Crown Point to Canada. He preached at Chazy and Plattsburg, and attended a Quarterly Meeting at Peru. I spent several days in his company, and had an opportunity of observing more closely his spirit and manner of intercourse with families as well as with preachers. He was like a father among children,—always gentle, kind and instructive. Though rather sparing in conversation, he was never stiff nor repulsive, but manifested a spirit at once sedate and cheerful, fitted to inspire both good-will and veneration. During the Quarterly Meeting at Peru, he gave an account of the great revival which was then in progress in Kentucky; and, in speaking of the instrumentality by which it was carried on, I remember he remarked that ministers of different communions laboured together, forgetful of all sectarian differences, and that their preaching constantly presented the dread alternative—repent or perish—turn or burn—believe or be damned. He said the work was greatly promoted by neighbourhood prayer-meetings, and he earnestly recommended to the people whom he addressed, to institute similar meetings, even though there should not be more than two or three a week.

His transient labours in that part of the country were rendered a blessing to the infant societies, in inspiring them with confidence that God would prosper a community of Christians, who were under the superintendence of so faithful and holy a man.

In 1803, Bishop Whatcoat, in company with Bishop Asbury, attended the Conference at Ashgrove, Washington County, N. Y., at which our present senior Bishop, Dr Hedding, myself and some others, were admitted to Holy Orders. Bishop Whatcoat preached the Ordination Sermon; and with such force of argument and all-subduing pathos did he urge holiness of heart and life, that the whole congregation were moved, as a forest waves before the power of a mighty wind. At the commencement of his discourse, there was a breathless silence; but the interest became more intense as he advanced, and, before he concluded, there was a general burst of impassioned feeling throughout the whole assembly.

I saw the Bishop but once more, which was at the Conference of 1805. His health was then much impaired, and his vigour abated, but his amiable temper and heavenly spirit were, if possible, more strikingly manifest than ever. The waning of his bodily powers only imparted new vigour to his Christian graces.

Bishop Whatcoat was something above the middle size,—robust, but not corpulent. His manly form, plain attire, and sober, dignified manners, gave him a venerable appearance; and when to this was added his truly Apostolic character, it is not strange that he commanded high and universal respect. His very countenance told of a well disciplined mind, and a heart habitually kept in contact with the gracious influences of the Gospel. He never indulged in speaking of the faults of absent persons, and his reproofs, though characterized by great fidelity, were yet administered with so much tenderness and meekness, as to prevent all needless pain, and generally to secure the happiest result. I think I may safely say, if I ever knew one who came up to St. James' description of a perfect man,—one who bridled his tongue and kept in subjection his whole body,—that man was Bishop Whatcoat.

It was undoubtedly the chief glory of this excellent man's life that he was always about his Master's business. Whether serving the Church in the capacity of Circuit Preacher, or Presiding Elder, or General Superintendent, he was always on the alert to profit by every opportunity for doing good to the souls of men. And such diligence, such meekness, such self-denial, such perseverance amidst difficulties that seemed well-nigh insuperable, was not without its reward. He received it, partly while he lived, in the gratitude and affection of those whom he so faithfully served, as well as in the special blessing of God upon his own soul; but the better, nobler part of it he receives in being permitted to contemplate beyond the vail, as gems in his own immortal crown, those whom he was instrumental of turning to righteousness.

Yours very truly,

LABAN CLARK.

ISAAC SMITH.*

OF THE SOUTH CAROLINA CONFERENCE.

1784—1834.

Isaac Smith was born in New Kent County, Va.. August 17, 1758. His grandfather, who was a minister of the Church of England, emigrated from England to this country when his son Thomas, father of Isaac, was quite young, and settled in the Isle of Wight County. His mother was a daughter of William Brown, and was also from England.

The family to which Isaac Smith belonged were in moderate circumstances, his father being a farmer on a small scale, and cultivating his fields with his own hands. The son had few advantages of education, and at the age of thirteen was apprenticed to a house-carpenter in the town of Williamsburg, Va. The person to whom he was apprenticed fell into a habit of intemperance, and became incapable of conducting his business; in consequence of which, Isaac, by the advice of his friends, left him and returned home. His father had died but a few weeks before, and his mother at a still earlier period; so that, at that time, two brothers and himself were the only surviving members of his father's family; and it was not long before he alone remained to represent it. He continued in this neighbourhood, labouring for his own support, until the commencement of the War of the Revolution.

Sometime previous to the Declaration of Independence, he enlisted as a volunteer, and was actively engaged in the service of his country for more than four years. While sojourning with the detachment to which he belonged, at Kemp's Landing, Va., in the early part of 1776, he and several others, being out as a scouting party, had an encounter with a party of British soldiers, in which he received a wound from a musket ball, in his forehead, the traces of which were visible till the close of life. Soon after the memorable Fourth of July, he was appointed first Sergeant of a company, commanded by Captain Pelham, and, after a short time, they took up their line of march for the North, and arrived at Head-quarters on Long Island, in December, 1776. Not long after this, we find him with the Army at White Plains, and subsequently taking his full share of the hardships and sufferings incident to the march through New Jersey. He was one of that gallant band who crossed the Delaware at night,—breaking through the ice to effect it,—and reached Trenton about break of day. He was at the battles of Princeton, Brandywine, Germantown, Monmouth, and Stony Point; and, in the one last mentioned, closed his military service in the Continental Army. In August, 1779, he received an honourable discharge at Goshen, in the State of New York, having served out the full time for which he enlisted.

Being now relieved from the arduous duties of the soldier, he returned to Virginia and was soon engaged as Assistant Commissary in a ship yard on Chickahominy River. Here he continued till the arrival of the British

* Autobiography.—Recollections of his son,—Rev. J. R. Smith.—MS. from his grand son,—Rev. G. G. Smith, Jr.

Army, under Lord Conwallis, on their way to Yorktown, where he joined the militia and marched to Yorktown, where he was at the time of Cornwallis' surrender. Hee his life was several times in imminent jeopardy, but he escaped withou injury. He was once more detailed as a guard to conduct prisoners to tieir destination, in the adjoining counties, and then bade a final adieu to tie service.

Mr. Smith had, fron his very early years, occasionally felt the importance of religion, and the simple lessons of Christian truth which were treasured in his mind in childhood, seem never to have lost their influence over him. The numerous perils and deliverances which he experienced in the Army were not without their effect in directing his thoughts to his higher interests; but, when he retired from military life, he seems to have been painfully sensible that the first step towards securing his soul's salvation had not been taken. In 1782,—his mind having now, under a variety of influences, become deeply susceptible to religious impressions,—he was employed as a teacher in Charles City County, Va. While in this neighbourhood, he became conversant with Methodism, and deeply interested in it. A discourse which he heard about this time from an itinerant preacher, left an impression upon his mind which resulted, as he believed, in a radical change of character; though he did not attain the evidence of his adoption, until after many a sore inward conflict. His views of the love and grace of the Saviour were at length not only remarkably clear, but well-nigh overwhelming; and he was accustomed to say that if he had actually stood on Calvary, and beheld the scenes of the Crucifixion with his natural eye, he did not believe that the impression could have been more deep and vivid than that which he received by means of his spiritual perceptions.

Shortly after he became the subject of this change, he removed to James City County, on the opposite side of the river, where he lived in the family of a Mr. Henry Brown, a member of the Methodist Church. Here the itinerant preachers, in their visits to the neighbourhood, usually held their meetings, and here, in April, 1783, at the age of twenty-five, and under the ministry of the Rev. James O. Cromwell,* Mr. Smith solemnly devoted himself, in a public profession, to the service and glory of God.

He soon received license as an exhorter, but his first efforts at public speaking were so unsuccessful that he interpreted it as an indication of Providence that his duty lay in some other direction. Bishop Asbury, however, who happened to be passing through that neighbourhood, encouraged him to persevere, and to look forward to the travelling connection; and he requested him to proceed as early as possible to the Norfolk circuit, and assist the Rev. James Morris,† then in charge. He obeyed the Bishop's direction, and was cordially received, and somewhat encouraged by the success that attended his labours; but, at the session of Conference in Sussex County, in April, 1784, when he was proposed for admission on trial, Mr. Morris, while he rendered the highest testimony to his piety and fidelity, felt constrained to oppose his admission on the ground of a deficiency of talent for the pulpit. Bishop Asbury, however, overruled the objection, and he was accordingly admitted on trial, and appointed on the

* James O. Cromwell was admitted on trial in 1780, and located in 1793.
† James Morris was admitted on trial in 1779, and located after travelling six years.

Salisbury circuit. In 1785, he was sent to the Tar River circuit; but he remained here only part of a year, having to fill a vacancy on an adjoining circuit, during the necessary absence of its preacher. In 1786, he was admitted into full connection, and was appointed first to take the place of another preacher who was set down for Charleston, S. C., and, after *his* return, to proceed on a missionary tour, to form a circuit of appointments in the country. All this was accomplished according to appointment. His mission took him into a region of extreme destitution, and subjected him to the severest hardships; but his labours were attended with extraordinary success; and when the time came for him to leave, those who had enjoyed and profited by his labours, made such demonstrations of tender regard for him, and deep regret at parting with him, as could scarcely have been exceeded if he had been their father.

In 1787, he was ordained a Deacon, and was appointed to the Santee circuit; and was re-appointed to the same circuit the next year. In 1789, he was appointed to the Edisto circuit,—his old mission ground; but he found this a year of great trial, as violent contentions had arisen in some of the societies which he had been instrumental in gathering, and even some of his own particular friends had become alienated from him; but he persevered in the faithful discharge of his duty, and was permitted, before the close of the year, to witness a blessed result from his labours. In 1790, he was stationed in Charleston; in 1791, he was on the Broad River circuit; and in 1792, on the Santee circuit for the third time. This year he attended the General Conference at Baltimore. In 1793, he was a Presiding Elder, having the oversight of several circuits, among which Santee and Edisto were the most prominent. In 1794, he alternated with Joshua Cannon,* each six months, between Charleston and Edisto. In 1795, he was again Presiding Elder, and joined with that office the pastoral charge of the Santee circuit.

In 1792, Mr. Smith was married to Ann Rebecca, daughter of Henry Gilman, whose parents were from Ireland, though she was herself born in South Carolina. Having travelled four years after this, and finding himself unable to support his growing family, if he continued in the itinerant connection, he determined, with the consent and approbation of Bishop Asbury, to locate. Accordingly, in 1796, though not without great reluctance and many scruples, he retired to Camden, S. C., and entered into mercantile business. Here he remained twenty-four years; and, during the whole time, was vigorously and successfully engaged as a local preacher. Through his instrumentality a society was gathered, a meeting-house built, and a travelling preacher regularly stationed there. But though his opportunities for usefulness here were great, and his situation in many respects agreeable, he felt irresistibly impelled to return to his place in the itinerant connection; and, accordingly, in 1820, he was re-admitted to the Conference from which he had retired twenty-four years before, and was appointed to Columbia.

In 1821, he was Presiding Elder on the Athens District, Ga. In 1822, he was appointed a missionary to the Creek Indians, to direct a school, which was then in the way of being established. In this station he

* JOSHUA CANNON entered the itinerant connection in 1790, and located in 1797.

remained during five Conference years. He then consented to comply with the urgent request of his daughter, who was settled with her family in Mississippi, that he would visit her; and he did this the more readily from the fact that his wife's health had suffered greatly from the hardships to which she had been exposed, and a change seemed necessary to the preservation of her life. His labours among the Indians had been signally blessed, and his parting with them was a scene of uncommon tenderness. Having obtained a superannuated relation from the Conference in 1827, he left the nation in February, 1828, and arrived in safety on Pearl River, in Mississippi, sometime in March. Here he employed himself in preaching, and travelling, and doing good in various other ways, some two or three years. His two elder sons had now been providentially brought together in Macon, Ga.; and they sent a united and urgent request to their aged parents to come and spend their remaining days with them. They accepted the invitation, and in due time the parents and the children were once more in the enjoyment of each others' society.

After Mr. Smith's return to Macon, his health was very feeble, and he was afflicted by a cancerous affection, which ultimately proved the cause of his death. Amidst all his suffering, however, he continued to preach until his strength absolutely failed him; and then his greatest pleasure seemed to be to commend the religion in which he found such ample support, to the friends who came to visit him in his affliction. His dying scene was eminently serene and cheerful,—worthy to crown the life he had lived. He died in Monroe County, on Sabbath morning, the 20th of July, 1834.

Mr. Smith had five children,—three sons and two daughters, who lived to mature years. Of the sons, two became ministers in the Methodist Episcopal Church, and one a physician. Mrs. Smith died on the 10th of August, 1842.

FROM THE REV GEORGE G. SMITH, JR.

OF THE GEORGIA CONFERENCE (M. E. CH. S.)

MONROE COUNTY, Ga., June 7, 1860.

My Dear Dr. Sprague: I cannot decline your request for some account of my venerable grandfather, though I am bound to say that all I know of him is from the testimony of others. His name has always been like a household word in our entire family circle; and I suppose his peculiar traits of character could scarcely have been rendered more familiar to me than they are, if my childhood and youth had been passed in daily intercourse with him. After I received your request, I addressed a letter to my father,—now far advanced in life, asking for his recollections of *his* father, and I have received from him a communication, the following extracts from which may help to illustrate some of my grandfather's more prominent characteristics:—

"He was, when I was born, about forty-five years old, and a citizen of Camden, S. C. My earliest recollection of any particular incident is of a fire that consumed his dwelling, in common with all the houses on the square, about the year 1812. I remember the deep and unqualified resignation that he evinced under that afflictive event, though he suffered the loss of nearly every thing that he possessed. I never heard him utter a complaining word under that or any other affliction which he was called to experience. I have watched him when standing beside the lifeless bodies of his children, and have

heard him exclaim,—'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' I remember well his responses in class-meetings, which were held in his house, from the time of my earliest recollection. The leader would say to him,—'Brother Smith, tell me how you are progressing in the Divine life;' and he would say,—'My brother, if I know my heart, religion is a source of comfort such as the world cannot give or take away. I find her ways, ways of pleasantness, and all her paths are paths of peace.' I remember too, with great distinctness, when I would accompany him, as I sometimes did, to some appointment, where he preached in the country, how, on our return, he would talk to me about my soul, and ask me whether I loved God, and how my heart would melt as he preached Jesus unto me.

"I can truly say that I never knew him indulge in an expression, or in any way manifest a feeling, unbecoming the character of a Christian. His faith in God was unbounded, and his conversation was habitually in Heaven. From his conversion, or very soon after, he attained to the blessing of perfect love, and never lost the evidence. I watched him in early boyhood, as well as after I had reached maturity, and I can say, in the fear of God, that he was the most perfect model of Christian excellence I have ever seen; and if I had ever been tempted to doubt the truth of Christianity, I should have had no occasion, in meeting the temptation, to look beyond the daily tenor of his life. I well remember that a Jewish physician, with whom I studied Medicine, was so much impressed with the holiness of my father's life, that he remarked, one day, that if he could only hold on to his skirts at the judgment, he should feel safe—a strange expression indeed to come from a professed unbeliever in Jesus; but it will give you some idea of the confidence and veneration with which his Christian character was regarded.

"It always seemed to me that my father strikingly resembled the beloved and loving disciple, John—while his heart was the shrine of all the Christian virtues, his house was the home of all who loved the Saviour, of every order. To the poor and destitute it was his delight to minister. His kitchen was thronged, every Sabbath day, by slaves from the neighbouring plantations, who were sure to receive a liberal supply of food. Sometimes he would be called several miles from home to preach at the funeral of some poor old slave, who had left a dying request that 'old Master Smith' might perform that service for him. While he was especially considerate of the poor, and felt that his message was peculiarly to them, he was always welcome in the houses of the opulent, and he felt it his duty to converse with them in respect to their immortal interests, as freely and as faithfully as with those in the humblest walks of society. He had a strong affection for all who loved the Lord Jesus. Among his warmest friends were Presbyterians and Baptists—for both these denominations he often preached, and with the former he always communed, when he had opportunity.

"At one period,—I think about the year 1817, there was a disposition among the slaves, in and about Camden, to get up an insurrection; but happily the plot was detected in its incipient state. They afterwards confessed that they were to have murdered all the white men except your grandfather, and him they intended to spare *that he might preach to them!*

"As a preacher he was very earnest in manner, and concise and energetic in language; and I have heard your grandmother say that, in his younger days, his preaching produced very powerful effects, insomuch that many fell prostrate under it."

Allow me to add to the above statements of my father a few things which have come to me so directly that I can have no doubt of their authenticity.

His personal appearance is acknowledged, on all hands, to have been uncommonly attractive. He was a man of stout frame, and was nearly six feet in

height. The expression of his countenance combined great dignity with uncommon gentleness; and these qualities were reflected in his manners as well as in his face. In his old age he is said to have been surpassingly venerable and lovely. His silver locks, and face beaming with love and good-will, together with an almost unearthly air and manner, rendered him an object of great interest wherever he was; and he left an impression even upon those who only saw him casually, that was little likely ever to be effaced.

I do not suppose that much more could be said of my grandfather, intellectually, than that he was a man of strong good sense, without any extraordinary cultivation. His preaching was impressive and full of unction. Plain and rather ungraceful in manner, his great theme was love,—perfect, entire love to God. I have heard one of the members of our Conference who was licensed to preach by him, when he was a Presiding Elder, say that my grandfather had many texts, but only one subject,—and that was *love*. His most remarkable characteristic, and that which gave to his preaching its greatest power, was his elevated piety, and especially his habit of intimate communion with God. In the year 1786, while riding upon the banks of the Santee, he felt the need of a deeper consecration to God; and, dismounting from his horse in a grove beside the river, he had a season of wrestling with God in prayer; and from that time the assurance of God's love towards him never forsook him for an hour. I have heard his daughter say that she has known him, after remaining an hour upon his knees, to come from his closet with his face fairly glowing with a heavenly light. It was in his house that Bishop Capers, then a boy, just converted, began to pray in the presence of others. My grandfather, at family prayer, called on him, and he says he did his best. In relating the story in his autobiography, he says,—"It was that Brother Smith whose praise was in all the churches, and whose memory is still precious, as one of the purest and best of Methodist preachers." When he died, there were found upon his knees formations, evidently occasioned by his having spent so much time in a kneeling posture.

I remember an incident which my father told me, illustrative of the type of my grandfather's family government. When he was a little boy, contrary to my grandfather's instructions, he went bathing. When he returned home, he was met by his father, with a countenance as placid as usual, but with these unwelcome words—"George, I will whip you in the morning." The old man rose at four o'clock as usual, spent his two hours in devotion, and, just as the day dawned, George felt his father's hand upon his shoulder. "George," said he, "get up, my son." The tone was kind, and the manner pleasant, but there stood the old gentleman with his peach switches in his hand, and, without waiting for George to make his toilet, a gentle chastisement was administered. George is now an old man,—his head is silvered, and his locks are few; but he has still in vivid remembrance the appearance of his father at his bedside to punish him for his disobedience.

In the early part of his ministry, he was subjected to severe hardships on account of his very stinted means of support. My grandmother travelled with him, a considerable part of the time for four years, after their marriage, and the amount assessed for the support of both was only a hundred and twenty-eight dollars. At one time, they were riding through a swamp in company with a preacher My grandfather, who was a little ahead with the preacher, had one of his children in his arms, and his wife was carrying the other. He had just crossed a morass, when he heard a fall, and, looking back, he saw his wife lying in the sand. Her horse had "shied," and she had fallen off. The cause was soon found to be a huge alligator, lying on the bank; and they proceeded to pelt his majesty with light-wood knots until, after a while, he moved off.

Though my grandfather felt constrained to leave the travelling connection, and to remain out of it for many years, he never ceased to perform the duties of a minister of the Gospel. He was accustomed to look upon Camden, after his settlement there, as his parish. He made it a point, once a year, to make a pastoral visit to each family, from the most opulent to the most indigent; from the most pious to the most degraded. And he was not only most cordially welcomed, but received many marked expressions of gratitude and goodwill. On one occasion, a wealthy Presbyterian gentleman, who was going to London, came into his store, and requested him to allow him to take the measurement of his head; and, when he returned, he brought with him a straight, broad brimmed hat, of the finest quality, which he had had made for him in London, after the old Methodist fashion. The citizens of Camden had his portrait taken, and hung in the town hall; but it was afterwards given to the family, and is now in the possession of my father. Of the negro decision in regard to him, when plotting an insurrection, I have heard a version slightly different from that given by my father—I have heard it said that they had determined to kill every man except my grandfather, when one of the leaders said that old Master Smith ought not to be killed, but yet, as he would go straight to Heaven, if they killed him, and as he would be lonesome if they did not, he reckoned they ought to kill him too. I mention these circumstances only to show you how universally he was venerated and beloved by all classes.

I am, my Dear Sir, truly and affectionately

Yours in Christ,

GEORGE G. SMITH, JR.

EZEKIEL COOPER.

OF THE PHILADELPHIA CONFERENCE.

1784—1847

FROM THE REV JOHN KENNADAY, D. D.

OF THE NEW YORK EAST CONFERENCE.

PHILADELPHIA, February 2, 1849.

Rev. and Dear Sir: There are few clergymen in the Methodist Episcopal Church, who may more properly find a place in your proposed "Annals of the American Pulpit," as the representatives of their denomination, than Ezekiel Cooper. He had a long and eminently useful ministry, and, from the organization of the Church until within a brief period anterior to his death, was recognized in her councils as one of her leading ministers. I was intimately acquainted with him through a period of twenty-five years, very often hearing him preach, and enjoying the best opportunities of witnessing his "daily walk and conversation."

EZEKIEL COOPER was born on the 22d of February, 1763, in Caroline County, Md. His father was an officer in the army of the Revolution. When Ezekiel was about fourteen years of age, the Rev. Freeborn Garrettson came into the neighbourhood of Mr. Cooper's residence, and proposed to preach. The soldiers, at that time upon duty, were drawn up in front of the house, and, forming a hollow square, were addressed by Garrettson,

who stood in the centre of the square. During the sermon, the attention of the preacher was particularly attracted by the thoughtful aspect of a boy, leaning upon the garden gate, and apparently deeply absorbed in the discourse. That youth was Ezekiel Cooper; and, under that sermon, he was brought to cast himself at the foot of the Cross.

In 1784, when he was about twenty-one years of age, he was placed upon a circuit, under the direction of Bishop Asbury; and was subsequently admitted by the Conference upon a ministerial probation, which terminating acceptably in 1787, he was admitted a member of the Conference.

Some estimate may be formed of the extent of his labours during *the sixty-four years* of his ministry, by reference to the respective fields to which he was appointed. In 1785, he was appointed to Long Island, having its entire territory for his circuit. In 1786, he was appointed to East Jersey, at which time there were but three ministers of the Methodist Church, and twelve hundred members in the Methodist communion, in the entire State. He lived to see New Jersey formed into an Annual Conference, consisting of one hundred and forty ministers, having the pastoral care of more than thirty thousand members. In 1787, he was appointed to Trenton, the society in its vicinity having increased in such measure as to require closer pastoral attention. In 1788, he was appointed to Baltimore City; in 1789 and 1790, to Annapolis, Md.; in 1791, to Alexandria, Va. In 1792 and 1793, he was Presiding Elder of Boston District. In 1794, he was appointed to New York and Brooklyn; in 1795 and 1796, to Philadelphia; in 1797 and 1798, to Wilmington, De. With this latter appointment he received that of Chairman of the Book Committee, which was to meet at Philadelphia. From 1799 to 1802, he was stationed in Philadelphia, as Editor, and General Agent of the Book Concern. The depository being removed to New York, he continued in this relation for several succeeding years, and was stationed as a preacher in New York in 1804. In 1805 and 1806, he was appointed to Brooklyn; in 1807 and 1808, to New York; in 1809, to Wilmington, De. In 1810 and 1811, he served as Conference Missionary. In 1812, he was in Baltimore City, and in 1813, he located. In 1820, he re-entered the Conference, and was appointed to St. George's Church, Philadelphia; but, shortly after, changed his relation again, and became supernumerary. His taking this step so soon after re-entering upon the work renders it likely that his previous location was owing to some interruption of his health, (probably connected with an enormous wen on the right side of his face and neck.) Even in the relation of a supernumerary, he continued in abundant and most efficient labours.

Possessing a mind of uncommon vigour and versatility, and being always a diligent student, he became, in no small degree, distinguished for his attainments. He reasoned with great clearness and discrimination, and never left his hearer in doubt as to the meaning, and rarely as to the conclusiveness, of his argument. He had withal a fine imagination, that brought to the illustration of his subject an exuberance of beautiful and sometimes magnificent imagery. His language, though rich and glowing, was simple; while his appeals to the conscience were uttered with a subduing and

almost irresistible pathos. I have sometimes heard him at meetings in the forest, when an audience of ten thousand have been so enchained by his discourse that the most perfect silence and solemnity have reigned through the whole service. The proudest infidel heard him with awe, and was sometimes abased, while, under the same exhibition of truth, the brother of low degree was made to rejoice in that he was exalted.

I cannot help referring here to a sermon which I heard Mr. Cooper preach about twenty years ago, in which he introduced a figure, which so powerfully impressed my mind that I believe my recollection of it is tolerably distinct to this day. The design of it was to convince the sinner of the allsufficiency of Divine grace in the work of his salvation. As my memory serves me, it was somewhat as follows:—

"Let your imagination conceive of the situation of a man in a deep, dark, horrible cave, as he tremblingly treads amid the darkness. Every struggle to extricate himself but deepens his consciousness of a higher state,—a region of light and purity, and of his own utter inability to attain to it. Now he is almost overwhelmed by the surrounding gloom; now impelled by a strange desire to gain the liberty for which his spirit thirsts. His struggles for release are succeeded by the most appalling discouragements, till he starts at the echo of his own groan. But see, far up above the vapour of the dreadful place, there gleams a gentle light. Lifting his tearful eye, he sees the aperture through which the light is beaming, and his heart feels the throb of hope. That hope grows stronger as he perceives a light gently descending like a star, until it hangs within his reach. That light beams from a lamp suspended by a golden chain, accompanying which there is an unsealed letter. He grasps the letter, and, holding it beside the lamp, he reads,—'Lo, I bring you good tidings. Arise, shine; thy light is come, and the glory of the Lord is risen upon thee. In thee there is no help, but in the Lord there is everlasting strength. Press this message to thy bosom; bind my chain around thy loins; thus will I gird thee. My lamp shall be thy light in darkness. Take fast hold of the hope set before thee. I will draw thee as by the bands of a man; and I will bring thee up out of the horrible pit. Fear not, only believe.' Confiding, obeying, and lifting up his eyes to the light above, he grasps the chain with a hand of almost superhuman strength, and binds it about his loins. Soon—soon he is brought from darkness into light; his feet are upon a rock, and a new song is in his mouth.

"This," he continued, "is illustrative of God's method of salvation. Man, as a sinner, is in this horrible pit. The Bible comes, bearing glad tidings of release. The Holy Spirit, shining as a light in a dark place, reveals and applies its truths. Repentance, faith, and prayer,—links in the Heavenly chain, descend as graces from the Intercessor at the right hand of the Infinite Majesty, and the sinner is delivered from the power of darkness, and translated into the liberty of God's dear Son."

While Mr. Cooper possessed great power in the pulpit, he was almost unequalled in debate. In the Conference of which he was a member, he rarely proposed a measure that failed of being adopted; and, in the General Conference, I think he had no superior in discussion. He always treated his opponent with the utmost respect. His logic was clear and

convincing; and the fact that he had enlisted earnestly in any cause was regarded as almost a pledge of its success. The preachers of the Conference used to call him *Lycurgus*, in reference to his profound wisdom. He was, to the close of life, a progressive man; and, on all questions touching the great interests of the Church, he was at once prudently liberal, and liberally conservative.

Mr. Cooper was never married, but he was a man of kind affections, free and affable in his intercourse; and he seldom visited a family without impressing upon the minds of its members, especially the younger, some important lesson of truth and wisdom. He was a sort of living Encyclopedia. Having been a diligent student, and a close observer of men and things, through two-thirds of a century, he seemed almost like the embodiment of an age. He lived to see the population of our country increase from three to twenty millions. When he entered the ministry, the number of communicants in his own denomination was fifteen thousand, and that of its ministers eighty-three. At his death, the membership of that Church numbered over one million, and its ministry five thousand.

The Conference at which he was admitted to the ministry, in 1784, was the one at which the Church was organized upon an Episcopal form, in conformity with the wishes of Mr. Wesley, under whose direction it had previously existed merely as a Religious Society. In view of the independence of the Colonies, and the non-existence of an Established Church, rendering all questions of Church Polity free from the restraints that existed in Great Britain, the Conference unanimously acceded to Mr. Wesley's wishes.

Mr. Cooper saw the Church pass through many struggles growing out of ecclesiastical polity; and, though always occupying a prominent position in such controversies, he was at once decided without being censorious, forbearing but not indifferent, and manifested, under all circumstances, the spirit becoming a minister of Christ.

Through habit, perhaps almost inseparable from a long life of celibacy, he became frugal to a fault; but I have never had evidence, nor do I believe, that his frugality was the result of an avaricious spirit. He left an estate of about fifty thousand dollars. Part of this he had designed to be appropriated to benevolent purposes; but, owing to some imperfection in the codicil, his philanthropic intention will probably be defeated.

He died in the city of Philadelphia, February 21, 1847, in great peace. Thus it will be seen that he was eighty-four years of age, and sixty-four years a minister of the Gospel; being, at the period of his death, older in the ministry than any in the itinerancy of the Methodist Church, either in Europe or America.

Mr. Cooper's publications were not numerous. He published a long Sermon on the death of Bishop Asbury, and another Sermon on the death of John Dickins; but it must be confessed that neither of them rises much above mediocrity. His ability as a preacher and debater greatly exceeded his ability as an author.

Yours truly,

J KENNADAY.

FROM THE REV LEVI SCOTT, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

BUFFALO, May 30, 1860.

My Dear Sir: I was well acquainted with Ezekiel Cooper, and am happy to comply with your request by furnishing you my recollections of him.

He was very tall,—say six feet and one or two inches,—of heavy frame, but not fleshy. His head was large, his forehead high and broad, his features sharp, and his whole appearance very striking—even a stranger could not fail to take the impression that he was a man of uncommon intellectual qualities and acquirements. A large wen, suspended from his right jaw, abated somewhat from his otherwise fine appearance.

He was not a man of profound or accurate scholarship, but of extensive reading, and of wide and varied information. He was sometimes called "a Walking Encyclopedia."

As a preacher, he was argumentative and powerful. His style, though never wanting in perspicuity, was sometimes loose and redundant, and his sermons often of great length. The range of his subjects was limited, and he very often preached from the same text.

He was quite variable in his humour, especially in the latter part of his life—sometimes very cheerful and communicative, at other times mopish and taciturn. One well acquainted with him, however, could generally rouse him, even when he was most inclined to be silent, by propounding to him some knotty theological question. He had few equals in debate.

In personal habits he was careless, particularly in dress. He was frugal and saving, perhaps even to excess, yet, though often suspected, he was probably not penurious, as he was liberal in his benefactions to the poor, especially poor widows.

The only recreation in which he indulged was that of angling. Of this he was very fond, carrying his tackle with him, and having always at hand those scriptural arguments which prove the practice apostolical! His walking cane was a fishing rod run together.

His latter days were a good deal overcast with gloom and melancholy; but his end was that of the perfect man—it was *peace*.

Yours very truly,

L. SCOTT.

HOPE HULL.*

OF THE SOUTH CAROLINA CONFERENCE.

1785—1818.

HOPE HULL, a son of Hope Hull, was born in Worcester County, on the Eastern Shore of Maryland, March 13, 1763. Little is known of his parents, though they are presumed to have been in humble circumstances, as their son Hope was sent, at an early age, to the city of Baltimore, and apprenticed to a house carpenter, at which trade it is supposed that he wrought until the year 1785. Nothing is known of the time or circum-

*MS. from his son, Dr. H. Hull.—Min. Conf.

stances of his conversion; but there is reason to believe that it occurred after he went to live at Baltimore, and that his first connection with the Methodist Society was in that place. The first Conference of the Methodist Episcopal Church in the United States was held in Baltimore in June, 1785; and, at that Conference, he was received on trial, and appointed to Salisbury, N C.

In 1786, he was appointed to the Pee Dee circuit in South Carolina, and in 1787, to the Amelia circuit in Virginia. In 1788, he was ordained a Deacon, and sent to Washington, in Georgia. Beverly Allen * had preached in Georgia in 1785; but it does not appear that he had formed any societies. In 1786, John Major,† and Thomas Humphries ‡ were sent to labour in Georgia; and they *did* form societies in Burke County, and travelled, during that year and the next, as far West as Washington, in Wilkes County. Washington appears as a circuit, on the Minutes of Conference, for the first time, in 1788. Mr. Hull was, therefore, in some sort, the pioneer of Methodism in that region; he was in many places the first Methodist preacher the people ever saw; and to many individuals the first preacher of any denomination. It was chiefly through his exertions that the first respectable brick building was erected in Washington,—designed to be used as an Academy.

In 1790, he was sent to form a society in the city of Savannah, where, up to that time, none had existed. He preached, for some time, in a mechanic's shop; but, in consequence of the very unfavourable impression left upon the community by the peculiar notions of Mr. Wesley, while a resident of the Colony, together with the frequently avowed opposition to Slavery by the Methodist Conferences, his efforts were violently resisted, and he was often in peril from the tumults of the mob. The success of the attempt was too small to justify its continuance, and he soon left the place. In 1791, he was returned to the Burke circuit. In 1792, he was sent to Hartford, Conn. In 1793, he travelled the Savannah circuit, which lay on the Savannah River. In 1794, he travelled with Bishop Asbury, and in 1795, took a location; having been ten years most laboriously engaged in carrying the Gospel where it had seldom or never before been preached, organizing new societies, and building up those already in existence. And then he only changed his field and plan of labour. He retired from the itinerant field, but not to a life of inaction. His advantages of education had been extremely limited; and yet, during the ten years of most laborious travelling and preaching, he acquired by his own efforts a respectable knowledge of the Latin language, besides making himself a good English scholar. He had seen enough of the people to convince him that education was what they needed most, next to religion; and, at a time when scarcely any one who was qualified, would submit to the drudgery of teaching, he commenced a school in Wilkes County, composed of pupils of both sexes, and of all ages, from infancy to manhood; and thus he divided his time between teaching and preaching.

* Beverly Allen was admitted on trial in 1781, and was expelled from the connection in 1792.

† John Major—his death is recorded in the Minutes of 1788, with the following notice of his character:—"A simple-hearted man; a living, loving soul, who died as he lived, full of faith and the Holy Ghost:—seven years in the work."

‡ Thomas Humphries was received on trial in 1783, and located in 1795.

On the 13th of March, 1796, he was married to Anne, daughter of John Wingfield, of Wilkes County, who had removed to Georgia from Henrico County, Va. He thus became connected with one of the most numerous and respectable families in Georgia.

In the latter part of 1802, or early in the following year, he removed to Athens, the place selected as the seat of the University of Georgia,—the first college building being not yet completed. He was resolved that his sons should have the advantage of a liberal education, the value of which he knew so well from the want of it.

Soon after Mr. Hull removed to Athens, he was appointed a member of the Board of Trustees of the University, the duties of which he performed with most exemplary fidelity till the close of his life. He was always a member of the Prudential Committee, upon whom devolves the more immediate and detailed supervision of the affairs of the institution. The first endowment of the College by the Legislature consisted in lands; and the salaries of the officers and all other expenses were to be paid from the rents of these lands. Very often these rents had to be taken in a part of the crop which they produced; for lands were very cheap and labour high, and an active, industrious man could easily obtain lands of his own. These circumstances are mentioned to give some idea of the great annoyances and vexations to which the Trustees were subjected in raising the necessary funds for carrying on the school. Of these troubles Mr. Hull had a principal share; for upon him almost alone was devolved the renting out of these lands, situated in distant parts of the State, and of collecting the rents.

At one time, immediately preceding the election of the Rev. John Brown, D. D. to the Presidency, Mr. Hull was the acting President.

Mr. Hull's whole life was emphatically spent in doing good. He was a man of great muscular strength and physical courage; and was restless if not occupied. His health was not robust, and, for several years before his death, it was often interrupted by disorders of the digestive organs. He *totally* abstained from the use of wine and spirituous liquors, when the whole current of fashion and example moved in the opposite direction.

Mr. Hull's death occurred on the 4th of October, 1818. His last illness was not considered dangerous by himself, his physician or his family, till a few hours before its fatal termination. He was the first to discover the near approach of death; but it did not in the least disturb his composure. He spoke a few words only, but they were words which indicated perfect resignation to the Divine will, and undoubting confidence in the promises of the Gospel.

His wife survived him fourteen years. They left three children,—two sons and a daughter. The elder son studied Law, but never applied for admission to the Bar. He was Tutor in Franklin College a short time, was a member of the Georgia Legislature for many years, Speaker of the House of Representatives, and member of important State Conventions. The younger son practised Medicine for ten years, and was Professor of Mathematics and Astronomy in Franklin College sixteen years. The daughter married James P Waddel, Professor of Ancient Languages in Franklin College, and son of the late Rev. Moses Waddel, D. D.

FROM THE REV LOVICK PIERCE, D. D.

OF THE GEORGIA CONFERENCE (M. E. CH. S.)

COLUMBUS, Ga., June 6, 1853.

Rev. and Dear Sir: To gratify you would be a motive sufficient to induce me to undertake a compliance with your request; but to help rescue the name of Hope Hull from oblivion, I feel to be a reasonable and holy duty. Indeed, I have long felt that there was an undischarged obligation resting upon our Church in regard to the ministerial character of this eminent man. He was among the pioneers of Methodism in Georgia, and in the vigour of his manhood, both as to his physical and mental prowess, his fame was almost world-wide. I well remember that, in the days of my youth, he used to be known under the coarse but graphic appellation of the "Broadaxe,"—an honorary distinction conferred on him, because of the mighty power that attended his ministry.

My personal acquaintance with Mr. Hull commenced in January, 1806. My eyes first fell on him, as he sat near the pulpit of a small log-chapel, called "Hull's meeting house," in Clarke County, near Athens. It was a memorable day in my own history. I had longed to see, and now I feared to meet, him. It was my second year in the ministry,—not twenty-one years old, and naturally timid as a fawn—my youth, my inexperience, my inadequacy to preach, and, above all, my fear of criticism, made his presence dreadful to me. The wonderful reports which had reached me, made me look upon him rather as an august than a fatherly being; and, when I saw him, there was nothing in the appearance of the *real*, to relieve my mind of the dread of the *ideal*, man. His head was rather above the medium size; his hair curling, just sprinkled with grey, and each lock looking as if living under a self-willed government. His face was an exceedingly fine one—he had a well developed forehead, a small, keen blue eye, with a heavy brow indicative of intense thought. Some might have thought him more than grave, —sad, or even morose; but none could have reached such a conclusion but novices in the study of the human countenance. A more perceiving mind would have read at once only the lines of deep thought, and, if he had been conversant with the habits of early Methodist preachers, might have traced his fixed gravity to the fact that, in the days of Hull's early ministry, a circuit preacher, from the length of his rides and the constancy of his labour, was compelled to separate himself pretty much from all the relaxing influences of social life, if he kept his heart and mind prepared for his pulpit duties. His time was spent in the groves, in devotion and study, until the lines of thought transmuted themselves into grave fixtures on his face. This was the case with Hull. To unbend his mind, relax his features, and enter into free social intercourse, was rather his artificial than his natural appearance. His shoulders were unusually broad and square, his chest wide,—affording ample room for his lungs,—a circumstance of great value to a speaker, who drew so freely on his deep, strong voice; his body was unusually long and large in proportion to his lower limbs; his hair originally black; and his voice full, flexible and capable of every variety of intonation, from the softest sounds of sympathy and persuasion to the thunder tones of wrath. He was also a fine singer,—an accomplishment of inestimable value in his day; for it often happened that, if the preacher could not sing, this lovely part of worship was omitted.

Mr. Hull's style of preaching was awakening and inviting;—by far the most successful mode with the mass of mankind. He was also emphatically what may be called an experimental preacher, both as regards the renewed and

unrenewed heart;—a style growing out of the fact that he had carefully studied human nature in its deceitful workings, and Christian experience, not only in its more palpable but more intricate phases; so that, when an attentive hearer had listened to one of his searching discourses, whether it was intended to lay bare the sinner's heart, or to test the Christian's hopes, he always felt as if he had passed through a process of spiritual *engineering*, which had mapped before him the whole field of his accountable life. Many ignorant sinners charged him with having learned their secrets, and using the pulpit to gratify himself in their exposure; and, when convinced of their mistake, have doubted whether he were not a prophet. Christians, entangled in the meshes of Satan's net, and ready to abandon their hope in the Divine mercy, have been cleared of these entanglements under his judicious tracings of the Holy Spirit, in his manifold operations on the heart and conscience. I can well remember a number of interesting cases, in which I have watched powerful emotion, as it played in unmistakable outline upon the anxious believer's countenance, while undergoing one of these spiritual siftings; and when, at last, the verdict was written on his heart, that he was a child of God, according to the rules of evidence laid down, all the conventional rules about the propriety of praise were broke by one welling wave of joy, and he told aloud that the Kingdom of God was not a Kingdom of word only but of power.

Mr. Hull was a fine specimen of what may be regarded an old fashioned American Methodist preacher. His oratory was natural, his action being the unaffected expression of his inmost mind. Not only was there an entire freedom from every thing like mannerism, but there was great harmony between his gesticulation and the expression of his countenance. He seemed, in some of his finest moods of thought, to *look* his words into you. He was one of nature's orators, who never spoiled his speaking by scholastic restraints. He wisely cultivated his mind and taste, that he might rightly conceive and speak; but he left all external oratory to find its inspiration in his subject, and to warm itself into life in the glow of his mind. Hence, in many of his masterly efforts, his words rushed upon his audience like an avalanche, and multitudes seemed to be carried before him, like the yielding captives of a stormed castle.

Though every thing really miraculous ceased with the age of inspiration, it cannot be questioned that the introduction of Gospel truth in this region was attended with most signal demonstrations of Divine power. Mr. Hull flourished in the midst of the years of these extraordinary occurrences; and the style and manner of his preaching was well fitted to produce powerful excitement; and this excitement, so far as it was safe and healthy, found a warm response in his bosom. He was, however, far removed from that insane enthusiasm, which confounds animal excitement with spiritual and heavenly transports: those conversions only he acknowledged as genuine, in which the faith of the convert stood in the power of God.

Mr Hull was eminently gifted in prayer. Both his conceptions and utterance were, in the highest degree, appropriate. He seemed fully to meet all wants in a few happily turned petitions. And besides this common feature in his prayers, there was another rather uncommon: it frequently happened that, when engaged in prayer for penitents or sick persons, he was enabled to pray the prayer of faith in the Divinest sense of the word. I will mention one case which may represent hundreds interwoven with his history—it was the case of Mrs. Stewart, wife of General Stewart, of Oglethorpe County, in this State. She was a very godly woman—her death had been expected for many days, and she had got so far within the monster's grasp as to make it difficult to say to which world she belonged. At this time, Providence sent Mr. Hull that way: he was an intimate and beloved friend of the family. General Stewart immediately requested his welcome guest to carry his dying wife to

the throne of mercy for help. He did so; and intercession lost itself in faith—Heaven seemed to take earth into communion with itself. Mr Hull ceased praying, and, turning to the astonished husband, said,—"Your wife will not die now;" "and immediately," said General S., in relating it to me, "there was a return of the vital energies to such an extent as to make her restoration more like a resurrection than a common recovery." Answers like this were not unfrequent with him. He was mighty in faith and prayer.

Hope Hull would, by a stranger, have been deemed distant and cold at first, even in his own house. It was characteristic of him that he never rushed prematurely into intimate familiarity with strangers. He had cultivated straightforward moral honesty too much to allow any sacrifice of sincerity on the altar of ceremonial politeness; but, when he had sufficiently surveyed the bearings of his stranger guest to be satisfied that he was worthy of his confidence, he opened his bosom to him, and he might enter in and feel himself at home; and, so far as his new-made friend justified the confidence bestowed, he could never feel himself straitened for room. A man of exhaustless sympathies, he was, to the utmost extent, the opposite of what a stranger might have inferred from the aspect of his face in the hours of his leisure. I was very intimate with him for about ten years; stayed in his house, and talked, and prayed, and praised with him. At that time he was a local, I an itinerant, preacher; but often did he leave home and business, and travel with me for days. Together we preached; nor did Jonathan and David love each other more. All my intimacy with him only served to multiply evidences of his exalted worth. Grave and guarded as he was, there were moments when he entertained his friends with the recital of thrilling incidents in his history connected with the more rustic forms of society with which he had been conversant. There was in many of his impromptu remarks the appearance of almost prophetic appositeness. When he was a circuit missionary, sixty years ago, after preaching one day, he proceeded to meet the little class, and, having gone through the names on the class paper, he approached an elderly man sitting afar off, and inquired after his soul's welfare. The old gentleman, after taking sufficient time to digest his answer, squared himself round and said,—"I am like old Paul—when I would do good, evil is present with me." To which Mr. Hull replied,—"I am afraid you are like old Noah too—get drunk sometimes." It was a *centre shot;* for the poor old man was a drunkard. Many such cutting remarks made in utter ignorance of the persons to whom they were addressed, went to prove that he possessed a power of discerning spirits above most other men.

But I must close this communication. It was not my privilege to see him in his last illness; but I heard much of the calm resignation with which he met the King of Terrors. When General Merriwether, his brother-in-law, inquired as to his condition, he exultingly replied,—"God has laid me under marching orders, and I am ready to obey." It was my privilege and honour (for such I have always considered it) to pronounce his Funeral Discourse; and I may now say that long, long after the removal of that venerable minister from among us, there was a void in every place, which filled me with mournful feelings—his departure seemed like the sudden disappearance of some star of blessing from the constellation of my comforts.

I am truly yours,

LOVICK PIERCE.

THOMAS WARE.*

OF THE PHILADELPHIA CONFERENCE.

1785—1842.

THOMAS WARE was born at Greenwich, Cumberland County, N. J., on the 19th of December, 1758. His paternal grandfather emigrated from England to this country, having been a Captain in the British service under Queen Anne. His maternal grandfather, whose name was Reed, was a native of Scotland, and, on his passage from that country to America, was wrecked off the capes of Delaware, and lost all but his life. He reached the shore by clinging to some fragments of the broken ship, and was found nearly exhausted on the beach, by a farmer named Garrettson, who took him to his house, and subsequently gave him his daughter in marriage.

The parents of Thomas Ware were pious persons, and his father was a man of considerable intellectual culture for that day. His mother was a rigid Presbyterian, but his father could not conscientiously subscribe to all the articles of the Presbyterian faith, and therefore did not become a communicant in the Church. He died in middle life, leaving a widow and eight children, the eldest of whom was only seventeen years of age.

His mother, being warmly attached to the higher doctrines of Calvinism, especially election and reprobation, endeavoured to impress these doctrines deeply upon him, while her own faith in them seems sometimes to have occasioned deep despondency, by awakening an apprehension that she was not one of the elect. As the Methodists began to make their appearance in that part of the country, the minister of the church which young Ware was accustomed to attend, endeavoured to put his people on their guard against what he believed to be the errors of their system, and to enlighten and establish them in the commonly received Calvinistic views. The spirit of controversy, which was awakened in the neighbourhood, had an unfavourable influence upon this young man, inasmuch as it rather weakened his sense of the general importance of religion, and made him more easy in the indefinite postponement of it as a practical concern.

His advantages for education were quite limited. The building in which he attended school having been burnt down, the school was broken up, and, as there was no other within his reach, he had no instruction except what he received from his mother; and that was but little, as she had enjoyed but very slight advantages for intellectual culture. He, however, remained with her, assisting her to cultivate her small farm, until he was nearly sixteen, when he went to live with an uncle in Salem, N. J., about twenty miles distant. This uncle was a man of decided ingenuity and wit, but was lax in his moral and religious principles, and did not scruple to indulge in cavils in respect to the truths of Christianity. His influence, as well as that of much of the company into which Thomas was now thrown, was not without its effect upon him, in giving to the general current of his mind an evil direction.

* Autobiography.—Min. Conf., 1842.—MS. from Rev. J. B. Wakeley.

Though he was a mere stripling at the commencement of the War of the Revolution, he took a deep interest in his country's cause, and volunteered as a soldier in the service. In 1776, he was one of the nine thousand who were quartered at Perth Amboy, N. J.; and, after having been there for a month, he volunteered to reinforce Washington on Long Island. But before the company to which he belonged had time to reach their destination, the British had got command of the Hudson River, so that they were prevented from crossing over to Long Island. In consequence of the fatigue and exhaustion to which he was subjected in this march,—the day withal being a very sultry one,—he contracted a fever, from the effects of which he did not fully recover for several years. On hearing subsequently that the Hessian army had been made prisoners, he gathered up his energies, and volunteered in the service again; but he was soon met with intelligence of the brilliant affair at Trenton, and, from that time, he seems to have felt that his services in the army might be dispensed with, and, even if this had not been the case, he found himself too feeble to render them.

From this period, for several months, his mind was greatly excited and agitated on the subject of religion. In the multitude of his conflicting thoughts, he was led sometimes to doubt the doctrine of Providence, and of the soul's immortality; and he even felt more than willing to fall into an eternal slumber. By a singular train of circumstances, he was brought to attend a Methodist meeting, at which the Rev. Mr. Pedicord,* an excellent minister of that communion officiated; and the discourse was on the fulness and freeness of the Gospel salvation. The view now presented seemed new to him, and he felt that he could cordially embrace it. He retired to his room, and spent much of the following night in penitential and devout exercises, and gave himself at once to the earnest study of the New Testament. Shortly after, he had a personal interview with the minister whose preaching had given a new turn to his thoughts; the result of which was that he felt quite satisfied that he had become a subject of renewing grace. It was at Mount Holly, N. J., that he experienced this change; and he never lost his grateful associations with that place as long as he lived. About this time, he became a member of the Methodist Society.

Scarcely had he made a public profession of his faith in Christ before some of his brethren ventured to suggest to him that it might be his duty to devote himself to the preaching of the Gospel. But his estimate of his own abilities was too low to allow him to entertain such an idea for a moment. He was conscious of feeling an intense desire for the salvation of souls, and was more than willing to labour as an exhorter, or in any other capacity that he believed his talents or acquirements would justify; but he could not easily be persuaded that he was qualified to enter the Gospel ministry. Mr. Asbury, having heard of him, and of his peculiar state of mind, sent a request that he would come and see him at New Mills, seven miles from Mount Holly. He questioned him, in a somewhat searching manner, upon various points, and being well satisfied with his answers, told him that he must go down to the Peninsula, and take the Dover circuit,

* Caleb B. Pedicord united with the Conference in 1777, and died in 1785. Bishop Asbury describes him as "a man of sorrows, and, like his Master, acquainted with grief; but a man dead to the world, and much devoted to God."

upon which there was only one preacher, and that he could tell the people, if he pleased, that he did not come in the capacity of a preacher, but only to assist in keeping up the appointments until another could be sent.

Mr. Ware, not without many misgivings, finally consented to Mr. Asbury's proposal; and, accordingly, early in September, 1783, he directed his course towards the Peninsula. He was cordially welcomed on the Dover circuit, and made the acquaintance of some very influential and excellent people. On one occasion, he was invited to preach in the Protestant Episcopal Church at Duck Creek. While in the midst of his service, three men came marching into the church, and halted just before the desk. One of them announced himself as a vestryman, and presented to Mr. Ware the alternative of voluntarily leaving the church, or of being forcibly put out of it. As the preacher remained in his place, the vestryman seized him by the collar, and dragged him from the desk. On seeing this, a giant of a man, near by, seized the vestryman in like manner, and, raising his huge fist, threatened to knock him down, if he did not let the preacher go. A certain Judge, who was present, cried out,—"Don't strike him, Mr. S.; and if he does not let Mr. Ware alone, and cease to disturb the congregation, I will commit him." The preacher was now suffered to have his liberty, and the vestryman and his companions retired.

The first Conference that Mr. Ware attended was in Baltimore, in the spring of 1784. He carried with him a strong impression that it would be his duty to return home, and endeavour to make some further improvements in both knowledge and grace, before he gave himself wholly to the work of the ministry; but, when he saw how great was the demand for labour in various parts of the country, he felt constrained to accept an appointment. Accordingly, he was appointed to the Kent circuit, on the Eastern Shore of Maryland. Here, as in the Dover circuit, he had access to some of the more distinguished families, and was gratified by the evidences of true practical godliness which he found among them.

Mr. Ware attended the famous Christmas Conference in Baltimore, at which the Methodist Episcopal Church in the United States was organized, and was a deeply interested observer of all that passed on that occasion. He then returned to the Peninsula, where he found religion in a flourishing state, and for a time he preached with great fervour and freedom. But, after a short time, he was suddenly attacked by a severe and dangerous malady, that brought him to the borders of the grave; and, though he was able, at no distant period, to resume his labours, he had afterwards a second attack of the same complaint, which prostrated him still more, and suggested to him the propriety of withdrawing for a season from itinerant labour. Accordingly, in the spring of 1785, he did not attend the Conference, but went home, and wrote to Bishop Asbury, declining to take an appointment for at least one year, on account of the loss of his health. He was, however, appointed to the Salem circuit, which brought him among his relatives, several of whom, and among them two of his sisters, were hopefully converted through his instrumentality. On the whole, the year passed much more pleasantly than he expected, and both his health and spirits were greatly improved.

In 1786, his field of labour was Long Island. He did not, however, confine himself to the Island, but, with the consent of his Presiding Elder, a local preacher was employed to take his appointments, while he visited New Rochelle, some twenty-five miles above New York. From this place he went to Bedford and Peekskill, and wherever he preached was listened to with much attention, and treated with great kindness.

At the Conference of 1787, Mr. Ware volunteered, with two other young men, to accompany the Rev. Mr. Tunnell to the Holston country, now East Tennessee. Here he found a fine, productive region, sparsely settled; but among the settlers were not a few who at once greatly needed and strongly opposed the influence of the Gospel. Still, however, their work prospered; societies were formed, and a number of log chapels erected; and, on the circuit, three hundred members were received the first year.

In the autumn of this year, (1787,) communications were received, by the Presiding Elder, from certain persons who lived far down the Holston and French Broad Rivers, earnestly requesting that, in view of their very destitute condition, a preacher might be sent to them. Mr. Ware consented to undertake this mission; but it involved great deprivations, hardships, and perils. His route lay through a region that was infested by hostile Indians, and several individuals, and even whole families, had been murdered by them, a short time before he made the journey. Having visited the most distant settlement on the Holston, he crossed over to French Broad River, with nothing else to guide him than marked trees. Here he found a few Methodists, who had come from distant parts, and were prepared to receive with great delight a preacher of their own communion. At this place no danger was to be apprehended from the Indians, though he had serious opposition to encounter from certain Antinomian preachers, of scandalous lives, who not only succeeded in stirring up violent prejudices against himself, but did much to bring all religion into contempt.

The first Conference in Holston was held in 1788. Bishop Asbury, owing to the danger of travelling, except in considerable companies, did not reach the place for a week after the time appointed for the Conference to commence its session. However, they improved the time in preaching, and among those who were reckoned as converts, were General Russell and his wife,—the latter a sister of Patrick Henry. From this Conference Mr. Ware was appointed to East New River, where he met with a most kindly reception, and had considerable success in his labours. Here he administered Baptism to a large number of children, including not a few whose parents belonged to the Presbyterian Church,—there being no minister of that denomination in the neighbourhood. He passed two years in this new country, not indeed without many exposures and trials, but, on the whole, in a way very satisfactory to him.

In the spring of 1789, Bishop Asbury visited Mr. Ware's circuit, and took him to North Carolina. The Conference for that year was held at McKnight's Church, and was, on several accounts, one of great interest. Mr. Ware was appointed to Caswell circuit, and, as soon as the Conference had closed its session, set out for his field of labour. Besides being nearly penniless, and without decent clothing, he lost his horse after a few days; but the brother with whom he had stopped furnished him a horse on trial;

and another person,—not a Methodist,—with whom he came casually in contact, sent him to his store in Newbern, with directions to his clerk to furnish him with clothing to the amount of twenty-five dollars. For this he declined all compensation.

Soon after commencing his labours in North Carolina, he visited a settlement consisting almost exclusively of Episcopalians. As the Revolutionary War had driven away their ministers, and caused a suspension of the administration of Christian ordinances, large numbers of parents had requested that he would baptize their children. The scene was one of great interest, and much feeling was visible throughout the assembly. At the close of the service, many followed him to the house where he lodged, and in the evening he preached to them, and thus there commenced a revival of religion of great power.

Mr. Ware's second year in this part of the country was on a district consisting of eight circuits, embracing a part of Virginia. At one of the Quarterly Meetings held on New River, an attention to religion was awakened, at once so extensive and so powerful, that for many weeks almost all worldly concerns were suspended throughout quite a large district. Just before he left the State, he was confined, by indisposition, at the house of a very aged couple, who had no children, and who had been hopefully converted through his instrumentality. Being in possession of considerable property, and far advanced in life, they desired him to write their will; but he objected on the ground of being ignorant of the required form. They replied that their will was simple, and might easily be drawn;—that it was nothing more nor less than that, on condition of his remaining with them, during their short stay in this world, all that they had should be his. But, tempting as the offer was, he could not accept it with a good conscience; and he therefore took leave, not only of these generous friends, but of the State in which they lived, and returned to visit his friends in New Jersey, after an absence of six years.

He arrived in Philadelphia in time to attend the Conference of 1791, and was appointed to Wilmington, De. Here he found the moral atmosphere so impure as to make him almost sigh for the wilds of Tennessee; and yet there were among his charge some whom he regarded as the excellent of the earth. In the spring of 1792, he was appointed to Staten Island, where he laboured for a short time with great comfort, and not without some success; and then took charge of the Susquehanna District. In the spring of 1793, he was transferred to the Albany District, which, at that time, embraced a portion of four States,—namely, New York, Connecticut, Massachusetts, and Vermont. Here he found the mass of the people strongly opposed to the peculiar views of the Methodists, and himself and his colleagues regarded as intruders in a field which in no wise belonged to them; but he still felt that he had occasion to rejoice in the results of his labours.

In September and October, 1796, he attended the Annual Conference in the city of New York, and then proceeded with Bishop Asbury to the Philadelphia Conference, which immediately followed. Here he was appointed to the charge of the Philadelphia District, which extended from Wilmington in Delaware to Seneca Lake in the State of New York.

Having attended the General Conference this year in Baltimore, he hastened back to his work, and though little apparent success attended his labours the first year, he was permitted in the second, to witness, in connection with them, an extensive and powerful revival of religion, which included among its subjects not a small number of persons distinguished in civil life.

At this time, Mr. Ware had his residence at Strasburg, Pa., where he made the acquaintance of Miss Barbara Miller,—a lady whom he deemed more suitable than any other he had met to become his wife. He, accordingly, offered himself to her and was accepted; and, on the 15th of October, 1797, they were married, she being thirty-five years of age, and he thirty-eight.

In 1800, he was appointed to a district on the Peninsula; though, previous to his entering upon this charge, he attended the General Conference at Baltimore, in May, and was much refreshed by the evidence there presented of the increasing prosperity of the cause. In June, the Annual Conference was held at Smyrna, and, during its session, it was reckoned that there were hundreds converted to God. At the close of the Conference, several prominent individuals, among whom were Governor Bassett and Dr. Ridgely, requested that a meeting might be appointed at Dover in the ensuing May, to be called the Yearly Meeting, to continue for one week. The appointment was accordingly made, and the meeting held, and the religious manifestations were not less extraordinary than those which had been witnessed at the Conference. Mr. Ware had charge of this meeting, and found the duties exceedingly heavy, though he was assisted by two or three of his brethren. On his return home from his third tour around his district, he was met with the afflicting intelligence that, during his absence, his infant son had been removed by death.

In 1802, he returned to the Philadelphia District. In 1803, he again took charge of the New Jersey District, and continued on it four years. After this, he laboured two years in St. George's charge, in Philadelphia. In all these places, the work in which he engaged was manifestly on the advance.

In the year 1808, while a resident of Philadelphia, he was attacked with a violent fever, which gave a shock to his constitution from which it did not recover: not only his bodily strength, but his vision, was permanently affected by it. In the spring of 1809, his general debility was such as to suggest the desirableness of his taking a superannuated relation; and this he accordingly did the next year.

In 1811, his field of labour was Lancaster, Pa. At the General Conference held in New York in 1812, he was elected one of the Book-agents. After holding this office four years, (till 1816,) he was appointed to Long Island; and from that time he continued in the itinerancy till 1825; so that he was an effective travelling preacher, in all, forty years.

In May, 1832, he attended the General Conference at Philadelphia, and subsequently made an interesting communication to the columns of the Christian Advocate and Journal, comparing the then present with the past, and expressing his feelings of gratitude to God for the rapidly increasing prosperity of the Church with which he had been so long connected.

Mr. Ware's latter years were spent in Salem, N. J., where he enjoyed, in a high degree, the respect and confidence of the entire community. He engaged, occasionally, in active service as long as his strength would permit, and when his ability to labour ceased, he still continued to bear an effective testimony for his Master by a spirit of serene submission and joyful confidence in God. He died at his residence in Salem, on the 11th of March, 1842.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, December 5, 1859.

Dear Sir: I cannot claim to have had an intimate acquaintance with the Rev Thomas Ware, though I knew him during the time that he was a Book-agent in this city, and saw enough of him to justify the general high estimate that was formed of his character. At the same time, I am constrained to say that it is his relation to the early history of Methodism, as well as the fact of his being identified with the stirring scenes of the Revolution, that entitles him to commemoration, rather than any very strongly marked characteristics as a Man or a Minister.

Mr. Ware had a fine commanding person, and an expression of countenance at once pleasant and dignified. There was nothing in his manners that savoured of moroseness on the one hand, or of levity on the other—but he was easy of access and sociable, while yet he never lost sight of the proprieties of his profession as a Christian minister. He was a man of excellent common sense, and his judgment in difficult cases could generally be relied on with confidence and safety. He occupied various posts of honourable usefulness in the Church, and always, so far as I know, in a highly acceptable manner. Without having pre-eminent talents, or much more than ordinary acquirements, he had that well-balanced mind, that symmetrical development of character, and that earnestness and stability of Christian purpose, that more commonly form the leading elements of a useful life.

I think I never heard Mr. Ware preach, but my impression is that his preaching was rather solid, instructive and scriptural, than striking or brilliant. He occupied some very important fields, and large measures of Divine influence sometimes attended his labours. In some of his circuits he had to encounter great difficulties, but his wisdom and firmness enabled him to meet them successfully.

Mr. Ware, towards the close of his life, published a brief autobiography, from which it may be inferred that the tone of his religious feelings, especially in his latter days, was not only tranquil but joyful. He dwelt with great interest on the wonderful movements of God's Providence and Spirit, in connection with the efforts of the Church, towards the moral renovation of the world; and if there was any desire of his heart that would have detained him longer on earth, it was that he might still bear a part in the aggressive enterprise of God's people upon the Kingdom of darkness. His own personal hopes of Heaven remained unclouded to the last. With the deepest sense of his own unworthiness he connected a corresponding impression of the love, and grace, and faithfulness, of his Redeemer; and the thought of going to dwell with Him forever raised him above all fear in the prospect of committing his earthly tabernacle to the dust. He lived through an eventful period in the history of Methodism, and indeed in the history of the country and of the world, and his influence for good has gone out through innumerable channels.

Affectionately yours,

N BANGS.

JOHN M'CLASKEY *

OF THE PHILADELPHIA CONFERENCE.

1786—1814.

JOHN M'CLASKEY, a son of Moses and Ann M'Claskey, was born in the county of Derry, Ireland, on the 2d of January, 1756. His parents were both members of the Church of England. He came to America at the age of about sixteen; landed at Philadelphia; and, shortly after, settled in Salem County, N. J. In 1780, he was married to Elizabeth Ffrith, of that county, having been previously married, and lost his wife.

The year after his second marriage, (1781,) his mind was first seriously directed to the subject of religion; and, in 1782, he was, as he believed, the subject of a spiritual renovation. He began at once to feel a deep interest in the salvation of those around him, and it was not long before he was labouring as an exhorter in the neighbourhood in which he lived. His efforts in this way attracted no small attention, and were attended with marked success; and this suggested both to himself and his friends the idea of his engaging in a more formal way in the work of the ministry.

Accordingly, in 1786, he was admitted on trial as a travelling preacher, and appointed to the East Jersey circuit. In 1787, he was admitted into full connection, and appointed to the West Jersey circuit. In 1788, he was ordained Deacon, and appointed to the Elizabethtown circuit. In 1789, he was appointed to the Burlington circuit. In 1790, he was stationed in Wilmington, De. In 1791, he was on the Chester circuit. In 1792, he was Presiding Elder of the Philadelphia District. In 1793 and 1794, he was in Baltimore; and in 1795, in Philadelphia. In 1796, 1797, and 1798, he was Presiding Elder of the New Jersey District, which then included the whole of New Jersey, and part of the State of New York. In 1799, 1800, and 1801, he was in the city of New York, and in 1802, in Philadelphia. In 1803 and 1804, he was on the Chestertown circuit, and in 1805, on the Talbot circuit. In 1806, he was appointed to the Salem circuit, but was prevented from travelling that year by ill health. In 1807, he was appointed to the Wilmington circuit; in 1808 and 1809, to the Kent circuit; and, in 1810, to the Talbot circuit. In 1811, he was Conference Missionary. In 1812, 1813, and 1814, (the last of which years closed his labours and his life,) he was Presiding Elder of the Chesapeake District.

The latter part of Mr. M'Claskey's life was marked by severe affliction; but he endured it with the most tranquil resignation, and his Christian graces manifestly brightened in the furnace. He preached his last sermon at the Quarterly Meeting, at Church Hill, on Queen Ann's circuit, from Isaiah lxi, 1, 2, 3. It was remarked that the discourse was one of uncommon power, and that his own feelings as well as the feelings of his audience were deeply wrought upon during its delivery. He was attacked with his last illness, at his residence in Chestertown, Md., on the 21st of August,

* Min. Conf., 1815.

1814; and, from the beginning, he seems to have anticipated a fatal issue. But his faith was proof against death's terrors, and he passed through the conflict not only with composure but with triumph. He declared his desire to depart and be with Christ,—sometimes by singing a beautiful stanza in which this sentiment was delightfully expressed. On the 2d of September, the ninth day from the commencement of his illness, he passed exultingly away to the spirit world.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 23, 1860.

My Dear Sir: John M'Claskey was stationed in New York when I joined the Conference; and it devolved upon him to deliver an address to the young men after they had been examined. That address, I well remember, appeared to me exceedingly appropriate and impressive. He dwelt with much earnestness on the importance of adhering rigidly in our preaching to the great truths of the Gospel. "You may be tempted," said he, "to think that you must go on and leave first principles;" and he then related an anecdote of one preacher having said of another that he "told old Adam's story too much;" "but," he added, "You must not fail to tell old Adam's story—you must bring out the great fundamental doctrine of man's depravity, or you cannot hope that souls will be saved by your preaching." I was exceedingly impressed, on that occasion, by his personal appearance. He was a very large, portly man, of full face, ruddy complexion, fine countenance, and his raven black hair parted, and hung down loosely upon his shoulders. John Brodhead, Peter Moriarty, and several other fine-looking men, were sitting with him; and, as I looked at them with no small degree of admiration, I could not forbear to say within myself,—"With such men, we can take the world."

M'Claskey was a natural orator. There was every thing in his personal appearance to prepossess you in his favour, before he uttered a word; and then he spoke not only with great fluency and appropriateness, but without the least apparent effort—it seemed as if he had only to open his lips, and right thoughts and right words would flow forth unbidden. His preaching was full of solid instruction, while yet it was enlivened by occasional flights of imagination. He had a fine manly voice, which he modulated with great skill and excellent effect. He was undoubtedly regarded as among the most forcible and able preachers we had among us, in his day.

He exerted great influence upon the general affairs of the Church. His sound judgment and great wisdom rendered him an excellent counsellor, and his uncommon energy rarely failed to accomplish any purpose to which his efforts were directed.

He was a highly agreeable companion when he was in his usual spirits, though he occasionally suffered somewhat from depression. He knew how to give and to take a good joke, as well as any other man. On one occasion, when he rose in the morning, he put on his under jacket, and it buttoned so very loosely that he thought he had grown excessively poor; and, turning to his wife, said,—"Only see here, how I am almost *fomished!*" His wife, on looking at it, found that it had actually burst open; and she exclaimed, "Yes, John, you are *fomished*, to be sure. You are so fat you have split your jacket." The joke was too good to be kept from his brethren.

Yours sincerely,

LABAN CLARK.

DANIEL ASBURY

OF THE SOUTH CAROLINA CONFERENCE.

1786—1825.

FROM THE REV JAMES OSGOOD ANDREW, D. D.
BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

SUMMERFIELD, Ala., June 20, 1860.

My Dear Sir: In looking back upon my ministry of nearly fifty years, among the many honoured fathers and brethren whose images memory brings up before me in the full outline of person and character, is Daniel Asbury. In the early days of my itinerancy, he was my Presiding Elder; and his kind and fatherly attentions to me during that period left an impression upon my mind, or rather upon my heart, that has been proof against the lapse of years. It is in obedience to an impulse of gratitude, therefore, as well as in accordance with the estimate which I place upon the character of this venerable man, that I undertake to comply with your request, in giving you a brief outline of his history, together with my impressions of his more prominent characteristics.

DANIEL ASBURY was born in Fairfax County, Va., on the 18th of February, 1762. His parents differed in their views of Christian doctrine, and, as a consequence, his religious education was but very imperfectly attended to. At the age of about twelve, he became deeply concerned in regard to his spiritual and immortal welfare; and there is reason to believe that, if he had had suitable instruction and counsel at that time, he would have become a decided Christian; but, in consequence of the want of this, he relapsed into a course of youthful thoughtlessness and folly.

Daniel Asbury was reared in troublous times. On the 8th of February, 1778,—being at that time in Kentucky,—he was seized by a prowling band of savages, (of the Shawnee tribe,) and carried away beyond the Ohio River. They adopted him, and treated him kindly, and, from a residence of several years among them, he became quite expert in the various employments of savage life. But he had not forgotten the home of his boyhood, and often sighed for the society of his own much loved kindred, from whom he had long been separated. At length the Indians, in their wanderings, took him with them to Canada; and, as the War of the Revolution was now in progress, he became, by some means, a prisoner to the British, and was treated by them with great barbarity. At length, by a bold stroke, he made his escape, and, after a long and tedious journey, reached his father's house in Virginia, on the 23d of February, 1783. He called professedly as a traveller, and conversed with his mother for some time before she had the slightest suspicion that he was her son; and when, at length, the revelation was made, no pen could describe the overwhelming tenderness of the scene that followed.

The course of life which he led during the period of his wanderings was most unfavourable to the cultivation of a serious habit of mind, and hence we find that not a vestige of any previous religious impression seemed to remain with him. He was especially opposed to the Methodists, who had

by that time begun to preach in his father's neighbourhood; and yet he was, by some means, induced to attend on their ministrations, and what he heard from them was the means of bringing him to a deep sense of his guilt, and ultimately to an acceptance of the great salvation. In due time he joined the Methodist Society, and very soon after began to exercise his gift in social religious meetings. Encouraged by the success that attended these efforts, he resolved to give himself fully to the work of the ministry; and, accordingly, in 1786, he was admitted into the itinerant connection, and appointed to the Amelia circuit.

In 1787, he was appointed to the Halifax circuit; and, at the close of that year, was elected Deacon, and appointed to the French Broad circuit for 1788. In 1789, he travelled the Yadkin circuit for three months, and was then removed to Lincoln and Rutherford counties, where he formed a new circuit. Here he entered into a matrimonial connection, and the lady whom he married survived him. In 1790, he was continued on the circuit he had formed, which afterwards took the name of Lincoln. In 1791, he sought and obtained a location, and continued in that relation until 1800, still, however, labouring in the ministry, as his circumstances would permit. In 1801, he was ordained an Elder, and appointed to the Yadkin circuit, where he continued two years, labouring with great success. In 1803, he travelled the Union circuit, and in 1804, the Enoree circuit. The year 1805 he spent chiefly at home. From 1806 to 1810, he was Presiding Elder in the Savannah District; from 1810 to 1814, in the Camden District; from 1814 to 1818, in the Catawba District; from 1818 to 1822, in the Broad River District. In 1822 and 1823, he travelled the Lincoln circuit; and in 1824, the Sugar Creek circuit.

His advanced age and increasing infirmities now rendered him incapable of effective service, and he took a superannuated relation. But it was not long before the Master whom he had served so long and so faithfully, called him to his reward. On Sunday morning, April 15, 1825, he arose, apparently more vigorous and cheerful than usual. He conversed on various subjects, and noted down a passage of Scripture on which he intended to preach a Funeral Sermon. But the moment for his ascension had now nearly come. The silver cord was loosed so gently that the transition from earth to Heaven was made apparently without a pang. He was walking through his yard, when suddenly he stopped, looked up to Heaven, and, with an unearthly smile, uttered indistinctly a few words, and then fell breathless on the ground. It was on the Sabbath,—a fitting time for an old pilgrim to enter his Father's House above. It was somewhat remarkable that he was born on the Sabbath, carried off by the Indians on the Sabbath, returned to his father's house on the Sabbath, was converted on the Sabbath, and on the Sabbath went to his eternal rest.

Daniel Asbury was far advanced in life when my acquaintance with him begun. At this time his head was quite bald, and his face thin and furrowed, but in its expression always kindly, and giving unmistakable indications, especially in the eye, of a good deal of sly humour. He possessed naturally an intellect much above the common order, but his early opportunities for culture were exceedingly limited. He used humorously to say that "when he was a boy he never heard talk of a Grammar book;" and

of the rules of Rhetoric and Logic he was as ignorant as he was of Grammar. And yet he was an able expositor of the Word of God. He studied the Bible most diligently, and delighted especially in exhibiting its doctrinal truths; and his preaching showed that he was deeply imbued with the spirit of Wesley, and Fletcher, and Baxter, and others of kindred mould, with whose writings he was very familiar. Some of his forms of expression and pronunciation might perhaps have been improved, and, when I knew him, his utterance was somewhat affected by the loss of his teeth; but his general style and manner in the pulpit were by no means unacceptable to persons of cultivated minds; and there was always so much of sterling scriptural sense in his discourses, and they were delivered with such earnestness and simplicity, that it was impossible that he should be otherwise than an effective preacher. His reasoning, which was always founded on the Bible and common-sense, was direct and forcible; and his illustrations, generally taken from nature and ordinary life, were well fitted to arrest and hold the attention.

I have alluded to the fact that there was something in his eye that betokened a rich fund of humour; and his appearance promised nothing in this respect which was not abundantly verified in his character. In his intercourse with his friends, he dealt much in interesting and amusing anecdotes, which had been supplied by his extensive and varied experience. I recollect to have been somewhat amused at a rebuke he gave one night to a congregation in Columbia, S. C. We had just returned from a Camp-meeting, and it was evident that the people were rather drowsily disposed. The old gentleman, perceiving what the state of things was, suddenly paused in his discourse, and said,—"Just see what the devil is doing here—these dear people want to hear the word of the Lord, and do you think that the devil is'nt getting them to sleep already!"—and then he resumed his discourse, and proceeded as if nothing had happened. My venerable friend was a great lover of strong coffee; and this proclivity of his was well understood where he had often lodged, and the good sisters directed their coffee arrangements with reference to it. But it seems that once, on a time, he was travelling with a junior brother who knew that, at the house where they were to breakfast, the good lady was rather economical in the use of the precious berry—so he rode on ahead, and informed the hostess that Brother Asbury would relish a cup of coffee of much more than the ordinary strength. At length breakfast was announced, and the junior brother approached the table, congratulating himself that he too should get a good dish of coffee, and on the old gentleman's credit; but what was his disappointment and mortification, when he espied two coffee pots on the table, from one of which Brother Asbury was served with good strong coffee, while the ingenious junior had to take his portion from the family coffee-pot. This joke on his young travelling companion the old man used to tell with great zest; and no one had a keener relish for a good joke than he; while yet he had an eminently spiritual mind, and no one who knew him could doubt for a moment that his conversation and his treasure were in Heaven.

I am yours in bonds of Christian affection,

J. O. ANDREW

THOMAS COKE, LL. D.*

BISHOP OF THE METHODITT EPISCOPAL CHURCH.

1787—1804.

THOMAS COKE was born at Brecon, in South Wales, on the 9th of September, 1747 His father, Bartholomew Coke, Esq., was an eminent Surgeon, and was several times the Chief Magistrate of the town in which he lived. His mother was Ann Phillips, daughter of Thomas Phillips, Esq., who lived to see her son connect himself with John Wesley, and died a member of the Methodist Society, in the city of Bristol. His parents were in affluent circumstances, but his father died while this son was yet a child, so that his education was directed entirely by his mother.

When he was in his seventeenth year, he was entered as a student of Jesus College, Oxford. Many of the students with whom he became associated were not only infidel in their opinions, but grossly immoral in their conduct; and it was not long before he had fallen in as well with their sceptical views as their corrupt practices. He was not, however, without many sad misgivings, and the power of conscience sometimes made him miserable. In this state of mind,—vacillating in a measure between his old and new creed,—he resolved to visit a distinguished clergyman in Wales. On the Sabbath after his arrival, this clergyman preached a sermon containing an elaborate and masterly defence of some of the leading doctrines of the Gospel. Young Coke listened to him with the deepest interest, and began to feel a revival of his former impressions in favour of Christianity, while the arguments by which his infidel creed was sustained seemed to him increasingly dubious. On his return from church, he ventured to express to the minister his warm approbation of the discourse, and to hint to him the unhappy state of mind into which he had fallen, when, to his great astonishment, the clergyman frankly told him that he had himself no faith in the doctrines he had been defending. The young man now returned to Oxford with a full determination not to rest until he had reached a satisfactory conclusion in regard to the subjects by which his mind was agitated. The reading of Sherlock's Sermons, soon after this, put to flight all his doubts as to the truth and Divinity of the Gospel; and the reading of Witherspoon's Treatise on Regeneration, at a somewhat later period, convinced him that he was destitute of the religion of the heart; but it was not till some years after this that he received the Gospel in its life and power. Having now abandoned his infidel companions, and avowed himself the friend of Christianity, he formed the purpose of becoming a minister of the Gospel, and kept this in his eye in his whole subsequent course of study.

At the age of twenty-one, he was chosen a member of the Common Council of the borough of Brecon; and, at twenty-five, was elected Chief Magistrate,—an office which he filled to great acceptance. In June, 1775, having the requisite qualifications, he took out the degree of Doctor of Civil Law.

* Sandford's Memoirs.—Drew's Memoir.—Gorton's Biographical Dictionary.

With a view to his intended future destination in the Church, he now received Episcopal Ordination; but for several years he was without a pastoral charge. Though still a stranger to the power of religion, he had a general desire to be useful; and, on being offered the curacy of South Petherton, in Somersetshire, he gladly accepted it. On commencing his labours here, he presented the most important doctrines of the Gospel as clearly and impressively as he could, though, in doing so, he felt a painful conviction that he had no personal experience of the truth of what he delivered. As he advanced in his work, however, his mind became more deeply impressed, his prayers for Divine assistance grew more importunate, and he felt constrained to do his utmost to bring others into the light which he feared had scarcely begun to shine upon his own path. His fervent ministrations brought large numbers to his church, until more extensive accommodations were required, and he actually caused an additional gallery to be built at his own expense.

It began now to be whispered among some of the people that their minister had too much sympathy with Methodism; though, up to this period, he had had no intercourse with Methodists, and no knowledge of their distinctive doctrines. About this time, however, he met with a Mr. Maxfield, who had been one of Mr. Wesley's lay-preachers, but afterwards became an Independent Minister, from whom he received some additional light in regard to evangelical doctrine; and, shortly after, Alleine's "Alarm to the Unconverted" fell into his hands, and was the means of greatly confirming all his previous good impressions. His reception of the system of doctrine taught by Wesley seems to have been the effect of reading Fletcher's "Appeal," and also his "Checks to Antinomianism," both of which were presented to him by a minister of the Established Church. He was also not a little strengthened in the same views, by conversing with an humble member of the Methodist Church, whom he accidentally met, occupying some menial place in a respectable family which he visited. As his mind had now become more fixed in regard to Christian doctrine, the type of his sermons was somewhat modified, and he delivered them with an interest proportioned to the increased strength of his own convictions. It was more than three years from the time he had taken charge of his parish, before he could feel that he was walking in the full light and liberty of a regenerated soul.

Dr Coke now abandoned the practice of preaching written sermons, and infused into his reproofs and admonitions a degree of plainness, and into all his ministrations a degree of unction, that gave great offence to one portion of his audience, and great satisfaction to another. His course soon attracted the attention of the neighbouring clergy, and, before long, a charge was made out against him and presented to the Bishop; but without success. Another similar application, made to the Bishop of Bath and Wells, was alike unsuccessful. The Rector was then applied to, and he, without hesitation, promised to dismiss Dr. Coke; and, accordingly, he *was* dismissed, on a Sabbath appointed for the purpose, in the presence of the people; and those who had procured his dismission, in order the more to signalize their triumph and his disgrace, caused the parish bells to chime him out of doors. As he was still strongly desirous of preaching a Fare-

well Sermon, it was suggested by his friends that, on the two succeeding Sabbaths, he should take his stand near the church, and begin to preach to the people as they came out of the door. He succeeded in doing this, though not without some peril, especially on the second Sabbath, when there were not only some very hostile demonstrations, but preparations were actually made to stone him.

Dr. Coke connected himself with Mr. Wesley some time between August, 1776 and August, 1777; and, at the Conference of 1778, was stationed in London. He became at once exceedingly popular in his new connection, and his labours seemed to be attended with manifold tokens of the Divine favour. In 1780, he began to travel extensively. under Mr. Wesley's direction, for the purpose of visiting and regulating the societies. In the course of his journeyings, he came to Petherton, the scene of his former labours and trials; and so much had the tone of feeling in respect to him changed, that some of his former opponents said,—"Well, we *chimed* him out, and now we will atone for our error by *ringing* him in."

Mr. Wesley having resolved on holding a separate Conference for the Irish preachers, the first session was in Dublin, in the year 1782. By his direction, Dr. Coke presided in it, and with great acceptance and honour; and he often occupied the same position, during a period of nearly thirty years.

The very depressed and unsettled state of the Methodist Church in this country now became a matter of deep interest with Mr. Wesley and his associates, and it was resolved to send over several missionaries, with a Superintendent who should be empowered to confer Ordination. For this latter place Dr. Coke was regarded as, on every account, the fittest person; and, having, after due deliberation, consented to engage in the enterprise, he was duly set apart as Superintendent, by Mr. Wesley and two other ministers, on the 2d of September, 1784. About the same time, Richard Whatcoat and Thomas Vasey were ordained as missionaries to accompany Dr. Coke. Shortly after this, the three embarked for New York, and arrived there, after a boisterous passage, on the 3d of December following.

Dr. Coke soon left New York, and hastened to meet Mr. Asbury, then in Delaware, and communicated to him Mr. Wesley's plan for the organization of the Methodist Church in the United States. It was agreed immediately to appoint a Conference to meet on the ensuing Christmas. In the mean time, Dr. Coke, taking with him a devout coloured man for his guide, commenced a tour of several hundred miles, with a view to preach and visit the societies. In some places he was received with much favour, in others was most rudely and scandalously treated; and, in one instance, was not allowed to preach even in a church which had been thrown open as a common receptacle for cattle and swine. In due time, the Conference convened, according to appointment. Mr. Wesley's views were cordially responded to, and his plans carried out; Dr. Coke was unanimously received as General Superintendent; and Mr. Asbury was subsequently ordained to the same office.

After the Conference closed its session, Dr. Coke left Baltimore with a view to travel extensively in the United States before he should return to Europe. He was now much interested in the destitute condition of the

inhabitants of Nova Scotia—he made collections in their aid, as he had opportunity; and through his influence two missionaries were sent to them. He was also deeply impressed with the importance of establishing a Methodist College, and, in connection with Mr. Asbury, laboured very successfully in collecting funds for that object. They erected a building, but it was soon burned to the ground; as was also another which subsequently took its place; in consequence of which, the design of establishing such an institution was for the time abandoned.

Dr. Coke, after having travelled several thousand miles in different parts of the country, and accomplished his design in coming to America, returned to England in June, 1785. The next year he travelled over a considerable part of England, with a special view to awaken an interest in favour of the inhabitants of Nova Scotia. Having also visited Scotland, Ireland, and the Norman Isles, he returned to England to prepare for a second voyage to America. It was his intention first to visit Nova Scotia, and establish a mission there, and then proceed to the United States for the purpose of rendering still further aid in the great work which had already received so powerful an impulse from his preceding visit.

Having procured three missionaries, (Messrs. Hammet, Warrener and Clark,) and secured contributions adequate to their support, he embarked with them, on the 24th of September, on board a vessel bound to Halifax. This proved a most perilous voyage. On the 17th of October, after having already encountered much tempestuous weather, they found that their vessel had sprung a-leak, and that it was doubtful whether they should ever be able to reach land. A succession of violent gales ensued, and, on the 4th of December, the ship was reduced well-nigh to a wreck. In this fearful emergency, they resolved to alter their course, and bear away for some one of the West India Islands; and in twenty days after this, they weighed anchor in the harbor of the Island of Antigua. During the whole of this protracted voyage, they had religious service on board the ship, whenever the weather would admit; but the Captain, instead of being disposed to join in it, regarded Dr. Coke as a Jonah, and seemed resolved that he should share a Jonah's fate. In a paroxysm of rage, he rushed into the cabin in which the Doctor was sitting, and seizing his books and papers, threw them overboard—he then seized the Doctor himself, and, with horrid imprecations, declared that, if he ever caught him offering another prayer on board, he would serve him as he had done his books and papers. His wrath, however, subsided with the tempest, and he made no further hostile demonstrations during the voyage.

Dr. Coke, during all the dangers and distresses of this voyage, and with the prospect of speedily entering eternity, was enabled to maintain his accustomed tranquillity and confidence in God. He made the following entry in his journal at the time when their case seemed the most desperate:—

"This morning we found that the leak let in more water than it did yesterday. I retired in the morning seriously to meditate on that circumstance. I considered What reasons have I to desire to live? I have really forsaken all for Christ, and have neither motive nor desire to live but for the Church of Christ; and why should my desires be so strong on that account? With what perfect ease can the Lord fill up my province with one that is infinitely better qualified! I am therefore waiting to die. I do love

my God, and have an indubitable assurance that, whatever is wanting, He will fully supply, before He takes me into a world of spirits."

Methodism had been introduced into the island of Antigua, some thirty years before Dr. Coke's arrival there, and, by the labours of two or three devoted men, a society had been formed and a chapel erected. Mr. Baxter, who, at the time of Dr. Coke's arrival, was officiating as a local preacher, gave him a most cordial welcome, and he was urged by the inhabitants to take up his permanent residence among them; but, though he could not be persuaded to this, he was so deeply impressed with the importance of the place as a missionary station, that he consented that one of the missionaries who accompanied him should remain on the island. He then visited Dominica, and afterwards Kingston, in St Vincent, and at the latter place established a mission, leaving Mr. Clark, another of his companions, in charge of it. He went next to St. Christopher's, where he preached to a large and respectable congregation; and thence to Nevis and St. Eustatius—but in these latter places his efforts to introduce the Gospel were unsuccessful.

On the 10th of February, 1787, Dr. Coke sailed from St. Eustatius, in a Dutch ship, bound to Charleston, S. C., where he arrived safely, after a pleasant passage of eighteen days. On his previous visit to the Southern States, he had rendered himself obnoxious by speaking publicly, and with some degree of freedom, against Slavery; and one man had actually armed himself, and followed him, with a view to take his life; but this man, during Dr. Coke's absence from the country, had become a subject of renewing grace, and now made a voluntary confession of the whole affair. The Doctor, thinking it prudent to say nothing, during this visit, on the delicate subject, was no longer subjected to any molestation or inconvenience. From Charleston he travelled North to Philadelphia, where he delivered a Farewell Sermon, and immediately after embarked for Dublin, and arrived there on the 25th of June, 1787, during the session of the Irish Conference. He immediately repaired to the Conference, and made a report of his somewhat eventful tour, and especially of the moral condition of the inhabitants of the West India Islands,—the result of which was, that it was resolved to send missionaries thither, as soon as suitable men and adequate means could be obtained.

From Ireland Dr. Coke proceeded to England, and, having attended the English Conference of 1787, accompanied Mr. Wesley on a visit to the Norman Isles. On his return to England, he engaged in behalf of the West India negroes, and commenced travelling in various parts of the country, preaching in the larger towns, and commending especially the moral condition of the slaves to the consideration of the benevolent of all denominations. At the Conference in 1788, three additional missionaries (Messrs. Lumb, Gamble and Pearce) were appointed to the West Indies, and placed under the direction of Dr. Coke, who was to accompany them to their field of labour. They took passage in a ship bound to Barbadoes,—an island which he had not yet visited.

On their arrival at this island, Messrs. Lumb and Gamble immediately left for St. Vincent, while Dr. Coke and Mr. Pearce remained, and found things much more favourable to the introduction of the Gospel than they

had anticipated. Mr. Pearce having been appointed to take charge of this mission, Dr. Coke made a visit to St. Vincent, where he was received with marked attention, and preached to great acceptance. Thence he sailed with Mr. Lumb for Dominica, where also they were met by a hospitable welcome; and such was the effect of their preaching that, though they remained but five days, many were awakened, and they formed a class of twenty-five members. They then re-visited the islands of Antigua and St. Christopher, in both of which they found the religious state of things decidedly prosperous. From St. Christopher they went to St. Eustatius, where they found that a rigorous law had been enacted against social prayer, and of course there was no opportunity for them to exercise their ministry. Accordingly, they returned to St. Christopher, and then passed on to Nevis, and thence to Saba. In this latter island they were most cordially received, and were earnestly requested by the Governor and many of the prominent inhabitants to plant a mission there. Dr. Coke, accordingly, appointed a missionary to labour among them,—they having pledged themselves to make provision for his support; but scarcely had this arrangement been made, before the intolerant Governor of St. Eustatius, who was Governor General of the Dutch Islands, and had jurisdiction over Saba also,—issued orders for the expulsion of the missionary from the island. The Governor of Saba had no alternative but to obey the mandate, though he did it with manifest reluctance and regret.

On the 17th of January, 1789, Dr. Coke landed on the island of Tortola, and, after remaining there a short time, proceeded to St. Croix; and the prospect for introducing the Gospel in both these islands seemed so favourable that he determined that the only missionary then unemployed should remain, and divide his labours between them. He then sailed for Port Royal, in Jamaica, where he was treated with marked respect, and listened to with great attention, though no mission was at that time established on the island.

Having now completed his tour through the West India Islands, he sailed for the United States, and landed at Charleston, S. C., on the 24th of February. He immediately travelled Northward, and attended the several Annual Conferences in company with Bishop Asbury. He remained in this country until the 5th of June following,—having meanwhile travelled through nearly all the States,—and then embarked for Liverpool, where he arrived on the 17th of July.

The Conference was in session when he arrived; and he immediately hastened to it to give an account of the results of his observations and labours in the West Indies and the United States. His appeal on behalf of the West India negroes was irresistible; and, at the earnest suggestion of the Conference, Dr. Coke again undertook the unwelcome task of collecting money to sustain missions among them; and in this way he was employed for about sixteen months, and with a degree of success exceeding his largest expectations.

Having secured the necessary pecuniary aid, he was now prepared to set his face again towards the West Indies. Accordingly, he sailed from Falmouth, on the 16th of October, 1790, in company with two missionaries, Messrs. Lyons and Werrill, who were to be stationed where their

labours seemed to be most needed. On this tour, Dr. Coke visited Barbadoes. St. Vincent, Grenada, Antigua, Nevis, St. Christopher, and Jamaica, and though, in some of these islands, he found much to subject his faith to a severe test, yet, on the whole, he had gratifying evidence that the cause of evangelical truth was on the advance. On the 27th of January, 1791, he embarked from Port Royal for Charleston, S. C., and, after a very perilous voyage, in which the vessel had come near being wrecked, reached the place of his destination in safety. Shortly after his arrival, he met his brethren at a Conference, and, after preaching in various places till about the close of March, made a visit to a tribe of Indians on the Catawba River. After this, he continued his travels Northward, and, on the 20th of April, while he was in Virginia, he heard of the death of Mr. Wesley. As this event greatly deranged his plans, he set off the next morning for New York to procure a passage to England. In Baltimore he preached a sermon in commemoration of Wesley, from II. Kings, ii. 12. Being prevented by illness from reaching New York in season to take the first packet, he sailed from Newcastle, De., for London, on the 14th of May.

At the ensuing session of the English Conference, Dr. Coke was elected Secretary, and had much to do in framing the new system of government for the Methodist societies in the British connection. About this time, he formed the purpose of establishing evangelical missions in France, and actually visited Paris with a view to this object; but he found that the enterprise was utterly hopeless, and therefore abandoned it. The next few months he spent in London, preaching, soliciting aid for the Foreign Missions, and aiding in the Biography of Mr. Wesley,—a work that was completed and published in 1792.

Soon after the Conference of 1792, Dr. Coke, having previously collected the necessary funds for carrying out his missionary plans in the West Indies, again embarked for America. He travelled extensively in the different States, as he had done in his previous visits, and, on the 12th of December following, sailed for the Island of Eustatius, where the spirit of persecution was still as rife as ever. Thence he proceeded to St. Vincent, where he found his missionary, Mr. Lumb, closely confined in prison for having violated a law forbidding any person to preach without license from the Legislature, excepting Rectors of parishes. On the 9th of February, he attended a Conference at Antigua, and shortly after visited Jamaica, and preached in various places on that island. Thence he sailed for England, and, having very narrowly escaped capture by a French privateer, landed on the 6th of June, 1793. He availed himself of the earliest opportunity after his arrival to make a statement of the facts in relation to the imprisonment of Mr. Lumb to the proper authorities; and, before the close of August, he was informed by one of the Secretaries of State that the act under which he was imprisoned had been repealed. Dr. Coke also visited Holland, and applied to the Dutch government for their official interference in aid of the establishment of a mission at St. Eustatius; but his application was unsuccessful; and the island remained closed against all missionary operations until the year 1804.

Dr. Coke, having been requested, by the Conference of 1792, to write a Commentary on the Scriptures, had devoted as much time to this object as he could spare from his other engagements. On his return from Holland till the close of the year 1794, he was occupied partly upon his Commentary, and partly in travelling and preaching and collecting funds for his missions. In 1795, he projected a mission to Africa, and a company of pious mechanics actually went out thither the following year; but the enterprise proved a signal failure.

On the 6th of August, 1796, he sailed again for America; and, after a passage of sixty-three days, in which a profane and brutal Captain combined with raging elements to render his condition not only disagreeable but truly appalling, he found himself safe on this side the ocean. He determined now, after arranging his affairs in England, to return and make his permanent residence in this country. He sailed from Charleston, S. C., for England, on the 6th of February, 1797, and, shortly after his arrival there, attended the Conference, and communicated to his brethren his purpose in respect to an ultimate removal to the United States; but they were so reluctant to part with him, that they prepared an Address to the brethren in America, requesting that the Doctor might be released from any obligations into which he had entered with them, and be allowed to find his permanent home in his native country. On the 28th of August, 1797, he embarked again from Liverpool for America; but, on the 20th of October, the vessel was boarded and taken possession of by a French privateer. Dr. Coke, after being detained a few days as a prisoner, and plundered of his clothing, was set on shore, and eventually arrived in safety among his friends in this country. His engagement to take up his residence in America having been dispensed with, at least for a season, by consent of the General Conference, he returned to England in 1798, and resumed his accustomed labours. In the course of this year, he formed a plan for carrying the Gospel among the degraded peasantry of Ireland; and, though the enterprise seemed an unpromising one, it was ultimately crowned with a good degree of success.

Dr. Coke, ever intent on the promotion of the cause of Foreign Missions, made another visit to the West India Islands, and also to the United States, in the year 1800. On his return to England, he directed his attention to the inhabitants of Wales, and formed a plan for introducing the doctrines of the Wesleyan Methodists among them. The result of this enterprise was that, in the course of ten years, sixty chapels were erected, and filled with large and attentive congregations.

During the years 1801 and 1802, he was occupied chiefly in publishing his Commentary, and raising the means for the support and enlargement of the missionary operations. In the fall of 1803, he made his ninth and last voyage to America, and returned some time before the close of the next year. He then resumed his labours in aid of the cause of missions. In 1805, he called on a Miss Smith, of Bristol, a lady of large wealth and large heart, and withal distinguished for her piety, and solicited a donation. The result of this interview was that she not only gave him two hundred guineas, but in the sequel gave him herself also, and in April of the same year they were married. After they had lived together most happily for

about six years, this excellent lady died in London, on the 25th of January, 1811.

In 1805, Dr. Coke's attention was directed specially to the subject of Home Missions;—in other words, to providing means for carrying the Gospel into those neighbourhoods in Great Britain in which the means of grace were almost or entirely unknown. In this work he had to encounter great difficulties; but his glowing zeal, in connection with God's blessing, overcame them. The four succeeding years he spent chiefly in preaching, in soliciting pecuniary aid for the mission, and in preparing several works for the press. In the early part of 1809, he was employed in endeavouring to defeat a law which had been passed in Jamaica, designed to prevent the Methodist missionaries from instructing the slaves. After waiting the decision of the Privy Council on this important subject for sixteen months, he had the pleasure at length to know that the law was disallowed; and the news of this decision was immediately transmitted to all the Methodist societies in the British connection.

Though Dr. Coke had failed in one attempt to plant a mission in Africa, it had always been a cherished purpose with him, at some suitable time, to renew the effort; and, in 1811, various circumstances led him to think that that period had arrived. Accordingly, four missionaries volunteered to engage in this perilous service; and he advanced six hundred pounds, from his own personal property, to aid in carrying out the plan. About this time, he was married to Ann Loxdale, of Liverpool,—a lady of a highly cultivated mind, who had been for a number of years an esteemed member of the Methodist Society. She was spared to him, however, but for a single year. She died at York, on the 5th of December, 1812, and was buried by the side of his first wife, in the family vault at Brecon, in Wales. It was his fixed purpose that his own mortal remains should find the same resting place with theirs, no matter in what part of the globe death might overtake him.

Dr. Coke had, from a very early period of his ministry, been deeply impressed with the idea that there was no grander field for missionary enterprise than India; but, owing to the manifold difficulties which presented themselves, he had been discouraged from attempting any thing in that direction until the year 1813. After a correspondence on the subject with Dr. Buchanan, he stated, at the Conference of 1813, his design of visiting India, and also the circumstances which seemed to him favourable to the establishment of a mission in that country; and, at the same time, introduced to the Conference seven preachers who had volunteered to accompany him. He also generously offered to bear the whole expense of the outfit, to the amount of six thousand pounds, if that sum should be needed. The Doctor's proposal for the establishment of the mission received the cordial sanction of the Conference; and, soon after its sessions closed, he and the missionaries associated with him proceeded to make the necessary arrangements for their departure for India.

They sailed from Portsmouth, on the 30th of December, in two ships,—the Lady Melville, Captain Lockner, and the Cabalva, Captain Birch, as neither ship could conveniently accommodate them all. On board the Cabalva in which Dr. Coke embarked, were about five hundred souls. On

the 9th of February, Mrs. Ault, the wife of one of the missionaries, who had been for some time seriously ill, died, and was buried the next day in the ocean. Dr. Coke enjoyed good health during the voyage, until the 1st of May, and showed constantly that his heart was full of the great work to which he had devoted himself. He translated many Hymns into the Portuguese language, (which was extensively used in Ceylon,) besides writing sermons, prayers, &c., in the same language, in anticipation of the mission on which he supposed he was about to enter. His friends on board the ship were apprehensive that he was overtasking his faculties; but their cautions did not avail to induce him to relax in any degree from his labours. On the 1st of May, he found himself slightly indisposed; but there was nothing apparent to justify any apprehension of danger. The next day his indisposition continued, but without any apparent increase; and, as he was about to retire to rest at evening, he requested one of the missionaries to give him a little medicine from their chest. This request being complied with, he took leave of his brethren for the night, and retired to his cabin. The next morning, (May 3d,) the servant, according to his direction, knocked at his door to awake him, as he was desirous of devoting the morning hours to study; but he received no answer. At length, he ventured to open the door, when, to his astonishment, he found Dr. Coke stretched upon the floor, dead. The physician of the ship, upon an examination of the body, gave it as his opinion that he died of apoplexy. The Lady Melville being near, the intelligence was immediately communicated to the missionaries on board of her, and all the brethren were soon together on board the Cabalva, mingling their sorrows in view of their common bereavement. They immediately consulted with Captain Birch as to the possibility of carrying back the body, that it might be laid by the side of his wives at Brecon, but the Captain assured them that, owing to the intense heat of the weather, it would be impossible; and, accordingly, it was arranged that the burial should take place on the evening of the same day. One of the missionaries read the Funeral Service, another delivered an appropriate Address, and a third read the Funeral Hymn that commences "Hark, a voice divides the sky," and concluded the services with prayer. The scene was one of awful solemnity and impressiveness. He was buried in nearly the middle of the Indian Ocean, on the 3d of May, 1814, in the sixty-sixth year of his age. His fellow-missionaries, though greatly afflicted by this dispensation, reached the place of their destination in safety, and carried out successfully the plan which his benevolence and zeal had originated.

Dr. Coke published a Commentary on tho Bible, in six volumes, octavo; a History of the West Indies; a History of the Bible; an Enlargement and Amendment of the Life of Christ; Six Letters addressed to the Methodist Societies in Defence of the Doctrine of Justification by Faith and the Witness of the Spirit; Four Discourses on the Duties of a Minister; and the Life of Wesley, written in conjunction with Henry More.

FROM THE REV. WILLIAM THACHER.

OF THE NEW YORK CONFERENCE.

POUGHKEEPSIE, February 8, 1852.

Dear Sir: I regret that it is not in my power to furnish you with any extended account, from personal recollection, of the Rev. Dr Coke. In the autumn of 1803, I enjoyed the privilege of a very brief acquaintance with him in the city of New York, but he returned to England shortly after, and never subsequently came to this country. My recollections of him, as far as they go, are very distinct, and it gives me pleasure to communicate them to you. I also knew so well the general estimation in which he was held, that I think I shall be in little danger of going astray, in attempting to convey to you some more particular idea of his character than is supplied by my own recollection.

In stature, if my memory serves me, Dr Coke was not very much over five feet, but he was somewhat inclined to corpulency. He had a fine complexion, dark hair and a dark piercing eye, while his countenance, in conversation, was ordinarily clothed with a serene and benignant smile. His voice was melody itself, and his whole manner bland and attractive—indeed he was one of the finest models of a Christian gentleman whom I remember ever to have met with.

Bishop Coke had enjoyed the best early advantages for education, but he had little opportunity of indulging his literary or intellectual tastes in after life. He, however, had the appearance of a highly cultivated man, though he was as far as possible from any thing like ostentatious display. His published works, which are quite numerous, show that his mind was much above the common order,—that he perceived clearly, reasoned fairly and forcibly, and withal had a more than common facility and appropriateness of expression.

As a Preacher, I would not claim for him the highest distinction, and yet he was undoubtedly among the more attractive and useful preachers of his day. His delivery was usually rapid, showing that his thoughts crowded upon one another, and his whole manner indicated that he felt deeply the power of the truth which he was proclaiming. Some of his discourses rose to a high order of eloquence; and the fact that it was known that he was to preach in any place, was generally a security for a large congregation.

Dr. Coke held the distinctive principles of his denomination with great firmness, and was always ready to defend them on suitable occasions; but he was far from being a lover of controversy, or from contracting the circle of his Christian regards and sympathies so as to exclude any who appeared to him to love our Lord Jesus Christ in sincerity. He believed that his own system embodied the truth in its purest form, and therefore he preferred it to any other system; but he believed there were excellent Christians in all evangelical communions, and therefore he could look with complacency and thankfulness upon their prosperity.

But that which distinguished Dr. Coke more than any thing else was his enlightened benevolence and fervent zeal in the cause of his Master. His desire to glorify Christ and save the souls of his fellow-creatures had evidently all the strength of a ruling passion. He never halted at obstacles in the way of any enterprise that he deemed important, longer than to decide how they might be most successfully overcome. He made no less than eighteen passages across the Atlantic in the prosecution of his great work; and, whether he was in Europe or America, he was always planning and labouring for the extension of the Gospel. There was no moral degradation

so deep but that he had the courage to encounter it; none so distant or apparently inaccessible but that he was ready to do his utmost to reach it with the all-sufficient remedy.

The British Conference, in their Minutes for the year 1815, render the following testimony:—"From the year 1786, Dr. Coke had the principal direction of our missions, and to this glorious cause he entirely yielded up all his time, strength, and talents. It has been truly stated that, for many years, he stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door."

Dr. Adam Clarke writes concerning him as follows:—"For nearly thirty years, the late indefatigable Dr. Coke conducted these missions (the Methodist) under the direction of the Methodist Conference; and, by his rare and scarcely paralleled labours, and those connected with him in that work, many thousands of souls have been brought to the knowledge of God who bought them. He gave his life to the work—it was his meat and his drink: and the convulsive effort which terminated his days was a missionary exertion to take the Gospel to the Heathens of Serendib."

Respectfully yours,

WILLIAM THACHER.

FROM JOHN W FRANCIS, M. D.

NEW YORK, October 16, 1860.

My Dear sir: You will readily suppose that it is not much that I can tell you *from personal recollection* concerning Thomas Coke, the first Methodist Bishop of America, as sixty-three years have passed since I had the privilege of seeing and hearing him; and yet he left an impression on my mind which the lapse of even this long period has left in a good degree unimpaired. I heard him in the summer of 1797, when he was just fifty years old. He was a diminutive creature, little higher than is reported to have been the pious Isaac Watts, but somewhat more portly. He had a keen visage which his aquiline nose made the more decided; yet, with his ample wig and triangular hat, he bore an impressive *personnel*. His indomitable zeal and devotion were manifest to all. An Oxford scholar, a clever author, and glowing with devotional fervour, his shrill voice penetrated the remotest part of the assembly. He discoursed on God's providence, and terminated the exercises with reading the beautiful hymn of Addison,—"The Lord my pasture shall prepare." So distinctly enunciatory was his manner, that he almost electrified the audience. He dealt in the pathetic, and adepts in preaching might profit by Coke.

Let me add a word concerning Francis Asbury, with whom I was well acquainted. He was, by no means, an uproarious preacher A second Whitefield in his activity, in his locomotive faculty, a sort of Sinbad on land: wrapt up in ample corduroy dress, he bade defiance to the elements, like the adventurous pioneer, journeying whithersoever he might. He had noble qualities, disinterested principles, and enlarged views. No denomination has stronger reasons to be grateful to individual effort for its more enlightened condition, its increased strength, its literature, its more refined ministry, and the trophies which already adorn the brows of its scholars, than has the Methodist Church to Francis Asbury

As other of the Methodist worthies of that day come to my remembrance, you will allow me just to mention one more, who was, in my estimation, one of the leading spirits of the American Pulpit—I refer to Thomas F. Sargent. Favoured, in a high degree, in respect to personal development,—with a large, strong, and robust frame, not unlike that of the late Dr. John M. Mason,

he filled the pulpit with most imposing effect, and, what was of more importance, he filled the pews, and, like another Boanerges, unfolded with stentorian powers, the doctrines of his Wesleyan belief, to the admiration of crowded houses, and the deep conviction of his followers. Sargent, next to Mason, was the most powerful preacher I ever listened to.

I find many circumstances treasured up in my memory that marked the progress of the Methodist Society in New York, while I was yet a mere boy. Again and again have I listened to the out-door preaching of those devoted itinerant ministers. Large and sometimes tumultuous assemblages might be seen in the public streets, and in the open lots within the suburbs, and the earnest exhorter, on the head of a hogshead, or on some temporary scaffolding, would utter himself with a vehemence which gave at least outward demonstration of the sincerity of his faith. At that early date,—say 1795–1799,—there were but two meetings for public worship, of that denomination, among us—the church in John Street, and the Second Street meeting-house. The foundation of the Duane Street Church was laid in 1800. If, occasionally, some turmoil arose amid those gatherings of the multitude at that day, it should be remembered that the times themselves were turbulent indeed—the radical doctrines and deistical principles of the French Revolution were then dominant among us, as they were in several other countries; and I am confident that Wesleyan Methodism had not a little to do in staying their desolating progress. Even Lorenzo Dow,* with all his eccentricities, had a mission to perform, which I doubt not was fraught with more or less of blessing to the world.

With grateful consideration,

Dear Sir, your sincere friend,

JOHN W FRANCIS.

* Lorenzo Dow, a son of Humphrey Dow, was born in Coventry, Conn., October 16, 1777. His mind was early directed to the subject of religion, and, as the Methodists were, about that time, making their appearance in the neighbourhood in which he lived, he resolved to cast in his lot with them, though his parents were Congregationalists, and had no sympathy with the then new sect. He was licensed, in due time, as a local preacher, and was admitted on trial at a Conference held in Granville, in May, 1798, and stationed on the Cambridge circuit, (N. Y.) His eccentricities gave the preachers no small trouble; and, at the close of the year, the Presiding Elder, after seriously admonishing him for his oddities and irregularities, told him that they would try him another year, and if he did not amend, they would employ him no more. He promised amendment, and was continued on trial. His next appointment was in the Northwestern part of Vermont, extending into Canada. But before the close of the year, he left his circuit, and went to Quebec and embarked for Ireland, where he remained more than a year—of course his name was dropped from the Minutes. On his return in 1801, he attended the Conference in New York, and requested that he might be employed again on trial. His name was accordingly placed again on the Minutes, and he was appointed to the Dutchess and Columbia circuit. But he was impatient of restraint, and could not be kept to his regular appointments; the consequence of which was that, at the Conference in 1802, his name was finally dropped from the list of probationers for the itinerant ministry. They, however, consented that he should retain his license as a local preacher, provided he would connect himself with some Quarterly Meeting Conference, and hold himself amenable to it, according to the Discipline of the Church. But in a few months he was in Upper Canada; and from that time his connection with the Methodist Episcopal Church ceased. In 1805, he crossed the ocean a second time, and attracted great attention in England by his eccentric movements and exhibitions. He travelled very extensively in the United States, and was every where looked upon as an anomalous specimen of humanity. In his person he was awkward and ungainly, and his manners betokened rather an humble stage of civilization. But the simplicity and fervour with which he uttered himself, often so far neutralized his drollery that a very good impression would be left upon his audience. In 1804, he was married to a woman whose Christian name was *Peggy*, who sympathized fully with him in his eccentricities, and was a fellow-helper in every enterprise to which he addressed himself. Towards the close of his life, he became involved in secular concerns, and, in consequence, was subjected to great pecuniary embarrassment. He died at Georgetown, D. C., on the 2d of February, 1834. His Journal, containing the history of his life down to his fortieth year, together with some of his miscellaneous writings, has been published, and has passed through several editions.

BARNABAS McHENRY.*

OF THE KENTUCKY CONFERENCE.

1787—1833.

BARNABAS McHENRY was born in one of the Eastern counties of Virginia, on the 10th of December, 1767. He was hopefully converted through the instrumentality of one of the early pioneers of Methodism, when he was only fifteen years of age; and, shortly after, became a member of the Methodist Society. He entered the itinerant connection in May, 1787, and was appointed to the Yadkin circuit. In 1788, he was appointed to the Cumberland circuit; in 1789, to the Danville circuit, (during which year he had a controversy with the Baptists;) in 1790, to the Madison circuit; and, in 1791, to the Cumberland circuit. In 1792, he was placed in charge of the district, including Holston, Green River, New River, and Russell circuits; and, in 1793, of a district including Bedford, Bottetourt, Greenbriar, and Cowpasture circuits. In 1794, he was appointed to the Salt River circuit; and, in 1795, in consequence of the loss of his health, he located. In 1819, he was re-admitted into the travelling connection, and was appointed Presiding Elder in the Salt River District, Tennessee Conference; and the next year the appointment was renewed; but, finding that his health was not sufficiently strong to endure continuous labour, he was obliged again to retire from the field, and, in 1821, was placed on the list of superannuated preachers. He, however, still continued to preach as often as his strength would permit, and, even after his frame had become so weak and tremulous that he was barely able to sustain himself, he delighted to gather the disciples of Jesus around him, and speak to them words of encouragement and comfort.

Of the perils to which Mr. McHenry was subjected from his early labours in the West, the following incidents, communicated by himself to Bishop Bascom, may serve as an illustration:—

On one occasion, as he was passing the night at the cabin of a friend in the wilderness, after the family had retired, he spent two or three hours reading at a table, by candle light, with the door of the cabin partly open. The next night, the Indians murdered the whole family, and stated that they had gone to the cabin for that purpose the night before, but finding the door open and a light within, they supposed the inmates were prepared for an attack, and therefore postponed the execution of their purpose until circumstances should appear more favourable. On another occasion, having stopped for the night at the house of his future father-in-law, Col. Hardin, the Indians presented themselves, in force, and carried off every horse on the plantation, except Mr. McHenry's, which, happening to be apart from the rest, they did not discover. "It was no uncommon thing," says Bishop Bascom, "for the preachers of that day and of that region to be found camping out at night, amid the gloom of forests and solitudes,

* Finley's Sketches.—Southern Methodist Review, 1849.—Min. Conf., 1834.—MS. from Rev. J. B. Wakeley.

surrounded by the Indians, and, the next day, at the distance of fifteen or twenty miles, preaching to the frontier settlers in their cabins, forts, or block-houses, as the case might be. The track, the trail, the yell of the Indian, his camp-fire and the crack of his rifle, watching by day and sleeping under guard at night, were with these men almost ordinary occurrences. Among all these McHenry held eminent rank, and well and nobly did he serve his generation by the will of God."

In 1794, Mr. McHenry was married to a daughter of Colonel John Hardin, distinguished for his great influence and heroism in the early history of Kentucky. They had eight children.

The death of this venerable man occurred at his residence at Mount Pleasant, four miles from Springfield, Ky., on the 16th of June, 1833. The cholera was at that time prevailing in his neighbourhood, and he was himself attacked by it with such violence as almost immediately to render his recovery hopeless. So intense was his suffering that he was unable to give utterance to his feelings or wishes any further than to indicate to his daughter the place where he desired to be buried. Within a few hours after the malady seized him, his wife was also struck down with the same; and scarcely had his case reached a fatal termination before death had prepared her to be laid by his side. The next day, a daughter and a granddaughter were added to the list of the dead; and three days later, another (the youngest) daughter followed them. Thus, in five days, no less than five members of this family were hurried into the invisible world.

The Rev. Henry Smith, who knew McHenry well, says of him,—

"Barnabas McHenry, one of the early preachers, was a man of strong mind, and able in argument, and stood upon the walls of our Zion, and defended her bulwarks, when she was assailed by an enemy. Our first Quarterly Meeting was held at Samuel Robeson's, July 22d and 23d, 1797 Rev. John Kobler preached on Saturday. At night Brother McHenry preached a heart-searching sermon from 'Grow in grace;' and the power of God was among the people."

Bishop Bascom, another of McHenry's intimate acquaintances, says,—

"Of the early years of his ministry, but little is known except vague, yet cherished, traditions of the beauty, unction and eloquence of his preaching, together with the dangers and hardships to which he was exposed as a pioneer missionary in the wilderness of the West, from 1788 to 1795. . . Even a century in a single community produces few such men as Barnabas McHenry and Valentine Cook. They were men by themselves, and their memory would adorn the history of any Church or any age."

The Hon. John Rowan, one of Kentucky's most distinguished statesmen, says,—

"I have known and admired many ministers of different denominations; but the only man I have ever known, who even reminded me of my ideal of an Apostle, was Barnabas McHenry."

FROM THE REV THOMAS A. MORRIS, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

CINCINNATI, April 10, 1860.

My Dear Sir: My first knowledge of Barnabas McHenry was in Kentucky about the year 1821. He was at that time far advanced in life, and was, by no means, in point of vigour and efficiency, what he had been in his earlier years; but he was a fine specimen of consistent, venerable, Christian old age. He was one of the worthies of our Church whose name deserves to be held in grateful and honoured remembrance.

Barnabas McHenry was of low stature, square built, with a Grecian rather than a Roman face, with massive eye-brows, of dark complexion, and of an expression of countenance indicating great frankness and generosity. His whole appearance impressed you with the idea of a noble-spirited and whole-souled man; and, as you became acquainted with him, you felt assured that you had not been deceived in your first impressions.

I should say that Mr. McHenry possessed a remarkably well-balanced character He was as far as possible from saying or doing things merely to attract public attention, much less to gratify a spirit of worldly ambition or vain glory He was modest and unassuming, and yet had perfect command of his own faculties. Indeed, if I were to mention any trait in his character as more strongly marked than any other, it would be the perfect self-possession which he always evinced under the most vexatious and disturbing circumstances. You could not place him in any situation which would be an over-match either for his composure or his sagacity—however difficult the case might seem, you might be sure that he would betray no trepidation or embarrassment, and that he would be ready with some suggestion that was fitted to give to the point in debate a new and better direction. He was no doubt indebted for this uncommon and very valuable facility, partly to the original structure of his mind, and partly to a habit of long continued and vigorous self-discipline.

As a Preacher, he had an excellent reputation, and he deserved it richly. His voice, though not very heavy, was pleasant; and his discourses, excellent in themselves, derived additional weight from his eminently consistent and truly venerable character. He commanded the universal respect of the Church, and by no one was he more highly esteemed and honoured than by the late Bishop Baseom.

Yours in Gospel bonds,

T. A. MORRIS.

THOMAS MORRELL.

OF THE NEW JERSEY CONFERENCE.

1787—1838.

FROM THE REV NICHOLAS MURRAY, D. D.

PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN ELIZABETH.

ELIZABETH, N. J., February 6, 1860.

My Dear Sir: I knew the venerable Thomas Morrell only during his last years, but I knew him quite well, and, though of a different communion from myself, it devolved on me to preach his Funeral Sermon. It was a pleasure to me to pay a tribute to his memory then, and it is no less a pleasure now, especially as in doing so, I am able also to meet your own wishes.

THOMAS MORRELL, a son of Jonathan Morrell, was born November 22, 1747, in the city of New York, where his father then resided, having removed thither from Newtown, L. I. In 1772, the family removed to Elizabethtown, N. J ; this son being then about twenty-five years of age. His mother was converted under the preaching of Philip Embury, one of the pioneers of Methodism in this country; and she was among the first

members of the Methodist Society in America. After the removal of the family to Elizabethtown, she became a member of the Presbyterian Church there, and continued in connection with it until 1785, when, a Methodist church being established in the town, she transferred her relation to that. She lived a pious and exemplary life, and died on the 30th of July, 1796, in the sixty-eighth year of her age. His father died also at Elizabethtown, in September, 1805, in his eightieth year, having been forty years a member of the Church.

From the time that the family removed to Elizabethtown until the commencement of the War of the Revolution, Thomas was engaged with his father in a successful mercantile business. The first noticeable event in his history was in 1775, when, on the news of the battle of Lexington, a company of militia was formed in Elizabethtown and its neighbourhood, of which he was elected Captain. His first military adventure was in the capture of one of the British transport ships. Hearing that such a ship was on the coast, the Committee of Vigilance of Elizabethtown determined, if possible, to capture her, and Morrell was placed in charge of one of the four armed boats that were sent out on the expedition. They came in sight of the vessel about forty miles from Sandy Hook; and the men being all put under deck, they were mistaken for pilot or fishing boats. Two of the boats,—one of which was commanded by Morrell,—being faster sailers than the rest, came first up with the ship; and, lifting their hatches, and pouring their men on her deck, they captured her without the loss of a man, and with scarcely a show of resistance. She proved to be the Green Mountain Valley, mounting twelve carriage guns, manned with about forty men, and laden with provisions for the British army. She was brought to Elizabethtown Point, where she was dismantled, and her cargo landed.

In the summer of the same year, (1775,) he was second in command of a company of two hundred men, under Colonel Edward Thomas, who were ordered by the Committee of Safety to Staten Island, partly to make observations, and partly to awe the Tories. Not long after this, (probably in July, 1776,) he assisted in building what he called a "stockade fort," at Elizabethtown Point. This fort was a breast work about a mile long, mounted with a few guns, and thrown up for the purpose of preventing the enemy from landing.

We next find him in company with two other citizens of Elizabethtown, Major Barber and Captain David Lyon, engaged in a very perilous enterprise. Washington was at Boston, and greatly in need of powder. A quantity of this article was purchased in Pennsylvania and Maryland, and forwarded to Elizabethtown. The difficulty was to get it conveyed thence to Boston. They packed the small kegs in eight empty rum hogsheads, and placed these upon four waggons, which, guarded by these three men only, were taken, principally by night, through a population chiefly unfriendly to the Revolution, to a point on the North River, where the powder was safely delivered to Captain Berrian, and forwarded by him to Boston. This was regarded as an exploit of great intrepidity.

In June, 1776, Mr. Morrell received a Captain's commission from the Provincial Congress, then sitting at Trenton, and a warrant to raise a company of seventy-eight effective men for five months' service, and with the

least possible delay to join Washington's army, then in New York. His way of raising this company was as novel as it was prompt. He persuaded the Colonels of two companies of militia to call them out on a certain day. The companies were drawn up, rank and file, directly in front of the Presbyterian Church. Morrell appeared before them, and addressed them in a tone of earnest patriotism, and with no inconsiderable power; and then invited all who were willing to march under his command to the rescue of their bleeding country, to enlist under his standard. Such was the impression produced by his speech that, in five minutes, a greater number offered themselves than were necessary to make out his company, and among them were many of the most respectable young men in the town.

With great difficulty, and at great private expense, this company was equipped and reported in New York by the 10th of July. They were soon ordered to Long Island, where Sullivan was in command, and were attached to the New Jersey brigade, under the command of General Heard of Woodbridge. On the fatal 27th of August, 1776, he and his company were in advance of the main army on the Heights of Flatbush, and received the first attack of the British. As the result of the battle, three thousand freemen were either killed, wounded, or made prisoners. Morrell's company was nearly cut to pieces, but few of them remaining. He himself lay wounded on the field, having received a ball in his right breast, which passed through his body about an inch above his lungs, fracturing his shoulder-blade; and a lighter wound in his hand. As the enemy came up in pursuit of the flying Americans, he called to the commander of the advance body to send a man to take him off, as he was severely wounded; when, instead of assistance, several muskets were levelled and fired at him in a moment. He fell, feigning himself dead, and they passed on. Shortly afterwards, he was taken from the ground by a young volunteer, and was carried on a hurdle to New York; and thence to his father's house in Elizabethtown, by six soldiers, permitted by Washington himself to perform this kind service. On the approach of Lord Cornwallis to Elizabethtown, he was removed to New Providence, to the house of the Rev. Jonathan Elmer, where, by the blessing of God accompanying medical skill and attention, he finally recovered.

Before the wounds received at Flatbush were entirely healed, there was sent to him a commission as Major of the Fourth Jersey regiment of the Continental army, commanded by Colonel Ephraim Martin, and Lieutenant Colonel Brearly. He accepted the appointment, and was out through nearly the whole campaign of 1777 On the 11th of September of that year, he was at the battle of Brandywine, one of the hottest engagements of the whole Revolution. He belonged to the division which guarded the passage of Chadsford with great gallantry, but which eventually gave way under the furious assault of Knyphausen. In this engagement the regiment of Major Morrell suffered most severely. It was on this bloody day that Lafayette received the wound in his leg, that sent him halting to his grave.

At this time, Major Morrell's health seemed to be rapidly declining; but such was his ardour in his country's cause that he could not bring himself to retire from active duty. And, notwithstanding his great feebleness, we

find him, on the night of the 3d of October, 1777, marching to the attack of Germantown. The attack commenced on the morning of the 4th, at the dawn of the day, and the battle raged with great violence nearly to its close. Major Morrell was in the hottest of it. And, though not entirely successful, this engagement gained for the army of Washington unfading laurels. Here closed the Major's military career.

His health being now so much reduced as to disqualify him altogether for active service, he presented a request to General Maxwell for leave to retire from the army; and it was granted. The rules of war rendering it necessary that the permission of Maxwell should receive the sanction of the Commander in Chief, Major Morrell had a long interview with Washington on the subject, who reluctantly gave his assent, regretting to part with so skilful and brave an officer. After thus serving his country, amid perils by sea and by land, by night and by day, for nearly two years, he retired to his father's house in Elizabethtown, and again engaged with him in mercantile pursuits.

I pass now to a different, but to the Christian a more interesting, portion of Mr. Morrell's life. From the time he left the army until 1785, he remained in Elizabethtown, quietly pursuing his business as a merchant. In October of that year, he was awakened under the preaching of the Rev. John Hagerty, and in March, 1786, gained the evidence of a gracious acceptance. In June following, he commenced his labours, as a local preacher, in Elizabethtown, and in several parts of that circuit. In March, 1787, he began to ride as a travelling preacher. At the Conference held in June, 1789, he was ordained an Elder, and was appointed Presiding Elder in the city of New York, where he continued five years. In 1794–95, he was stationed at Philadelphia, where he was prostrated by a severe illness, from which he did not entirely recover for four years. In 1799, he was stationed in Baltimore, where he remained till May, 1801, when he preached his Farewell Sermon there, and returned to his father's house in Elizabethtown. Finding his aged parent very feeble, he thought it his duty to remain at home at least for a season. In June, 1802, at the earnest request of Bishop Asbury, he consented to be stationed in New York, where he remained until February, 1804, when he took up his permanent residence at Elizabethtown. He, however, for sixteen years, continued to preach as often as when he travelled more extensively, and, after that, he generally preached every Sabbath at Elizabethtown, unless prevented by ill health, until he had reached his eighty-seventh year.

On the 1st of January, 1838, he writes in his journal as follows:—"Through the tender mercy of God, I have lived to see the beginning of another year, being now ninety years, one month, and nine days old,—a longer period than any of our family have lived. I have many things to be thankful for,—my life being prolonged to so advanced an age, having the faculties of my mind in perfect exercise, my health tolerably good, sleep sound, appetite good, my wife in health, my children all religious and in health, my son successful as a preacher, my soul devoted to God, and every thing in plenty of temporal things. Would to God I was more thankful, more holy, more heavenly-minded. This morning I have devoted my soul and body to God; and though I am unable to preach as formerly,

yet I am endeavouring by grace to walk with God. The church here is in a low state. Lord, revive thy work in my soul, and in our and the other churches, for Christ's sake. Amen and Amen."

On the 1st of February, he was taken quite ill, and continued so for a considerable time. He never fully recovered from this attack. About the beginning of May, he was seized with the inflammatory sore throat, and a falling of the palate, which terminated his earthly existence on the 9th of August. On that day, about seven o'clock in the morning, aged ninety years, eight months, and seventeen days, he fell asleep in Jesus, in perfect peace; leaving behind him a name dear to his country, to the whole Church, and especially to this community. He had been a faithful preacher of the Gospel fifty-three years, and his eminently useful life was fittingly crowned with a happy and triumphant death.

Mr. Morrell was always an earnest patriot. His love of country increased with his years, and was second in intensity only to his love to God, and his zeal for the salvation of men. On the Fourth of July, 1828, when he was eighty-three years of age, he delivered an Address in the Presbyterian Church in this town, worthy of one whose blood had actually formed part of the price of his country's liberties. But he never permitted the patriot to sink down to the politician; and never degraded the character of a minister by seeking political promotion. And as Jacob, when dying, blessed the sons of Joseph and worshipped, leaning on the top of his staff, so Thomas Morrell, amidst the raptures of his departure for his eternal rest, besought that the blessings of Heaven might descend upon his country, even unto the utmost bounds of her everlasting hills.

His personal and social habits were worthy of all praise. Through the whole course of his life, he rose early in the morning. He was frugal and temperate in all things. He was remarkably punctual in all his engagements. He never put off the work of one day to another, or of one hour to another. Hence every thing around him and belonging to him was in order. It was also one of his standing rules, to owe no man any thing but love; and, at the hour of his departure, there was not probably a man living to whom he owed a penny. In his person he was very neat, exhibiting to the last none of the carelessness or slovenliness which are so often the accompaniments of old age. He was an uncommonly accurate observer of men and things. He suffered nothing to come under his eye, which he did not scrutinize, and from which he did not draw some useful lesson. He possessed great energy and activity. He never desired rest on this side the grave. As long as he could ascend the pulpit, he preached the Gospel. He was always occupied with something. And hence, to the very last, he was cheerful, contented and happy. He carried with him, down to extreme old age, the freshness, buoyancy and energy of youthful feeling, and the entire capability of attending to all his business with the utmost punctuality and accuracy.

While he never made any pretensions to extensive learning, philosophical acumen, or critical research, he was a pungent, practical, and at times a powerful, preacher. Possessing himself a rich Christian experience, he was peculiarly felicitous in exposing the deceitfulness of the human heart, and in edifying believers. And when, at times, he denounced the wrath of God

against the impenitent, he did it with an authority and power which spread awe and solemnity over the whole assembly. In feeling, and doctrine, and Church polity, he was a decided Methodist; but towards other evangelical denominations he was as liberal as the Gospel which he preached. He well understood the rule of Christian harmony to be, to avoid indiscreet efforts at amalgamation on the one hand, and to exercise Christian liberality on the other. He was, in fine, a good man, and full of the Holy Ghost and of faith.

When I first knew Mr. Morrell, he was in his eighty-ninth year; and, although he preached a few times after our acquaintance commenced, I never heard him. His appearance was unique and striking. He was rather short in stature, but strongly built. His neck was short, his head not large, his eye bright and blue, his lips thin, and his whole appearance indicative of much more than ordinary firmness. He always wore a covering on his head, like a smoking cap, from beneath which his hair fell gracefully on his neck. For his age, his step was quick, and his conversation vivacious. He was neat in person, and always appeared as if dressed for company. He wore a long frock-coat buttoned to his chin, and, without the least ostentation, was a man of the Old School. His memory was retentive to the last, and his senses seemed unimpaired by years, so that, when in the humour of talking, he would give the most truthful and thrilling narratives of the various scenes, military and missionary, through which he had passed. Up to a short time before his death, he was not only an interesting, but an amusing, companion.

Mr. Morrell was married on the 24th of May, 1802, to Lydia, daughter of George Frazer, of Westfield, N. J. By this marriage he had three children, one of whom is now (1860) a much respected minister of the Methodist Episcopal Church. Mrs. Morrell died on the 11th of October, 1808. On the 4th of October of the next year, he was married to Mrs. Eunice Hamilton, widow of Theodorus Hamilton, of Elizabethtown. By this marriage he had one child,—a daughter, who is now the wife of the Hon Judge A. M. Elmer, of Elizabeth City. The second Mrs. Morrell survived her husband about twelve years.

Hoping that this account of my venerable friend may answer the purpose for which it is designed,

I am, with great regard,
very sincerely yours,
N MURRAY.

VALENTINE COOK.*

OF THE KENTUCKY CONFERENCE.

1788—1820.

VALENTINE COOK was a son of Valentine Cook, and grandson of John Hamilton Cook, of London, who was first cousin to the renowned mariner of that name. When in his sixth year, Valentine Cook, the father, lost *his* father, and was taken by his mother, after her second marriage, to Amsterdam, Holland, where he received a good English and German education. He came to this country before the Revolution, and is said to have been actively engaged in the War that gave us our Independence. After the close of the War, he married in Pennsylvania, where he remained several years. He then moved to Western Virginia, and settled in what was then called "the Greenbrier Country," now Munroe County. There he spent the remainder of his life, greatly respected for his intelligence and integrity.

The subject of this sketch was his fifth son, and was born not far from the year 1765. At an early age, he gave evidence of possessing a mind of much more than ordinary vigour and strength, though his advantages for education were quite limited. He, however, succeeded in acquiring the rudiments of a common English education, and became so familiar with German as to be able to read, write and speak the language with ease and fluency. In his moral principles and habits, he was always strictly unexceptionable. He was extravagantly fond of hunting, and some of his exploits in this way evinced a rare degree of courage and perseverance. In one instance, in attempting to recover his father's horse, which had been stolen by the Indians, he actually fell into the hands of the savages, and would undoubtedly have been sacrificed but that his extremely dark complexion led them to mistake him for an Indian boy. He was a most diligent student of the Bible, and had committed large portions of it to memory before he had learned experimentally the power of the truths revealed in it. He became deeply impressed with a sense of his sinfulness, but his parents, though they had themselves professed some regard for religion, instead of sympathizing with the anxiety which he manifested, were rather disposed to treat it with ridicule. Even this, however, did not change the current of his thoughts, or weaken his purpose to secure the salvation of his soul.

About this time, a very earnest Methodist preacher visited that part of the country, and while some welcomed his ministrations, the greater part regarded him as little less than a madman. Young Valentine now enlisted under the Methodist banner; but not only his young companions, but his parents, protested resolutely against his thus becoming a victim to fanaticism. Gradually, however, the opposition of his parents yielded, and he had the privilege, at no distant period, of welcoming both his father and mother as fellow-heirs with him of the great salvation.

* Memoir by Edward Stevenson, D. D.—MS. from Rev. and Hon. Thomas Scott.

The gifts and graces of this young man had become so developed in the course of a few months, that the impression became quite general in the neighbourhood that he was destined to some wide sphere of usefulness. His father was resolved to give him, if possible, a collegiate education. Cokesbury College had then been recently established, and, as it was a Methodist institution, application was made to Bishops Coke and Asbury for his admission. This being granted, he resorted thither in the year 1786, and remained between one and two years. In 1787, he returned to his paternal home in Western Virginia, and laboured in that neighbourhood, for some little time, as an exhorter, with great acceptance and success.

In 1788, Mr. Cook was received into the travelling connection, and travelled the Calvert circuit, Maryland. In 1789, he travelled the Gloucester circuit, Virginia. In 1790, he was received into full connection, ordained Deacon, and appointed to the Lancaster circuit, in the Northern Neck of Virginia. In 1791, he was stationed on the Berkeley circuit; and in 1792, on the Pittsburg circuit, Pennsylvania. During this year, he was engaged in a newspaper controversy, touching the leading principles of Methodism, with the Rev. Samuel Porter, a Presbyterian minister of note in that neighbourhood; and, subsequently, in a public oral discussion on the same subject, with the Rev. Mr. Jameison, a Scotchman, and a minister of the Secession Church, in the same vicinity. At the close of this discussion, which drew together an immense multitude, Mr. Cook offered to preach a sermon to as many as would stay to hear it; and here he made a further exposition of his views, and was listened to by many with great favour.

In 1793, he was ordained an Elder, and presided on the district composed of the Northumberland, Tioga, Wyoming, and Seneca Lake circuits. In 1794, he had charge of the district composed of the Bristol, Chester, Philadelphia, Lancaster, Northumberland, and Wyoming stations and circuits; in 1795, of the district composed of the Wyoming, Tioga, and Seneca circuits; in 1796 and 1797, of the district composed of the Clarksburg, Ohio, Redstone, Pittsburg, and Greenfield circuits. About this time, he was engaged in a public discussion on the subjects and mode of Baptism, with the Rev. John Corbly, a Baptist minister, with whom he happened to come in contact. And, about the same time, also, the custom of calling anxious sinners to the altar, to be instructed and prayed for, was introduced into the Church by Mr. Cook;—a custom which has since become universal. Says the Rev. and Hon. Thomas Scott,—"Prior to the introduction of that practice, it was customary for mourners to kneel down in whatever part of the congregation they might happen to be, at the time they were seized with conviction; and all the congregation except such as were detailed to instruct and pray with the mourners, were directed either to remain seated or kneel down and pray. By pursuing this course much confusion was avoided, and each penitent became a nucleus around which others either soon kneeled or fell prostrate, till the cries of distress by them, in connection with the shouts of those who had just struggled into life, and others, pervaded every part of the assembly."

In 1798, Mr. Cook was transferred to Kentucky, and presided over the district composed of the Cumberland, Limestone, Hinkstone, Lexington,

Danville, Salt River, and Shelby circuits. Some time this year he was united in marriage to Tabitha Slaughter, a niece of the Hon. Gabriel Slaughter,—Governor of Kentucky.

In 1799, he was appointed Principal of the Bethel Academy, in Jessamine County, Ky.—this being the second institution of learning ever established by the Methodists in this country. His connection with this institution was brief; and in 1800 he located.

He subsequently removed to Harodsburg, in the same State, where, for some time, he had the charge of a respectable Academy.

His last removal was to Logan County, Ky., where he permanently settled his rapidly increasing family on a small farm, some three miles North of Russellville. Here he continued during the remainder of his life, devoting part of his time to teaching a school, part to the cultivation of his farm, and the greater part to the higher duties of the ministry. In every relation he so demeaned himself as to secure the respect and confidence of the entire community.

In the summer of 1819, Mr. Cook expressed a wish to make a preaching tour to the East, and especially to visit the place of his nativity, to kneel once more by the graves of his parents, and to stand on the memorable spot where he first realized the evidence of a gracious adoption; and, as a reason for this, he stated that he had been warned of God in a dream that his work on earth would soon be terminated. In accordance with this wish, he left home the next fall, and did not return until the following spring. Having visited Lexington, Cincinnati, and Pittsburg, spending several weeks in each place, he passed on to New York, then to Philadelphia and Baltimore, and in the latter city remained during the greater part of the winter, preaching with great power to the vast crowds that thronged to hear him. A revival took place in connection with his labours here, which is said to have brought some hundreds into the Church. On his return home, he took the old Greenbrier country in his route, visited those of his friends and early relatives that remained, fulfilled the filial purpose of reverently kneeling by the graves of his parents; and then, after a journey of nearly four weeks on horseback, came back to his own much loved home. The first intimation the family had of his return, was the well-known sound of his sweetly toned voice, singing, as he came near to the house, that beautiful hymn,—

"Salvation, O the joyful sound," &c.

His journey was altogether one of great interest to him, and he afterwards expressed the opinion that, during no other period of his ministry, had his labours been so signally blessed. He writes to a friend now,—"Thank God, I am ready, all ready to depart and be with Christ."

A short time previous to his death, he attended a Camp-meeting, some eight or ten miles from his residence, and laboured with his accustomed zeal and success. He preached on the Sabbath to a vast crowd from these words:—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." After a solemn and impressive pause, he lifted his eyes to Heaven, and said,—"What! our afflictions work for us a weight of glory? a far more exceeding and eternal weight of glory?' and added,—"I believe it with all my heart,

because thou, O God, hast revealed it in this blessed volume." The effect of these words, as uttered by him, is said to have been indescribable. This proved the last sermon he ever preached.

On his return home from this meeting, he was violently attacked with a bilious fever. From the first, his case took on a very threatening aspect, and it soon became quite hopeless. With perfect composure and confidence he committed his family to God's gracious guidance and protection. When asked, by one of his neighbours, just before he expired, how he felt in the prospect that was opening before him, he replied,—"I scarcely know;" and then added,—"When I think of Jesus and of living with Him forever, I am so filled with the love of God that I scarcely know whether I am in the body or out of the body." And, having said these words, he fell asleep. The exact date of his death is not ascertained; but it is believed to have been in the summer of 1820.

His Funeral Sermon was preached in Russellville, Ky., by the Rev. John Littlejohn,* a few weeks after his death. At the next meeting of the Kentucky Conference, in Lexington, the Rev. John Johnson,† by request, delivered another Commemorative Discourse, characterized by great pathos and power.

Mr. Cook left a widow and several children, most or all of whom have since passed away.

FROM THE REV AND HON THOMAS SCOTT.

OF THE KENTUCKY CONFERENCE.

CHILICOTHE, O., May 16, 1851.

My Dear Sir: I became acquainted with the Rev. Valentine Cook first in the autumn of 1789, when I suppose he must have been not far from twenty-five years of age. I knew him ever afterwards until he was summoned away to his eternal rest. He was undoubtedly, in several respects, one of the remarkable men of his day.

As to his personal appearance—standing erect, his height was about six feet; his limbs were straight, muscular and well proportioned; his breast and shoulders broad; his complexion very dark; his hair thick, black and curly; his eyes also black, and, when excited, very piercing; his eyebrows and eyelashes dark and heavy; and his mouth uncommonly large. His general appearance

*JOHN LITTLEJOHN was born in Penrith, Cumberland County, England, December 7, 1756. He came, with his father's family, to this country, probably in the year 1767. He received a good English education, was twice apprenticed to a mechanic, and served for some time as a clerk in a store. From the age of fourteen to twenty, notwithstanding the instructions and counsels of an excellent mother, he exhibited the most wayward propensities, and was abandoned to almost every form of vice. His first residence in this country was in Maryland, near Port Tobacco. He subsequently lived in Northumberland County, Va., and at a later period removed to Norfolk, in the same State; thence to Annapolis, Md., and thence to Alexandria, Va. Here, in 1774, under the ministry of the Rev. John King, he was brought to a practical knowledge of the truth, and was one of twelve persons who constituted the first Methodist society in Alexandria. In 1775, he began his ministerial career. In 1776, he commenced travelling, and continued in the itinerant connection until the autumn of 1778, when, on account of his marriage, he located and settled in Leesburg, Va. Here he remained, filling various important offices connected with civil and religious society, until the autumn of 1818, when he removed to Kentucky, and settled in Louisville. Subsequently he fixed his residence in Warren, and finally in Logan, County, Ky. At the Baltimore Conference, in 1831, he was re-admitted a member of that Conference. In September following, he was transferred to the Kentucky Conference, as a superannuated preacher. He died on the 13th of May, 1836, leaving behind him the reputation of an earnest, active Christian, and of an eloquent preacher.

†JOHN JOHNSON was received on trial in the Western Conference, in 1809, and located in 1834.

was altogether imposing, indicative at once of great activity and strength. His movements in walking resembled those of the Indians, or former hunters of the West—the foot was drawn directly up, thrown forward, and then placed firmly upon the ground with the almost noiseless movement of a cat, and the eyes were alternately moving from side to side, that no object embraced within the range of his vision might escape his observation.

He was slovenly in his dress, and ungraceful in his manners and conversation, but not uncourteous. He seldom smiled; but when he did, it was an odd, freakish, whimsical kind of smile that I am at a loss for words to describe. He was one of the most absent-minded men with whom I have ever been acquainted. In the winter of 1789–90, Mr. Cook and myself attended a Quarterly Meeting in Hanover-town, Va. We lodged at the house of Major Anderson, which was situated on a beautiful eminence near the town. On Sabbath morning, when about to start for a love-feast, Mr. Cook's hat was missing. Diligent search was made for it through the spacious mansion and parts adjacent, by both white and black, but without success. Having given up the search as vain, it finally occurred to Mr Cook that he had, before breakfast, retired to a solitary place, some distance from the house, for private devotion ; and, on repairing thither, the hat was found. He subsequently informed me that this was by no means a singular case in his experience; that he had several times started for his appointment without his saddlebags; and on other occasions had suffered his horse to take the wrong road. He expressed his regret at these occurrences, because, he said, either the congregations were kept waiting until a late hour, or else, to prevent disappointment, he was compelled to push forward his horse too rapidly. At a later period, when he had a wife to care for, he often became so much absorbed in the subject of his discourse as to forget that she had accompanied him to church, and he would even start for home without her. As soon as his mistake occurred to him, he would go back in all haste, and seek her, sorrowing. When he became absorbed in the investigation of any particular subject, whether he was sitting, standing or walking, he appeared for a time to lose sight of every surrounding object; and if, by any intervening circumstance, his mind was suddenly interrupted in its course of reflection, his movements became hurried, and his countenance revealed intense anxiety.

Several of his intellectual organs were finely developed, but this was by no means true of all. He had in his constitution a dash of both enthusiasm and superstition; and it was sometimes difficult to determine, by his actions, whether he had or had not passed that very delicately drawn line, which separates eccentricity from the lower species of monomania.

Mr. Cook's Christian and ministerial character was in every respect most exemplary He was humble, tractable, patient, and faithful in the discharge of every private, social and ministerial duty. He professed, and I doubt not enjoyed, uninterrupted communion with the Father and the Son, through the Blessed Spirit. His efforts for the salvation of his fellow-men and the extension of his Redeemer's Kingdom were seldom, if ever, surpassed. He always found ready access to the hearts of the people. Great multitudes, during his ministry, acknowledged him as their spiritual father. If you ask whether he was an eloquent man, I should say that, if the effect produced upon an audience be the true test of eloquence, he was surpassingly so. His articulation was distinct, his emphasis correct, and his thoughts well arranged and well expressed; but his very rapid and vehement mode of utterance sometimes produced an unpleasant guttural sound, as if he were gasping for breath. But there was an unction about his manner that rendered his preaching quite irresistible. On several occasions, I witnessed large congregations completely bowed and overwhelmed by the alternate tenderness and pungency of his

appeals. Arrows that pierced to the centre of the soul seemed to be flying in every direction. Some were weeping, trembling and praying; others falling prostrate and crying for mercy; others struggling into the liberty of God's children; while others were singing or shouting for joy. On one occasion, a little girl who had been convicted and converted under his ministry, sprang to her feet, shouting "Glory to God," and sent up a fervent prayer that He would bless Brother Cook's big mouth, because it had been rendered the instrument of her conviction and conversion.

Many of the preachers and members of the Methodist Episcopal Church have placed too high an estimate upon Mr. Cook's classical education. This I am able to assert from facts communicated to me by himself, and from certain other circumstances which have come within my knowledge. But, though high literary and scientific attainments cannot be claimed for him, yet, compared with forty-nine fiftieths of the then travelling and local ministers in the Methodist Episcopal Church, the greater number of whom had been called from the plough or the work-bench to be the successors of the Carpenter's Son, and the fishermen of Galilee, he was very justly regarded as a man of learning. When my acquaintance with him commenced, he possessed a thorough knowledge of the English language, and had made some proficiency in the German, as well as in the Latin and Greek, languages. Portions of each successive day were, so far as practicable, devoted to the study of German and Greek, and, towards the close of that Conference year, he informed me that he had made such progress in the German as to be able to preach in it.

I may here mention an incident, in connection with his knowledge of the German language, that is somewhat amusing. On one occasion, Mr. Cook stopped with a German family, who, not being aware of his familiarity with the language, had much to say, in the course of the evening, in their own language, about their guest. Before they retired at night, Mr Cook asked permission to pray with the family, which was cheerfully granted. He commenced praying in English, but soon changed to German. The family, remembering the free remarks in which they had indulged concerning the stranger, were thrown into the utmost consternation, so that, when he closed his prayer, he found himself alone in the room, every member of the family having fled.

Mr. Cook read, prayed, and reflected much. He was familiar with the writings of Wesley, Fletcher, Watts, Stackhouse, Prideaux, Baxter, Bunyan, Young, Milton, and several of the most distinguished German authors, who flourished about the time of the Synod of Dort. He was well acquainted with the doctrines of the Gospel, as held by his own Church, and always seemed ready to engage for their defence; but, on some other subjects, I used to think that he sometimes evinced a lack of discrimination and good judgment.

In the fall of 1800, Mr. Cook visited this town, spent the Sabbath here, and preached to us an excellent sermon on the subject of Sanctification; but not the slightest improvement was discoverable in his manners, dress, or general appearance. Time had produced considerable effect on his physical frame, so that, when walking, his head and shoulders were depressed. His dress was composed of coarse material, and looked old, dirty and threadbare; and over his shoulders hung an Indian blanket, fastened at the neck, instead of a great-coat or cloak. In fact, every thing about his appearance indicated that he was almost totally regardless of the external man.

During the frightful convulsions of nature that occurred in the vicinity of New Madrid, on the Mississippi River, in the winter of 1811–12, the whole country was thrown into commotion. Mr. Cook, being at that time at home, was suddenly aroused from his slumbers at midnight, and, finding his bed and house rocking and staggering, and supposing the end of all things had come, sprang from his bed and made for the door. Mrs. Cook, in great agitation,

exclaimed,—"Oh, Mr. Cook, wait for me; wait for me." "No, my dear," said he, "when the Lord comes, I'll wait for nobody."

If the above reminiscences of a man who attracted no small attention in his day, will aid you at all in your effort to perpetuate his memory, I shall be truly gratified.

Very truly yours,
THOMAS SCOTT.

FROM THE REV THOMAS A. MORRIS, D. D.

CINCINNATI, O., July 9, 1854.

My Dear Sir: My personal acquaintance with the Rev. Valentine Cook commenced in his own house, near Russellville, Ky., in the summer of 1815, and was renewed when I became a member of the Kentucky Conference, by transfer, in 1821. From that time till his death,—my fields of labour being somewhat near to his residence,—I saw something of his movements and heard much more. He was then an old man, and honoured as a father in the Church, but both his physical and mental powers remained in great vigour. His presence and aid were eagerly sought for on all important occasions in the Western part of the State; and, whenever he appeared in a religious assembly, he was hailed as a harbinger of mercy. Great multitudes of people, assembled on public occasions, were moved, by the Spirit of grace, under his preaching, as the trees of the forest are moved by the winds of Heaven. His last public effort, made at Yellow Creek Camp-meeting, in Dixon county, Tenn., was, as I have been informed by some who were present, a signal triumph. While preaching on the Sabbath, such power came down upon the people that the excitement became so great as to oblige him to pause in the midst of his discourse. He made a second and third attempt to proceed, but was prevented by the same cause. He then sat down amidst a glorious shower of Divine grace, and wept, saying,—"If the Lord sends rain, we will stop the plough and let it rain."

When he returned home from this meeting, early in the week, a request came to him that he would visit Major M——, in Russellville, who was dangerously sick of a fever; and he went immediately. The incidents of that visit were related to me by the mother-in-law of the sick man, who was present and witnessed them, and whose testimony was perfectly good authority. After a short conversation with Major M., the aged minister knelt down and prayed with him, and then prayed again and again, as if he could not cease pleading till his petition was granted. At length, the physicians ordered the room to be cleared, the effect, if not the design, of which was to exclude the praying minister. They, however, could not stop his praying. As Mrs. R——, my informant, stood in the back-yard, after nightfall, she heard his voice amidst the shrubbery of the garden, still pleading, in most plaintive strains, for the dying man. Subsequently, as he walked slowly towards the house, she heard him say to himself, in a subdued tone, as he brought his hands softly together,—"He will not die to-night, nor to-morrow, nor to-morrow night; for so far the Lord has made known to me; but beyond that I have no answer." So it turned out. He did not die within the time specified, but he died the day following. Before he expired, however, Brother Cook went home sick, and died himself in a very few days,—I think on the next Sabbath. But he died as he had lived, a man of God, and was lamented by the whole community, which had been so often moved and profited by his powerful ministrations.

A year or two after his decease, I attended a Camp-meeting near the farm on which he died, and where his family still resided. During all the public

prayer-meetings in the altar, I observed a small boy exceedingly active among the penitents. His fine, shrill voice was distinctly heard, cheering them on by his exhortations and prayers. At length I asked some one with whom I was conversing whose little boy he was. He replied,—"That is the youngest son of Father Cook, whose remains lie interred just behind that meeting house," (pointing to a plain building in sight.) He then proceeded to relate the following incident, which I give in his own words, as nearly as I can recollect them:—"Sister Cook's four younger sons were one day working together in the field. The youngest one,—the one that you see, had for some time been seeking religion. That day he absented himself for a time, and while he was praying in the woods alone, the Lord converted him. When he returned to the field and told his brothers what the Lord had done for him, they were deeply affected, especially the brother next older than himself, whom he exhorted and prayed for till he too was converted. The two young converts, strong in faith, commenced praying for the next elder brother, and prayed alternately till he was converted. Immediately all three commenced exhorting and praying for the eldest brother, and they persevered in their efforts till he was converted also. Having thus all devoted themselves to Christ, they returned to their widowed mother, and told her with gratitude and joy what great things the Lord had done for them.

Very truly yours,

THOMAS A. MORRIS.

FROM THE REV EDWARD STEVENSON, D. D.

OF THE LOUISVILLE CONFERENCE, (M. E. CH. S.)

RUSSELLVILLE, Ky., February 24, 1860.

Dear Sir: I am happy to do any thing in my power to embalm so venerable and so venerated a name as that of Valentine Cook. His residence, during the latter part of his life, was in this neighbourhood, and his memory is still fragrant here in many hearts.

Though he was highly honoured as a teacher, and was useful in other relations also, yet his one great vocation was preaching the Gospel of Christ. This was the great object to which his thoughts and efforts were constantly directed. By day and by night, during the week as well as on the Holy Sabbath, he was ever ready to proclaim the glad tidings of salvation. To him the place was nothing. Wherever the people were assembled and willing to hear,—whether in the church, the court-house, the school-room, or the market-place, in the palaces of the rich or the hovels of the poor, to the slaves in their quarters or the vast multitudes on the camp-ground, he was never unprepared to preach the unsearchable riches of Christ. His movements were never affected by the inclemency of the season. Through summer's heat and winter's cold, amid falling rains and driving snows, he was always at his appointments, holding forth in strains of melting sweetness the Gospel of the grace of God. The conversion of sinners, whether rich or poor, learned or illiterate, bond or free, was the all-engrossing subject of his thoughts, and the all-controlling intent of his life. His word, whether in the pulpit, the class-room, the prayer-meeting, or the social circle, was indeed quick and powerful. And wherever his lot was cast, he was the instrument of bringing many to a knowledge of the truth. The ministry and membership of the Church, wherever he laboured, felt the influence of his example, and, in many instances, were led to put on the armour anew for battle. Prayer-meetings were established, classes revived, societies raised up, and new churches organized, wherever his labours were employed or his influence felt. There are hundreds, if not thou-

sands, still living throughout the Great West, who, under God, are indebted to the instrumentality of Valentine Cook for all their hopes of eternal life.

One secret, no doubt, of his remarkable success in the ministry was the earnest attention he bestowed upon the Holy Scriptures. The Bible was his constant companion, at home and abroad, in public and in private. Other books he read, as opportunity served or occasion required; but the Bible he read and studied every day. He was often seen poring over its sacred pages, when travelling on horseback as well as on foot. In the pulpit he usually announced the book, chapter, and verse, of his quotations; and, when he deemed it necessary, as he sometimes did, it was astonishing with what facility he would call up his proofs from all the different parts of the inspired Volume.

Nothing perhaps was more remarkable in his preaching than the perfect transparency of his style and the great simplicity of his manner. No one ever complained of not being able to understand him. He studiously avoided metaphysical discussions, and confined himself to topics which were strictly evangelical; and, in presenting these, his positions were always so clearly stated, and so fully and appropriately sustained and illustrated, that the untutored African found as little difficulty in comprehending his meaning as the most thoroughly educated. The principal ground of complaint among unbelievers and worldly-minded professors was that they understood him *too well* for their comfort and quietude. A wicked man once remarked that he could listen to the Rev. Mr —— all day, and sleep soundly all the following night; but added,—"I never get a comfortable night's rest for at least a month after hearing Father Cook preach one sermon." At a Camp-meeting held in Southern Kentucky, while Mr. Cook was preaching on these words,—"Because there is wrath, beware lest He take thee away with his stroke; then a great ransom cannot deliver thee,"—a gentleman arose in the congregation, and exclaimed, under great excitement,—"Stop, stop, till I can get out of this place!" Mr. Cook immediately paused and said,—"Let us pray for that man." The gentleman started from his place, but just as he reached the outskirts of the assembly, he sunk to the earth, and began to cry aloud for mercy

Mr. Cook was not what has been usually considered a methodical preacher. He seldom entered on a laboured argument; but then he so seized on the great fundamental features of the Christian system, and discussed them in a manner so original, and with a spirit so evangelical, as to leave a salutary and deep impression on the vast crowds that everywhere attended his ministry. So extraordinary was his manner of communicating the truth to the minds of his hearers, that of the thousands still living who may have occasionally heard him preach, I doubt whether one can be found who does not retain a lively recollection of something that fell from his lips.

In nothing perhaps was Mr. Cook more distinguished than for the wonderful power which he had with God in prayer. He seldom entered the pulpit without having previously retired to some secret place for the renewal of his commission and the strengthening of his faith. On many occasions his brethren and friends had to hunt him up, and bring him from his knees to the sacred desk. He was so thoroughly convinced that without the agency of the Holy Spirit no merely human preparation could suffice for the successful proclamation of the Gospel, that he was never willing to enter on that sacred duty without a conscious sense of the Divine presence.

Valentine Cook had his peculiarities, and I may add his eccentricities also. Being almost constantly absorbed in thought, and withal having a mind so constituted that, when directed to any particular subject, he seemed to lose sight in a great measure of everything else, he was generally regarded as an absent-minded man. On one occasion, he started for an appointment, some

six or eight miles from his residence. When but a short distance from the chapel at which he was to preach, he turned aside into the barrens for the purpose of spending a while in private devotion. On remounting his horse and returning to the road, he unwittingly took the wrong course, and was jogging along towards home, humming a favourite tune, when met by some of his friends, who were going to hear him preach. "Well, Brethren," said the old gentleman very pleasantly, "are you not going the wrong way?" They thought not. "We are going to Bibb's Chapel to hear you preach, and this is certainly the right road." He appeared much astonished; but, yielding the point in dispute, he turned about, and accompanied them to the church, being much more inclined than any of the company to laugh at his blunder.

Mr Cook was remarkably fond of music, instrumental as well as vocal. He was a good singer himself, and, wherever he went, encouraged the young people especially to learn to sing. He used to say that he never felt fully prepared for preaching until he had heard a good old fashioned hymn or evangelical song, well sung. While he lived in this State, he would sometimes sit for hours at his window by night, listening, with intense delight, to the soft and mellow strains of the flute and violin, or to the more shrill and piercing notes of the clarionet. While residing in this neighbourhood, the young men of the town, knowing his fondness for music, were in the habit of giving him serenades at late hours of the night. On such occasions they always met a cordial welcome, and were more than compensated for their trouble by his fatherly counsels, which were usually given in a manner so very impressive as never to be erased from their memory

A few months after Mr. Cook's death, I walked out in company with his disconsolate widow and a large group of fatherless children, to the lovely place where the remains of that great man had been so lately deposited. We stood and gazed in silence at the honoured spot. It was a scene too deeply affecting, and too mournfully sacred, for the utterance of a consoling word. I heard the heavy breathings of the mother's saddened heart, and saw the falling tears of her bereaved children, as they stood around her. I thought of the glory that awaits the faithful beyond the shores of time. The impression which I received from my visit to that grave can never fade from my memory.

Yours very truly and respectfully,

E. STEVENSON.

WILLIAM McKENDREE.*

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1788—1835.

William McKendree, a son of John and Mary McKendree, was born in King William County, Va., on the 6th of July, 1757. His parents had a reputable standing in the community, and were in sympathy, if not in communion, with the Church of England. His father was a planter, and this son was trained to habits of industry in the same occupation.

In the community in which this family lived, the state not only of religion but of morals was exceedingly low. Young McKendree, however,

* Fry's Memoir.—Bangs' Hist., IV.—Wakeley's Heroes of Methodism.—Summers' Sketches.—Gorrie's Lives.

suffered much less from the surrounding influences than might have been expected. He seems to have possessed great natural conscientiousness, and to have had, occasionally, a deep sense of the depravity of his heart, and the importance of seeking a portion beyond the world; but, in the lack of suitable Christian instruction, he failed to reach the point of a cordial compliance with the terms of the Gospel. Owing to this neglect, his mind gradually took a more worldly turn, and he manifested no very decided interest in religious things until he was nineteen years of age. About that time, certain Methodist preachers, under the direction of Mr. Wesley, came into the neighbourhood in which his father's family lived, and, in listening to their plain and earnest preaching, his former serious impressions were revived, and he resolved that he would enter in earnest upon the religious life. As an evidence of the sincerity of his purpose, he determined at once to unite with the Methodist Society, and was accordingly received on trial. After this, however, the love of the world regained its ascendancy over him, and he quietly withdrew from the Society, without having in any way forfeited their respect and good-will.

Soon after the commencement of the War of the Revolution, Mr. McKendree enlisted as a volunteer in the service of his country. He entered as a private, but was soon advanced to the rank of Adjutant, and, having held that office about six months, was placed in the Commissary department. Here he showed his accustomed energy in making impressments of cattle and food to sustain the allied armies of Washington and Rochambeau at the siege of Cornwallis. He continued with the army several years, and was present at the surrender of Cornwallis at Yorktown; but he seldom referred to this part of his life, and many of his intimate friends were not aware that he had performed military service in the Revolution at all.

In the year 1787, there was a memorable revival in the Methodist churches, especially in the Southeastern parts of Virginia; and this revival was most powerful in the Brunswick circuit, within the bounds of which Mr. McKendree lived. Among the multitudes who thronged the religious meetings which were held at this time was William McKendree, now in the thirtieth year of his age. Under the preaching of the Rev. John Easter,* an earnest and devoted minister, he became more deeply convinced than he had ever been of his deep depravity and utter ruin, and was enabled now, for the first time, to gain such a view of the truths of the Gospel as brought relief to his burdened spirit. After an alternation of hopes and fears continuing through several weeks, he settled down in the full conviction that he had been born from above. In referring to this period, in the latter part of his life, he says,—

"I was confirmed in the faith of the Gospel, and of my personal acceptance, in which I have remained steadfast to the present day. Many have been my imperfections and failings, and I have had convictions and repentance for them; but nothing

* JOHN EASTER entered the travelling connection in 1782, and located in 1792. His preaching is said to have been characterized by great power, and to have produced wonderful results. On the Brunswick circuit, Virginia, eighteen hundred were added to the Church, under his labours, in one year. He died at an advanced age in Virginia, leaving a son, whose name was *Ira*, who, for several years, was a useful local preacher, in the Methodist Church, and afterwards became a Protestant Episcopal clergyman, and was Rector of a church near Baltimore.

of the kind has shaken my confidence in the reality of the change wrought in me by the Spirit of God at my conversion."

Shortly after he had found the joy and peace in believing, he began to manifest a deep interest in the spiritual welfare of his friends,—conversing with them affectionately in private, and making them the subject of his fervent prayers. At no distant period, he ventured to take part in public meetings, and his addresses were listened to with great attention, and produced a powerful effect. Then followed the anxious inquiry whether it was not his duty to devote himself to the work of the ministry; and this inquiry he was the more inclined to answer in the affirmative, from the fact that this was the decided judgment of the preachers, and several of the most devout and excellent members of the Society. Still, however, he felt greatly embarrassed in respect to his duty, and feared lest he should be chargeable with running before he was sent. While in this undecided state, Mr. Easter, in whom he had unlimited confidence, proposed to him to travel with him around the circuit. He consented to the proposal; but the conflict in his mind became so great that he had no enjoyment in what he was doing, and he finally left his travelling companion and returned home.

While Mr. McKendree was in this perplexed state of mind, the Virginia Conference met at Petersburg, and he was, by recommendation of Mr. Easter, received on trial, and appointed by Bishop Asbury to the Mecklenburg circuit, Philip Cox* being the preacher in charge. He immediately entered on his work, resolved to let the question whether he should continue in it be decided by the state of his own mind, in connection with the judgment of his friends, after he should have made the trial. The result was that he found unexpected freedom as well as success in his labours, and he became satisfied that he was called of God to preach the Gospel.

At the close of his labours on this circuit, he was continued on probation, and appointed to the Cumberland circuit, as assistant to John Barker. At the ensuing Conference, (1790,) he was admitted into full connection, and ordained a Deacon. The third year of his itinerant life he spent on the Portsmouth circuit, as assistant to Jesse Nicholson.† The year following, he is found assisting John Baldwin‡ on the Amelia circuit; and at the close of this year he was elected and ordained an Elder. His appointment now was to the Greenville circuit; and he was placed in charge—that is, he had the direction of the ministerial work performed on the circuit. He remained at his post until the General Conference met in Baltimore, in November, 1792. At this Conference, an attempt was made by one of the members, Mr. O'Kelly,§ to restrict the power of the Bishops

* Philip Cox was a native of Froome, England; joined the Methodist Society about 1775, and two years after became a preacher; and, during the remainder of his life, travelled extensively in several of the United States. The last service he performed was the circulating of a large number of religious books among those who were destitute of the means of religious instruction. On his return from a tour to the West, he was attacked with a disease of the bowels, accompanied with fever and delirium. He reached home on Tuesday, and died on the Sunday following,—September 8, 1794. It is said of him in the obituary record in the Minutes of Conference,—"He was a man of small stature, great spirit, quick apprehension, sound judgment; a lover of union, and often prayed and preached to the admiration of many, and in various parts, with considerable success."

† Jesse Nicholson was admitted on trial in 1789, and located in 1793.

‡ John Baldwin was admitted on trial in 1782, and located in 1795.

§ James O'Kelly was admitted on trial in 1778, and withdrew from the connection in 1793.

in their appointment of preachers to the circuits. Mr. O'Kelly's personal popularity enlisted many, especially of the younger preachers, in favour of the scheme, and among them Mr. McKendree; but it did not meet the approval of the Conference, in consequence of which the originator and principal supporters of the project withdrew from the body. At the Annual Conference held at Manchester, in November, Mr. McKendree, still sympathizing with the secessionists, sent in his resignation; but, though it was received, the Conference, with great consideration and manliness, agreed that he might still preach among the societies. Mr. O'Kelly had before this succeeded in creating a strong prejudice in the mind of Mr. McKendree against Bishop Asbury; and Mr. M. now sought and obtained leave to travel with the Bishop, that he might ascertain for himself whether or not his impressions were well founded. It took but a short time to convince him that he had been deceived, and an intimate friendship almost immediately sprung up between the two, which was always growing stronger till they were separated by death. Mr. McKendree, after continuing with the Bishop a few weeks, accepted an appointment to the Norfolk and Portsmouth stations, which were that year united. At this time, he devoted himself to a careful examination of the Rules and Discipline drawn up by Mr. Wesley, and adopted at the organization of the Methodist Church; and the result was that he became fully convinced not only of the substantial conformity of this system to that of the Primitive Church, but of its peculiar adaptedness to the circumstances and wants of the different parts of our own country. From this time, he exerted himself to the utmost for its defence and propagation.

Bishop Asbury soon removed him to Petersburg, where he remained till the close of the Conference year. When the Bishop went South, on his annual tour, in 1794, he took McKendree with him to fill a place on the Union circuit, in the South Carolina Conference. After remaining here a year, he was appointed to the Bedford circuit, within the bounds of the Virginia Conference. At the commencement of the third quarter, he was removed to the Greenbrier circuit, in the midst of the Alleghany Mountains; and at the end of the same quarter he was transferred to what was called the Little Levels, on the Kanawha River, and at the extremity of the Virginia Conference. In 1795, he was appointed to the Bottetourt circuit; but he was in charge of four circuits, and travelled three months in each.

At the Conference of 1796, he was appointed Presiding Elder of the Richmond District, which consisted of five large circuits, lying in the Eastern and Southern parts of Virginia. He continued to preside on this district three years; but, at the close of the first year, there were added to it three more circuits, in the extreme Western parts of the Conference. These circuits lay in the mountainous regions, which were travelled not without great difficulty; but his perseverance was an overmatch for all obstacles, and his self-denying labours were manifestly attended with the Divine blessing. In 1799, he was removed to the Baltimore Conference, and placed over a large district containing nine circuits, lying along the Potomac River, in the States of Maryland and Virginia. At the close of the year, he was transferred to his former field of labour,—the Richmond District; and this was his last appointment in the Eastern States.

Scarcely had Mr. McKendree returned to his old friends, and entered upon his labours, when Bishops Asbury and Whatcoat passed through his district, on their way to visit the Conference and circuits West of the Alleghany Mountains. Mr. Poythress,* who was in charge of the Kentucky District, had become so infirm as to be unable any longer to labour, and the Bishops had selected Mr. McKendree to take charge of this important field. As soon as they had stated to him their views, he signified his hearty concurrence in them; and, within three hours, he had actually started off with them on the journey. They made their way first to the State of Tennessee, and, having reached the station on the outskirts of the settlements, and there taken some others into their company, they proceeded to Jessamine County in Kentucky, where they arrived about the last of September, 1800. The two Bishops were well-nigh exhausted by the journey; but the young men performed it without any signs of faltering.

The Western Conference for the year 1800 was held about the 1st of October, in the Bethel Academy in Kentucky; and the number of travelling preachers who were present, including the two Bishops, was ten. Immediately after the adjournment of Conference, the Bishops, Mr. McKendree, and the preachers whose work lay along this route, made it their business to visit the greater portion of the societies. After stopping a little at Nashville, the capital of Tennessee,—at which place they came in contact for the first time with a Camp-meeting,—they proceeded to Knoxville; and there parted,—the Bishops to attend the Carolina Conferences, and McKendree to commence his routine of quarterly visitation. His first year in Kentucky was one of great labour and great success; and not a small part of what he accomplished was in connection with Camp-meetings, in which other denominations besides the Methodists freely mingled.

In the summer of 1802, Mr. McKendree made his first visit to the State of Ohio. He preached at various Quarterly Meetings, and on other occasions, and immense congregations assembled to hear him. At the close of his second year in the West, seven new circuits had been formed and added

* Francis Poythress was a native of Virginia. He inherited from his father a considerable estate, while he was yet quite a youth, and, being left uncontrolled, gave himself up, without restraint, to vicious excesses. A reproof from a highly respectable lady made a powerful impression upon his mind, and set him to seeking earnestly the salvation of his soul. Under the faithful preaching of the Rev. Devereux Jarratt, an excellent Episcopal clergyman, he was brought to a practical knowledge of the saving power of the Gospel. Having determined to devote himself to the ministry, he was admitted on trial in the travelling connection in 1776, and was appointed to the Carolina circuit. In 1786, he was appointed Presiding Elder of a district composed of the Brunswick, Sussex, Amelia, Williamsburg, Orange, Bedford, and Hanover circuits. The next year, he was Presiding Elder of a district composed of the Guilford, Fairfax, New Hope, and Caswell circuits. From 1788 to 1797, he was in charge of a district, embracing the Lexington, Danville, and Cumberland, and ultimately several other, circuits, but, in the last mentioned year, his health had suffered so much, from long continued exposure and excessive labour, that he was placed in a supernumerary relation. In 1798, he again entered the effective ranks, and was appointed Presiding Elder of a district, composed of the New River, Russell, Holston, and Green circuits; but, in 1799, he was sent back to the district on which he had served during the previous nine years. In 1800, he was appointed to a district in North Carolina, composed of fifteen circuits. Here he suffered greatly from depression of spirits, occasioned by a total prostration of the nervous system; but he kept on labouring until his mind and body were reduced well-nigh to a common wreck. The next year, however, he was appointed to a district in Kentucky; but he was found inadequate to the duties of the place. In 1802 and 1803, his name stands recorded in the Minutes among the Elders, but without any station being assigned him. From this time his name disappears. He died, some years after, in Kentucky, but the exact date of his death I am unable to ascertain.

to the district, and the district itself divided into three,—Mr. McKendree still presiding on the one that included the greater part of the State of Kentucky The Conference of 1802 met at Strawder's Station camp, in the Cumberland District in Tennessee. When Bishop Asbury arrived, he was so much reduced in health as to be obliged to devolve the charge of the Conference almost entirely on the Presiding Elder. He presided in the Conference, assigned to most of the preachers their stations, and assisted at the Consecration of the Elders and Deacons.

In 1804, the Conference met at Mount Garrison, in Kentucky. Both the Bishops had intended to be present; but Bishop Asbury was attacked by a severe illness, while on his way through Pennsylvania, and Bishop Whatcoat was obliged to remain as his attendant and nurse; the consequence of which was that neither of them attended the Conference. In their absence, Mr. McKendree was placed in the chair, and presided with great dignity and efficiency. At the Conference of 1805, he was removed to the Cumberland District, composed of eight circuits, one of which was in the State of Illinois. The next year, the missionaries penetrated into Missouri; and, in the summer of 1807, McKendree resolved to visit this distant region, and started off in company with two of the preachers. Having crossed the Ohio River from the lower part of Kentucky into what is now Illinois, they proceeded West to Kaskaskia, upon the Kaskaskia River, preaching wherever they could collect an audience. Their journey was attended with great difficulties and perils; but they cheerfully braved them all, and found an abundant reward in the success that attended their labours.

The Conference of 1807, which was held in Chilicothe, O., elected him delegate to the ensuing General Conference; and, as his labours in the West now came to a close, it may be proper to state here that, during the period of his sojourn in that region, the cause of Methodism was widely extended through his efficient and untiring efforts. Instead of eight preachers, as there were when he commenced his labours, there were now sixty-six; and the roll of membership, instead of numbering three thousand, as at first, numbered upwards of sixteen thousand. The reason of this extraordinary success is to be sought as well in his ability as in his activity and zeal.

The death of the venerable Bishop Whatcoat having occurred in 1806, Bishop Asbury was left the sole Superintendent; and his age and infirmities rendered it imperative that he should have some one to share with him the labours and responsibilities of his office. The electing and consecrating of a new Bishop, therefore, devolved upon the General Conference, which met in Baltimore, in May, 1808. When Mr. McKendree came to the Conference, he came as a stranger to much the greater portion of the body—while most of the younger members had never even heard his name, the elder ones, owing to his residence in the West, had been separated from him for seven or eight years, and were little prepared to witness the improvement he had made during this period. On the Sabbath before the election of a Bishop was to take place, he was appointed to preach in the morning, in the Light Street Church. The sermon was one of such extraordinary eloquence and power that Bishop Asbury, who heard it, said, on

leaving the church, that that sermon would make him a Bishop; and the remark proved prophetic; for, when they came to an election on the 12th of May, Mr. McKendree was chosen by a very large majority. He was consecrated to the office of Bishop, on the 17th, in the Light Street Church, by Bishop Asbury, assisted by the Rev. Messrs. Garrettson, Bruce, Lee, and Ware, the oldest and most prominent Elders in the ministry at that time.

Bishop McKendree now addressed himself to his new duties with great vigour and alacrity. During the first year of his Episcopate, he travelled most of the time with Bishop Asbury, who introduced him to the Conferences and preachers, and, in various ways, facilitated the commencement of his work. They travelled through nearly all the States and a part of Canada, regardless of unfavourable weather, bad roads, miserable accommodations, and every thing external that was fitted to embarrass their movements; but they were happy in each other's society, and happy in their work; and Bishop Asbury, in his journal, ascribes "glory to God" for the success that crowned their labours. Bishop McKendree, by request of his colleague, drew up a set of by-laws for the more orderly transaction of business in the Conferences. These were adopted by all the Conferences, as the Bishops made their annual visitation of 1810–11; and they constitute the basis of the present rules.

The General Conference of 1812 met in New York, and embodied a large amount of talent and influence from eight different Conferences. On this occasion, Bishop McKendree presented a written Address,—the first that was ever presented to the Conference,—in which he states, as a ground for thanksgiving, the large accessions recently made to the Methodist Communion; invokes the counsel and harmonious co-operation of the body in carrying out their common views; urges the importance of mutual confidence and good-will; distinctly recognizes his own responsibility to the General Conference, from which he received his authority; and offers various suggestions designed to facilitate the operations of their system.

Within a month after the adjournment of the General Conference, the United States declared War against Great Britain;—an event which concentrated, in no small degree, the public attention, and greatly interfered with the progress of religion in all denominations. The two Bishops, however, continued to attend the Conferences, though much the greater part of the labour devolved upon McKendree. So great was their energy and activity that, in the year 1812, they travelled more than six thousand miles in eight months, attending the sessions of nine Conferences, and assisting at ten Camp-meetings. In the year 1813, they were still more embarrassed in their labours by the progress of the War, as well as by the increased infirmities of Bishop Asbury; but still they had the pleasure of witnessing a large addition to their membership during that year. The summer of 1814 found Bishop Asbury confined by an inflammatory fever at Bethel, N. J., and Bishop McKendree in the West, suffering severely from having been thrown from his horse. They both, however, soon recovered,—the one from his illness, the other from his injury,—so that they were able to pass on to the South, and preside at the South Carolina Conference.

From this time, Bishop Asbury's health began more manifestly to decline, and, though his zeal would not permit him to remain inactive while

he was able to move, he could scarcely attempt any thing beyond the giving of advice, or the occasional preaching of a sermon. Bishop McKendree may be said now to have had the whole labour of the Superintendency; and his great activity and prudence out of the pulpit, and his powerful eloquence in it, gave him an almost unlimited influence throughout his denomination.

Bishop Asbury died in March, 1816; and, when the General Conference met at Baltimore, in May following, Bishop McKendree, though able to be present and open the Conference, was in very feeble health. In accordance with a suggestion in his opening Address, the Conference proceeded to an election of two new Bishops,—namely, Enoch George, of the Baltimore Conference, and Robert R. Roberts, of the Philadelphia Conference; both of whom enjoyed, in a high degree, the confidence of the Church. The three Bishops now arranged their labours so that each one of them would be present at each Conference, at least once in four years. Bishop McKendree's health had suffered not a little by the manifold exposures incident to his long continued residence in the West; and this new election of Bishops brought him, to some extent, the relief which he needed, while it met an important exigency of the Church.

In the fall of 1818, Bishop McKendree set out for the West, in company with Joshua Soule, the Book-agent, intending to pay special attention to the extreme Western Conferences and the Indian Missions. On this tour, he suffered greatly from ill health, and was obliged, at one time, to halt, for a considerable period, on his journey; and, at one of the Conferences, he was actually taken from his bed, and supported by two of the preachers, as he performed the ceremony of Ordination. His indomitable resolution, however, carried him forward until he reached the last station in his journey. He preached in New Orleans, on the 5th of March, 1819, and, shortly after, turned his face to the North, that he might fulfil his engagements to be present at several of the Western Conferences. His health improved somewhat as he proceeded on his journey, and he was able to be present at the Ohio Conference in August, and to preside a part of the time.

The opening of the General Conference of 1820 found the Bishop at his post, but so feeble as to be obliged to resign the place of Chairman to one of his colleagues. The Conference passed Resolutions expressive of their warm attachment to him, their sympathy in his affliction, and their high estimate of his character and services. The number of Conferences at the close of the session of the General Conference was twelve—these were divided between the two other Bishops, Bishop McKendree being released from active labour. The senior Bishop, however, was always ready to assist his colleagues in every way in his power; and, in addition to this, he had the missionary department especially assigned to himself, in which he took a very deep interest, and for which he was in all respects admirably qualified. He, also, in spite of his manifold infirmities, continued to travel in various parts of the country, and more especially in the West, which had been the theatre of his most important labours, and in connection with which he seemed to anticipate the most vigorous and extensive growth of his denomination.

In June, 1823, Bishop McKendree paid a visit to the Wyandott Mission, in the State of Ohio; and he seems to have been satisfied that the Indians were by no means inaccessible to missionary effort. At the General Conference of 1824, held in Baltimore, he was present and conducted the opening exercises. Five new Conferences were now set off, and two new Bishops,—Joshua Soule, of the Baltimore Conference, and Elijah Hedding, of the New England Conference, were elected. Bishop McKendree was able to perform the service of Consecration, and to preach the Sermon on the occasion. The Conference passed a Resolution, respectfully requesting him to render any service, in his Episcopal capacity, that might consist with his age and infirmities, leaving it to him to choose the time and the place, as his convenience might dictate.

After the Conference had closed its session, Bishops McKendree and Soule made a tour together to the West; and they paid a special visit to the Wyandott Mission, and entered into a minute examination of all its arrangements. Bishop McKendree's health now began rapidly to improve, so that he was able to attend the Virginia, Baltimore, Philadelphia, New York, and Genesee Conferences, without inconvenience. But still it would not allow him to perform the service of an effective officer; though even his occasional presence in the Conference-room was always greeted with pleasure and thankfulness. He was present at the General Conference of 1828, at Pittsburg, and opened the services, as he had always done since the death of Bishop Asbury; and it was gratifying to see that his health had so much improved, and gratifying to learn, from his opening Address, that the four preceding years had been signalized as years of religious prosperity.

In taking leave of the members of the General Conference of 1828, Bishop McKendree strongly intimated that they must not be surprised if they should see his face no more. After the adjournment of Conference, he resumed his itinerant labours up to the full measure of his ability, and his health seemed better while travelling than when he gave himself to repose. In August of this year, Bishop George was suddenly summoned from his labours by death, and this devolved an additional burden upon the Bishops who survived. Bishop McKendree, contrary to the advice of his colleagues, tasked his powers to the utmost to aid in meeting this crisis; and some of his friends thought that his health suffered from excessive exertion. He attended some of the Western Conferences in the fall of 1829, but, immediately after the close of the Kentucky Conference, he consented, by the advice of the other Bishops, to close his labours for the season. The winter following he spent partly at Nashville, Tenn., and partly with his brother who lived in that neigbourhood. The interests of the Church, however, were constantly upon his mind, and he never seemed easy unless he was planning in some way for their promotion. The beginning of the year 1830 found him at New Orleans, projecting large plans of labour, which, however, he was able only partially to execute. During the spring and summer after his return from the South, he was not able to visit extensively, but he attended many meetings, and preached as often as his strength would allow. About the middle of October, he attended the Kentucky Conference at Russellville, and had strong hopes

of being able to attend the South Carolina, and all the Atlantic and Northern, Conferenees. His intention was to proeeed by slow stages from one to another, and to accomplish his purpose by the time of the meeting of the General Conference of 1832, which was to be in Philadelphia.

His friends, who saw how extremely precarious his health was, felt assured that he was utterly inadequate to carry out the plan which he had projected; and, that he might test his physical strength, they advised him to pay a visit to the Holston Conferenee, whieh was soon to be in session. The distance from Russellville to Ebenezer, Tenn., the seat of the Conference, was between three and four hundred miles,—the greater part of it a rough road over the Cumberland Mountains. It was soon apparent that his strength was failing, but he urged his attendants forward to the close of the journey He reached the Conference on the second day of the session, but in so feeble a state that he was unable to take any part in its deliberations. Having taken the advice of his friends, he resolved to give up his contemplated tour, and return by slow degrees to the vicinity of Nashville, and spend the winter among his friends there. Accordingly, on the day after the adjournment of the Conference, he set out on the return journey, and, after enduring great suffering, sometimes travelling through rain, sleet, and snow, he at length found himself safely lodged with his brother, Dr. McKendree, near Gallatin, in Sumner County, Tenn.

His health was considerably recruited during the winter, and the next spring, (1831,) he made preparation for an extended tour, which should bring him to the General Conference of the following year. Leaving his winter home, he travelled by slow stages through a portion of the States of Kentucky and Ohio, attending a number of Quarterly Meetings and Camp-meetings, visiting as many societies as possible, and preaching as often as his strength would admit. In the fall he crossed the Alleghany Mountains, and the next winter he passed in Baltimore and its immediate vicinity.

In the latter part of March, he passed on in much weakness to Philadelphia, the seat of the General Conference. But he was unable to be present at the opening of the session, though he visited the Conference-room as often as his strength would allow. As his health improved a little during the session, he consented to preach at the Dedication of a new church on Fifth Street; and subsequently to deliver a Sermon on the Death of Bishop George; and, immediately after that, to take part in the Consecration of two new Bishops,—Andrew and Emery. These several services he performed in much feebleness, but with great impressiveness. When he took leave of the preachers, just before the Conference closed, he paused for a moment, leaning on his staff, and, with a tremulous voice and eyes full of tears, said,—"My brethren and children, love one another. Let all things be done without strife or vain-glory, and strive to keep the unity of the Spirit in the bond of peace." He then spread forth his trembling hands, and, with uplifted eyes and in faltering accents, pronounced the Apostolical Benediction.

After the General Conference had closed, Bishop McKendree returned to Baltimore, and rested a few weeks with his friends, and then set his face Westward. He passed through the Western part of Pennsylvania,

along the Northern part of Virginia, through Ohio and Kentucky, into Tennessee, where he spent the remainder of the year. During the following year, he was unable to travel extensively, and yet he performed considerable labour in West Tennessee. In January, 1834, with health somewhat improved, he made a Southern tour, visiting Natchez, New Orleans, and Woodville, and travelling chiefly by steamboat. In the spring of this year, he returned to Nashville, and spent the whole summer in itinerating through Tennessee. In the early part of November, he attended the session of the Tennessee Conference, in Lebanon, and this was the last Annual Conference at which he was present. Returning to Nashville, he preached his last sermon there in the new church, on Sunday, November 23d. This sermon, as reported, formed the first number of the "Western Methodist Preacher."

Immediately after this effort, his health sank below its usually feeble state, and, as there was no prospect of any improvement, he concluded, in the latter part of December, to visit his brother, Dr. James McKendree, in Sumner County; and he reached his brother's house about Christmas. The reflection that his period of active service had now closed, was beyond measure painful to him; but he was enabled, after a little while, to bow submissively before God's hand, and to wait in patience and joyful hope till his change should come. He had seemed to be sinking under the infirmities of age, without any fixed disease, until a short time before his death, when a swelling came upon the forefinger of his right hand, which occasioned him great pain, affecting especially the back part of his head. His suffering from this cause was often most intense, and he sometimes thought that, when medical skill failed, he found relief in prayer. He felt that the current of life was ebbing away, and he seemed desirous of improving every moment in saying something to the honour of his Redeemer, or for the benefit of those around him. He passed away in perfect peace, on the 5th of March, 1835, in the seventy-eighth year of his age. He was buried two days after, beside his honoured father,—the service at his Funeral being conducted by the Rev. John Kelley and the Rev. Henry K. Winburn,

FROM THE HON. JOHN McLEAN, LL.D.

CINCINNATI, May 10, 1848.

My Dear Sir: Bishop McKendree was, for many years, my intimate acquaintance and highly valued friend; and the only thing that embarrasses me in complying with your request is a conscious inability to do justice to his extraordinary merits. His person and character—every thing that constituted him what he was—remains vivid in my remembrance; and, though it is impossible for me to convey to you fully my own impression of his noble characteristics, I think I can at least promise that none who knew him will say that I have attributed any thing to him which he did not possess.

I never saw a more dignified man in the pulpit than Bishop McKendree. Nature had formed him in her finest mould. His high and well-developed forehead, his prominent and piercing eye, the beautiful proportions of his face, his benign and intelligent expression, the blandness of his manner and the symmetry of his form, presented one of the most imposing figures that ever occupied the sacred desk.

He was, in the highest sense, an eloquent man. With great simplicity and grace of delivery he united a force and beauty of illustration that approached nearer to the Sermon on the Mount than I ever heard from any one else. A child could understand him, and at the same time he commanded the profoundest attention of the learned. What he said was always so appropriate to his subject, and was uttered with so much ease and grace, that every hearer was ready to conclude that he could himself say the same thing. And yet no one could imitate his manner,—could imitate the persuasiveness and beautiful simplicity with which he set forth the truths of the Gospel.

In his sermons he was eminently practical. Nothing was done to display the orator, or that awakened the slightest suspicion of any desire for public applause. But he was full of the spirit of his subject, and he enforced it in a mild but earnest manner, and, in the more impressive parts, with a tremulous voice and fulness of soul which thrilled through every one in the congregation. His hearers hung upon his lips with a willingness to follow him whithersoever he might go. His countenance was a mirror to his heart. You could see its emotions as plainly as though it was not vailed in flesh. The tear often stood in his eye, and sometimes coursed down his cheek, but his audience wept with him.

Bishop McKendree had a profound knowledge of the Scriptures, and a general acquaintance with literature, though he never studied the Latin and Greek languages. He had an instinctive perception of the fitness of things in regard to both persons and subjects. His illustrations were chiefly drawn from Scripture and nature, and showed excellent judgment as well as cultivated taste. He possessed, in a very high degree, the power of analysis, and of abstract reasoning. He discarded the artificial system of syllogisms, the logic of the schools, and, by a deep conception of his subject in all its parts, he reached his conclusions in the most satisfactory manner. And yet there was such an entire absence of all pretension, and so much of the simplicity of nature, and the process seemed to be accomplished with so much ease, that his reasoning had not the appearance of being profound.

When roused by his subject, his mind expanded, and seemed to possess an inspiration almost without limit. His metaphors, when he indulged in them, were always chaste; but they came in their divinest forms at his bidding. Heaven, and earth, and hell, were the instruments of his eloquence. On one occasion, when preaching to many thousands at a Camp-meeting, in Ohio, he was describing the miseries of the lost,—a strain in which he seldom indulged. But so appalling was his description that the congregation involuntarily rose from their seats, with eyes fixed upon the preacher, and with a ghastly paleness of countenance that betokened absolute consternation. Observing the overwhelming effect, he paused for a moment, and then in a loud but soothing tone of voice, thanked God that his hearers were not in the world of woe; and a shout instantly went up from the multitude, which must have been heard at a great distance. It was the involuntary shout of deliverance.

In his general intercourse with society Bishop McKendree was a polished gentleman. But his Master was always with him. In all his associations he recommended religion by the dignity of his manner, the purity of his conversation, and the benevolence of his conduct.

A short time before his death, he preached a sermon in Nashville, Tenn. Age and infirmity pressed heavily upon him. But he caught the inspiration of former years, and delivered one of the most eloquent discourses which even *he* ever pronounced. This effort so exhausted him that it was found necessary to administer restoratives to sustain his sinking nature.

With all these eminent qualities, Bishop McKendree was distinguished for his meekness. On being requested once to preach in the Hall of the House of

Representatives, at Washington, he declined, saying that his mission was to those who were found in the mountains, and valleys, and waste places of the earth; and especially to the poor.

Very truly and sincerely yours,

JOHN McLEAN.

DANIEL SMITH.*

OF THE SOUTH CAROLINA CONFERENCE.

1789—1815.

DANIEL SMITH was born in Philadelphia, in the year 1769. His early advantages for education were small; but he had a great thirst for knowledge, and, by his diligent improvement of such opportunities as he enjoyed, he acquired a considerable stock of valuable information. He embraced religion in early life, and soon after resolved to devote himself to the ministry. He was admitted into the travelling connection in 1789, though, for some reason now unknown, his name is not found in the Minutes for that year.

The next year, (1790,) he was appointed to Boston with Jesse Lee; but, though no record of his labours there remains, it is presumed, from the account that Jesse Lee has given of *his* experience that year, that Mr. Smith scarcely, if at all, knew what it was to preach to a Boston audience of any kind. He, however, spent the year in that neighbourhood, and preached more or less in Lynn, Marblehead, Danvers, Manchester, Beverly, Cape Ann, Ipswich, Hamilton, and Salem. In 1791, he was admitted into full connection by the Conference, and appointed with John Bloodgood† to Lynn, Mass., where a society had already been formed. This society increased, during this year, from fifty-eight to one hundred and eighteen; and much interest is said to have been awakened by his preaching in the surrounding country. In 1792, he was ordained an Elder, and was stationed in Charleston, S. C., where he continued to labour until 1794, when he located. After this time, his name does not appear in the Minutes of Conference.

In 1794, Mr. Smith settled as a local preacher in the city of New York, and continued in that relation till the close of life. He now applied himself to the study of Hebrew, under the Rev. Dr. Kunze, of the Lutheran Church. About this time, also, he formed a matrimonial connection with

* Stevens' Mem., I.—MS. from Rev. R. W Allen.

† The name of JOHN BLOODGOOD first appears on the Minutes of Conference in 1788, and the following year he was appointed to the Columbia circuit, in New York. In 1790, he was sent to New England, and, after labouring some time both in Connecticut and Massachusetts, he was appointed, in 1793, to the Annapolis circuit, in Maryland. From this time, his labours in the itinerant ministry were chiefly in the Middle States, and he occupied some of the most important places. In 1802, he was appointed to Boston and Lynn, but the next year we find him again on the Annapolis circuit. He located in 1809, after which he lived but about a year. He married in Baltimore and died there, leaving one child,—a daughter. He was a man of commanding personal appearance, of vigorous intellect and strong faith, and presented Divine truth with uncommon power. Multitudes were added to the Church through his instrumentality.

Hester, daughter of Abraham Russell, one of the earliest and most respectable members of the Methodist Church. The marriage proved a most fortunate one; for while it sceured to him a wife of high intelligenee and most estimable eharaeter, it introduced him into a eircle of great refinement and respectability. His labours as a minister were highly popular as well as useful, and the fact that he was to preaeh on any particular occasion was a security for a large eongregation. He took a deep interest in the welfare of his eountry, and was always ready to lend any influenee he eould for its promotion. He never hesitated to express his opinion on questions of high politieal bearing, though he was never open to the eharge of indulging in party spirit. It is understood that his fellow-eitizens would have ehosen him as their representative to Congress, if he had not peremptorily declined the honour. He engaged, to some extent, in seeular business, as a means of supporting his family, and thus acquired eonsiderable property; but he eontinued in the vigorous exereise of his ministry till the close of life. His last sermon, preaehed in John Street, about a fortnight before his death, was from Matthew xvi, 26—"For what shall it profit a man," &e. He died of eholera-morbus, in great peaee, on the 23d of October, 1815. His old friend and fellow-labourer, Thomas Ware, who was stationed at New York at that time, delivered a highly impressive and pathetie Diseourse at his Funeral. The relation between the two had been very intimate, and the survivor is said to have mingled many tears with his tender utteranees over the remains of his friend.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 28, 1860.

My Dear Sir: You ask me to tell you what I remember of the Rev. Daniel Smith. I knew him first in 1804, when attending the New York Conference. In 1811, I was stationed at New York, and remained there for two years; and as he had located there some time before, I had now an opportunity of resuming my acquaintance with him; and I think he was the more predisposed to meet me cordially from the fact that I had, at the time of our previous acquaintance, preached a sermon favouring his views of a subject which had interested him very much, and in respect to which his brethren were somewhat divided in opinion. I was quite intimate with him while we were residents together of New York; but I left the city for five years, and he died about the time of my return.

Mr. Smith was a large, well-built, fine-looking man, with a face full, fresh, and beaming with intelligence and benevolence. His manners were those of a cultivated, polished gentleman. In his disposition he was amiable and gentle, careful to injure nobody, and on the alert to do good to all. His mind was much above the ordinary type of vigour and intellectuality. His perceptions were clear, his judgment sound, and all his faculties admirably harmonized and adjusted to useful action.

As a Preacher, Mr Smith held a high rank in his Conference, and indeed in the entire ministry of his denomination. His grand object evidently was to present Divine truth in such a manner that it should tell most effectually upon the hearts, and consciences, and lives, of his hearers. His voice was good; his utterance fluent and earnest, but not boisterous; his gestures graceful and natural; and his whole manner animated and attractive. His dis-

courses partook of the logical character of his mind—they were framed with such clearness and precision that they were easily understood and easily remembered.

He was greatly respected by his brethren, and was always found ready to become their efficient coadjutor in sustaining and advancing the interests of the Church. He was eminently a practical man, and knew how to turn the results of his observation and experience to good account in all the graver matters of life.

After he located and engaged in mercantile business, in the city of New York, he uniformly exhibited a character worthy of a minister of the Gospel. He was greatly esteemed as a member of the community, and was always ready to help forward the cause of Christ by every means in his power. Daniel Smith was a man of superior talents and worth, and you may well rank him among the honoured ministers of his denomination.

Yours truly,

LABAN CLARK.

GEORGE ROBERTS.*

OF THE BALTIMORE CONFERENCE

1789—1827.

GEORGE ROBERTS was born near Easton, Talbot County, Md., on the 3d of May, 1766,—his parents having emigrated from England and settled in that place a short time before his birth. His advantages for early education were only such as were furnished by the common country schools of that day, in which nothing was taught beyond the most elementary branches. Though he ultimately became a person of very liberal attainments, insomuch that he ranked among the most intelligent men of his day, yet it was the result of his own intense love of knowledge, united with a ceaseless diligence in acquiring it, and not of any early facilities for improvement. Of the time or circumstances of his conversion, or any thing pertaining to his early religious experience, nothing is now known. After labouring for some time as an exhorter and local preacher in Talbot and the adjacent counties, he entered the itinerancy,—it is believed in 1789,—as his name appears on the Minutes of Conference, first in 1790, as "remaining on trial." His first appointment was on the Annamessex circuit; but he left it the same year, to accompany Daniel Smith to New England, where he continued labouring most indefatigably till the autumn of 1796.

In 1790, he laboured on the Stratford circuit; in 1791, on the Middlefields circuit; and in 1792, on the Hartford circuit. From 1793 to 1796, he was Presiding Elder successively of three different districts,—the first, embracing nearly the whole of Connecticut; the second, not only the greater part of Connecticut, but a part of Rhode Island and Vermont; and the third, the city of New York, and the adjacent region, with a small

* MS. from his son, Rev. Dr. George C. M. Roberts.—Stevens' Mem., I.

part of Connecticut. In 1797, 1798, and 1799, he was stationed in the city of New York; in 1800 and 1801, in Baltimore; in 1802 and 1803, in Philadelphia; and in 1804 and 1805, in Baltimore again. In 1806, he located in Baltimore, where he continued till the close of life.

While he was stationed in Philadelphia, he was in very intimate relations with Dr. Rush, and it is believed to have been through his advice and persuasion that he engaged there in the study of Medicine. The economy of the Methodist Church in regard to her ministers did not allow him to remain in Philadelphia long enough to obtain a regular medical degree at the University, though he acquired a good knowledge of medical science, and became a very skilful and successful practitioner. After he located, he continued his labours as a preacher, while yet he had always a very extensive practice as a physician. He was very reluctant to leave the travelling connection; but it was rendered necessary by the wants of an increasing family.

Dr. Roberts was mostly taken off from his labours several months before his death, by what proved in his case a fatal malady,—epilepsy, superinduced, as he believed, by a cancerous affection of the stomach. He died at his residence in Baltimore, on the 27th of November, 1827. His death-scene was marked by extreme physical suffering, but by the most decided spiritual triumph. For twenty-four hours prior to his death, he had a most violent convulsion recurring every ten minutes; and, for twenty-four hours preceding the last day, he experienced the same every half hour; but, strangely enough, these attacks seemed rather to increase than diminish his intellectual vigour. During the intervals, he shouted aloud, almost continually, the praises of redeeming grace; a circumstance which was the more remarkable from the fact that he had never, in any preceding part of his life, been given to any exulting demonstrations. A night or two previous to his death, his son urged him to spare himself, giving as a reason for it the possibility of disturbing the neighbours. He immediately replied,—"Be quiet, my son? be quiet, my son? No, no! If I had the voice of an angel, I would rouse the inhabitants of Baltimore, for the purpose of telling them of the joys of redeeming love! Victory! Victory! Victory! through the blood of the Lamb!" 'Victory through the blood of the Lamb,' was the last sentence that trembled on his lips.

Dr. Roberts wielded a vigorous pen, though very little that he produced was given to the public. He published two pamphlets while he was in New England, the one bearing upon the Calvinistic controversy, the other containing a defence of Bishop Asbury's character, against certain statements made by two Congregational ministers in Connecticut. These, it is believed, are his only printed productions.

Dr. Roberts was twice married. His first wife was a young lady of great excellence; but she survived her marriage but a few months. On the 16th of August, 1797, he was married to Susanna L. Page, of the city of New York, whose parents came from the Isle of Guernsey. By the second marriage there were eleven children,—six sons, and five daughters. Four of the sons were physicians, and one a dentist. Two of his children died in infancy. His widow still (1860) survives.

FROM DAVID M. REESE, M. D.

NEW YORK, April 28, 1860.

My Dear Sir: The Rev. Dr. George Roberts was personally known to me for many years. I have heard him preach hundreds of times, and the earliest religious impressions I ever received were under his ministry. The most intimate friendly relations existed between him and my own honoured father, and he was on familiar terms with our whole family. My opportunities for making observations upon his character were therefore all that I could desire.

Dr. Roberts was of about the medium height, of a corpulent habit, with cheeks somewhat protuberant, and a large double chin, partly concealed by his long, black beard, which came down and covered the front of his neck. His tendency to corpulence he sought to counteract by making his rounds in a laborious medical practice on foot; but his end was only imperfectly accomplished. His manners were such as to give him ready access to every class of the community.

As a Physician, Dr Roberts had deservedly a high reputation. Though he did not enter the profession until late in life, he acquired a thorough knowledge of medical science, and knew how to apply his knowledge to the best advantage. The fact that he was a minister of the Gospel often rendered him the more welcome in the chamber of sickness, for he knew how to prescribe for the wants of the soul as well as of the body. The extent of his practice, and of course his medical popularity, may be inferred from the fact that his emoluments as a physician enabled him to rear, in a highly respectable manner, a large family of children.

As a Minister of the Gospel, he was no less deservedly and highly respected. And his popularity reached much beyond his own denomination. He was so earnest in his piety, so catholic in his spirit, and withal so instructive and interesting in his preaching, that his ministrations found much favour with Christians of every evangelical communion—Presbyterians, Baptists, Lutherans, &c., were all glad to put his services in requisition for the Sabbath; and they listened to him apparently with just as much interest as did the Methodists, with whom he had been identified from his youth. As a consequence of this, every Sabbath, when he was in his usual health, found him engaged somewhere in preaching the Gospel.

As a Preacher, Dr. Roberts combined a dignified calmness with an impressive fervour. The tone of his preaching was eminently evangelical, spiritual and practical. The Redemption of Christ, in the grandeur of its design, and the fulness of its provisions, he loved especially to dwell upon; and he often did it with thrilling eloquence, and even with tears. He was not accustomed to divide his subject formally into distinct heads; but he more frequently used his text as a motto, and took as wide a range of thought as his circumstances or feelings might happen to suggest.

I have heard many characteristic anecdotes concerning him, but I have time to relate only one. The Rt. Rev Bishop Kemp invited Dr. Roberts to walk with him to inspect a superb Episcopal church edifice, which had just been erected in Baltimore. After they had stood together long enough to examine the building, and were about to retire, Dr. Roberts, in reply to an inquiry of the Bishop, remarked that, when *finished*, it would certainly be a splendid church. Being told by the Bishop that it *was* finished, and about to be consecrated, Dr. Roberts observed that he could suggest one improvement; "for," said he, "it certainly ought to have a *sign* over the door." "And pray," said the Bishop, "what would you have upon the sign?" Said the Doctor,—"I would write over the door this sentence:—'The *poor* have the Gospel

preached unto them,' *but not here!*"—alluding to what he deemed the extravagance of the building. The remark indicated what was really the case, that the modern style of church architecture was little in accordance with the simplicity of his tastes and habits.

Believe me truly yours,

D. M. REESE.

FROM THE REV GEORGE C. M. ROBERTS, D. D.

OF THE BALTIMORE CONFERENCE.

BALTIMORE, May 2, 1860.

My Dear Friend: You ask me to tell you something concerning the character of my honoured father. It is a theme, I need not say, most grateful to all my filial sensibilities, and upon which it would be easier for me to indulge than restrain my pen; and yet I shall limit myself to a few hints, which, however, may give you some idea of his more striking characteristics.

As a Man, he was distinguished for an almost intuitive insight into the human character. He saw at a glance the workings of a man's mind and heart, and it was not easy to construct a mask which was proof against his penetrating eye. He united great firmness with great moderation. He was far from being impulsive—he looked at every subject with a calm and steady eye, and formed his judgment in view of all the evidence within his reach; but, when his mind was deliberately made up, upon what he considered sufficient evidence, or where any thing of moral principle was involved, he was as firm as the everlasting hills. He was always most conscientiously observant of his promises,—never, upon any pretext, evading, in the slightest degree, the force of any obligation. I hardly need add that he was remarkable for punctuality in all his business engagements—if he had made an appointment, he was always on the spot to fulfil it at the very moment, unless prevented by something that he could not foresee or avert.

As a Physician, he was well acquainted with the different phases of disease, and with the required remedial agents. He carried with him into the sick chamber, not only a bland and sympathetic, but truly Christian, spirit; and the watchful and skilful physician and the faithful pastor were often beautifully blended in his ministrations. In one department of medical practice particularly, and that one of the most interesting, he was considered unrivalled. I think I may safely say that, as a physician, he had the confidence of the entire community.

As a Preacher, he always commanded great respect, and, in the early periods of his ministry, his discourses are said to have been marked by very uncommon power. He never wearied his audience with long sermons; and his manner was plain, simple, direct and solemn in the extreme. He was accustomed to study his subject thoroughly, and get the thoughts well arranged in his mind, and then select his text. I do not remember ever to have known him to falter or hesitate, or to preach a sermon which any competent judge would have pronounced a failure.

I have repeatedly heard my father say that the years which he spent in New England, were at once the most pleasant, and the most trying and laborious, of his entire itinerant life. During the whole of that time, he never received over forty dollars *per annum*, including the dividends obtained from the Conference. On one occasion, when he arrived at the seat of the Conference, Bishop Asbury pushed his saddle-bags with his cane, and said,—"George, where are your clothes?" His reply was,—"Bishop, they are on my back. On receiving my appointment at your hand, Sir, I am not compelled to return to my circuit for my clothes, but am ready, at a moment's warning, to go

whithersoever you direct." I have in my possession the needle and thread-case, which was his constant companion. If his clothes, from any unexpected cause, needed attention, he was in the habit of turning aside into some retired spot for the purpose of taking them off and mending them. He once remarked to me that he learned to preach in New England—that his congregations were always very largely sprinkled with those who carried their Bibles with them. If he quoted a passage in explanation or defence of any doctrine he taught, they would publicly demand where the passage was to be found. If, perchance he happened to quote it incorrectly, they would at once tell him there was no such passage in the Bible. Not unfrequently women as well as men would rise up in the meeting, and declare the position he was endeavouring to establish to be inconsistent with some portion of God's word. This trait in the character of many of the people rendered it necessary that he should use great caution in making his statements, that there might be no ground for calling them in question. This also kept him always prepared to defend himself in the most amiable manner. Notwithstanding he was thus compelled to fight his way at every step, the people generally gave him a respectful attention. Sometimes, when he was making an appeal to parents, all the parents present would rise from their seats, and stand until he had closed. And the same was true of children, when they were specially addressed. These singular demonstrations were an annoyance to him, but he rarely, if ever, suffered them to disturb his equanimity.

Sometimes, however, the disposition to annoy took on a more mischievous character. On one occasion, he had an appointment to preach in a Court-house. After the lights had been adjusted, and before the people had begun to assemble, some one charged the candle, which stood near the Bible, with powder, applying the charge to that part of the candle which he supposed would be reached by the flame, about the time that the preacher should begin to lose himself in his subject. But it so happened that there was some little unexpected delay in opening the service. After singing the first hymn, he knelt for prayer. Before commencing it, however, the thought occurred to him that the lights were too near his face; and, accordingly, taking one in each hand, he put them at arm's length from him. Whilst engaged in prayer, the flames reached the part of the candles charged, and they suddenly exploded, without, however, doing him any serious injury The issue might have been very different if they had remained in their original position. On one occasion, after preaching, when he came out to mount his horse, for the purpose of meeting another distant appointment, he found that some person had put pebbles between his saddle and his horse's back. Sometimes the harness attached to his carriage was cut in different places; not so much as to be seen readily, but sufficiently to cause it to give way in a difficult portion of the road, which required extra exertion on the part of the horse. These offences against the proprieties of life were doubtless the result more of mischief than of malice. Happily, they belong to the history of by-gone days.

Yours affectionately.

G. C. M. ROBERTS.

STEPHEN G. ROSZEL.*

OF THE BALTIMORE CONFERENCE.

1789—1841.

STEPHEN G. ROSZEL, a son of Stephen and Sarah Roszel, was born in Loudon County, Va., on the 8th of April, 1770. At the age of about sixteen, his mind became deeply and savingly impressed by Divine truth, and, shortly after, he connected himself with the Methodist Church, and devoted all his energies to the advancement of its interests. He entered the travelling connection as early as 1789, under the immediate direction of Bishop Asbury, but, for some reason, his name is not found on the Minutes until the following year, when he appears among those who remain on trial, and is stationed on the Williamsburg circuit. In 1791, he was stationed at Orange; in 1792, at Hanover; and in 1793, at Rockingham. In 1794, he asked and obtained a location. His name appears again on the Minutes in 1807—in that year he was stationed on the Baltimore circuit, and the year following was in Baltimore City. In 1809 and 1810, he was stationed at Georgetown; in 1811 and 1812, at Philadelphia; in 1813 and 1814, at Baltimore; in 1815, at Georgetown; in 1816 and 1817, at Baltimore, and in 1818, at Frederick. In 1819, 1820, 1821 and 1822, he presided over the Baltimore District. In 1823 and 1824, he was appointed to Loudon. In 1825, 1826, 1827 and 1828, he presided over the Potomac District. In 1829 and 1830, he was at Alexandria, Foundry charge; in 1831 and 1832, at Baltimore, and in 1833, at East Baltimore. In 1834, he was College Agent. In 1835 and 1836, he was at East Baltimore; in 1837 and 1838, at Alexandria; in 1839 and 1840, at Leesburg. In February, 1841, he was appointed to the Hillsborough circuit; and, while discharging his duties upon this circuit, his labours were terminated by death. He died at Leesburg on the 14th of May, 1841, in the seventy-second year of his age. His last days were marked with great serenity, and the closing scene is said to have been like a glorious going down of the sun.

Mr. Roszel's labours in the ministry were followed by very important results. He was permitted to mingle in many revivals of religion, in which large numbers abandoned a sinful course, and became new creatures in Christ Jesus. Several letters of his have been preserved, giving an account of his experience in connection with these revivals, that breathe a spirit of most intense concern for the salvation of souls, and the progress of Christ's Kingdom.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, September 15, 1858.

My Dear Sir: If my memory serves me, I knew the Rev. Stephen G. Roszel, as early as 1812; and I knew him quite intimately from that time till his death. He was undoubtedly one of the most prominent members of the Baltimore Conference. He had a ready command of thought and language,

* Min. Conf., 1841.—MS. from Rev. R. W. Allen.

and as a debater had very few superiors. The qualities of his mind and heart were strong and practical, rather than speculative, beautiful or graceful. He never quailed before an opponent, and was never prevented by considerations of delicacy from saying any thing that would tend to his discomfiture. He possessed the most indomitable perseverance—whatever object he might have in view, he pursued it with untiring zeal, and subordinated every agency within his reach to its accomplishment. His commanding qualities as a debater gave him great influence on the floor of the General Conference; and there were few men of his day who had an eye and a hand more constantly or more effectively on the great interests of the Church than Mr. Roszel.

I am not sure that I ever heard him preach, but he had a very good reputation as a preacher; and, from my knowledge of the general character of his mind, I should have no doubt that his preaching would be distinguished for directness and pungency. It would have been hardly possible that he should have spoken on the great subject of the soul's salvation in any other than an earnest and forcible manner.

Mr. Roszel was a large, portly man, and had a face indicative of the character which I have attributed to him. In his manners he was straight-forward and unceremonious, and evidently paid little regard to the graces. If he left upon you the impression that he had a slight degree of sternness, you could not but feel that you were in contact with a mind that was always sacredly bound by its own convictions. My impression is that, in his latter years, his spirit acquired greater softness and sensibility, and that this was apparent in the increased urbanity and kindliness of his manners.

Affectionately yours,

N. BANGS.

FROM THE REV JOHN COLEMAN, D. D.

RECTOR OF TRINITY (EPISCOPAL) CHURCH, PHILADELPHIA.

PHILADELPHIA, December 5, 1854.

My Dear Sir: I do not feel competent to undertake a delineation of the character of the Rev. Stephen G. Roszel, though, from living in the same city in which he exercised his ministry, I often heard him preach, and still retain very distinct recollections of him. He was undoubtedly a man of mark, and for many years exerted a wide and powerful influence in his denomination. His name is still honoured, and his memory gratefully cherished, especially in the region where he exercised his ministry, and where, of course, he was best known.

But while I feel constrained to refer you to some more competent person for a sketch of his character, I will venture to relate one incident of which I was myself a witness, that may give you some idea of one aspect of his character as a preacher. When he got into the pulpit, he was never in a hurry to get out of it; and hence his sermons were, I think, generally, not less than an hour and a half in length; and sometimes they even exceeded two hours. The incident to which I refer, was illustrative of this tendency to protract his discourses much beyond the ordinary limit. The preaching, in those days, so far as length was concerned, was regulated by a clock, which, on the occasion referred to, happened to stop about the time when Mr. Roszel also should have come to a close. He was not aware that the clock was still, until there were some very decided demonstrations of impatience in the congregation. He paused, as he was often wont to do, and administered a sharp rebuke to the retiring ones. At an early stage of the scene, I discovered the secret; and, though previously as weary as any, I must confess that I was rather sorry

when one of the Elders ascended the pulpit steps, and enlightened him as to the real time of day. I verily believe that he could have easily kept on until sunset.

Regretting my inability to sketch a character which has so just a claim to be commemorated in your work as that of Mr. Roszel,

I am, my Dear Sir, yours very truly,

JOHN COLEMAN

JOHN KOBLER.*

OF THE BALTIMORE CONFERENCE.

1789—1843.

JOHN KOBLER was born in Culpepper County, Va., on the 29th of August, 1768. His parents were both members of the Church, and his mother particularly was an eminently pious person, and furnished, in her whole life, a beautiful illustration of the power and excellence of Christianity. Under the influence of her instructions, counsels, and prayers, his mind early took a serious direction, and, while he was yet only verging towards manhood, he gave decisive evidence of having been born from above. At the age of nineteen, he made a public profession of his faith in Christ, and exhibited a maturity and elevation of Christian character, that would have done honour to one much more advanced in the religious life.

Mr. Kobler, in pondering the question in what way he could do most for the honour of his Lord and Saviour, had his thoughts strongly directed towards the Christian ministry; and, when he was yet only in his twenty-first year, we find him entering this work in the character of an itinerant. His name first appears in the Minutes of Conference, among those who "remain on trial," in the year 1790. Shortly after he commenced preaching,—there being a loud call for preachers in the Far West,—he enlisted as a volunteer, and went out to the Northwestern Territory. Here he encountered manifold dangers and hardships; but none of all those things moved him from his purpose to plant the Gospel in that distant wilderness.

Mr. Kobler's labours were continued in this destitute region, and often under the most discouraging circumstances, during a period of eighteen years. But he had the pleasure to know that the blessing of the Lord attended his humble and self-denying ministrations, and that, through his instrumentality, large numbers were hopefully made the subjects of renewing grace. At length, however, he became so prostrated by disease, as well as exhausted by labour, that he found it absolutely necessary, at least for a season, to intermit his efforts; and, accordingly, in 1809, he was induced to locate, and returned to live in the same neighbourhood in which he had been born.

* Finley's Sketches.—Min. Conf., 1844.

In the year 1836, the Baltimore Annual Conference placed his name on the list of its superannuated ministers. As he was now unable, by reason of age and infirmity, to visit distant circuit appointments, he sought for a residence in a place where he could enjoy the preaching of the Gospel and intercourse with Christian friends, and at the same time render himself in some degree useful; and, with a view to these several objects, he took up his residence in Fredericksburg, Va. Here, by his earnest and consistent Christian life, his dignified ministerial bearing, and his occasional labours, as his strength permitted, in exhorting, preaching, and ministering to the sick and afflicted, he did much to promote the interests of the Methodist Church, and secured the good-will and confidence of the entire community. His last days were cheered by his being permitted to witness an extensive revival of religion in connection with the church with which he had more immediately identified himself. During his last illness, he manifested the most triumphant confidence in the grace and power of his Redeemer, and had no misgivings at the prospect of finishing his earthly course. He was more than once heard to say,—"Living or dying, I am the Lord's." On being asked by some of his friends if there was any thing he desired them to pray for,—he replied, "Pray for the Church, that God would abundantly pour out his Spirit upon it." On one occasion he said,—"I have dug deep, and brought all the evidence to bear, and I find I have a strong confidence, which nothing can shake; but all is through the infinite merits of my Lord and Saviour. I wish it to be known to all that the principles which I have believed, and taught and practised in life, I cling to in death, and find they sustain me. I have tried all my life to make my ministry and life consistent." About half an hour before he died, he was asked,—"Do you find Jesus precious now?" "Oh yes, very precious," was the answer; and he added "Come Lord Jesus; come in power; come quickly." He died in Fredericksburg, July 26, 1843, having nearly completed his seventy-fifth year.

About two years before the death of Mr. Kobler, he furnished for the Western Historical Society a sketch of his early labours, from which the following is an extract:—

"In the year 1798, the writer of this article was sent by Bishop Asbury, as a missionary to this region of country, then called the Northwest Territory, now Ohio State, to form a new circuit, and to plant the first principles of the Gospel. In passing through the country, he found it almost in its native rude and uncultivated state. The inhabitants were settled in small neighbourhoods, and few and far between; and little or no improvement about them. No sound of the everlasting Gospel had as yet broken upon their ears, or gladdened their hearts; no house of worship was erected wherein Jehovah's name was recorded; no joining the assembly of the saints, or those who keep the holy day; but the whole might, with strict propriety, be called 'a land of darkness and the shadow of death,'

'Where the sound of a church-going bell.
'Those vales and rocks never heard;
'Ne'er sighed at the sound of a knell,
'Nor smiled when a Sabbath appeared.'

"The site on which Cincinnati now stands, was nearly a dense and uncultivated forest. No improvement was to be seen but Fort Washington, which was built on the brow of the hill, and extended down to the margin of the river; around which were built a number of cabins, in which resided the first settlers of the place. This fortress was then under the command of General Harrison, and was the great place of rendezvous for the federal troops, which were sent by the Government to guard the frontiers, or to go forth to war with the Indians. In this state of things, the writer left

this country forty years ago, and never saw or visited the State of Ohio till the 3d day of July last, at which time he came from aboard the steamboat Bristol, and walked through a considerable part of the city of Cincinnati: but he has no language to express his reflections, while comparing the past state of things with the present. After passing from street to street, and from square to square, for more than half a mile, he came to the conclusion that no city in the Union could vie with it in beauty and magnitude, considering its short growth. Having, since his arrival in Cincinnati, travelled over many parts of his old missionary ground, he finds a most astonishing change for the better has taken place. Where formerly there were indistinct paths, sometimes only trees being blazed to direct our course from one house or settlement to another, now there are highly improved roads and turnpikes, and every facility for public conveyance. And where there stood unbroken forests, now there are numerous villages and large towns numbering their thousands. The farms and farm-houses are equal in convenience, beauty, and taste, to any in the Union. But the best and most encouraging of all is, to see a large proportion of the inhabitants of the country, both in villages and cities, truly religious; men and women who fear God and work righteousness The writer cannot help adverting to the time when he spread the first table for the Sacrament of the Lord's Supper, that was spread Northwest of the Ohio. When the communicants were called to approach the table, the number did not exceed twenty-five or thirty—this was the sum total of all that were in the country. Now the Minutes of the Annual Conferences of Ohio return one hundred thousand regular church members,—so mightily hath the word of God run and prevailed. Where we once preached in log-cabins, we now see stately churches erected, whose spires point towards Heaven, and whose solemn bells announce the return of the Christian Sabbath, and call the attention of the multitude to the House of God. This is indeed the Lord's doing, and a circumstance of the deepest interest to the writer, especially in view of his early relations to the church here,—and he would pray that this land may continue to be greatly blessed of the Lord, and the inhabitants be a people with whom God shall delight to dwell."

FROM THE REV WILLIAM P. STRICKLAND, D. D.

OF THE NEW YORK CONFERENCE.

New York, December 7, 1859.

My Dear Sir: In communicating to you my impressions concerning the Rev. John Kobler, I feel bound to say that they are impressions derived rather from having lived in the community in which a portion of his early labours were performed, and having been conversant with those who knew him intimately, and were every way qualified to form a just estimate of his character, than from opportunities of personal intercourse with him. I do not remember ever to have seen him but once, and that was at a meeting of Conference after he had located.

Mr Kobler was rather a tall, slender man, with a good, but not strikingly marked, face. He had had few advantages for early cultivation, and yet it was apparent at once that he was a sensible, strong-minded man, and possessed practical talents of a high order He had a kindly, benevolent spirit, which delighted in the happiness of others, and kept him always on the lookout for opportunities to promote it. He had gathered a very respectable amount of information,—probably more from observation and intercourse with the world than from reading,—which made him sufficiently at home in intelligent circles.

But no doubt the greatest strength of his character consisted in the unquenchable desire which he had to be useful. It was his meat to be always about his Master's business. After the infirmities of age pressed upon him so heavily that it seemed to every one that all reasonable claims upon him for labour had ceased, he might still be seen, now and then, apparently forgetting his weakness, and going forth to his Lord's work with almost the vigour and resolution of a man in middle life. After he located, in Fredericksburg, Va., he moved about among the people there with a truly apostolical simplicity, combined with an earnest devotion to the cause of Christ, that made him the admiration of the whole community. As an illustration of his great energy

of Christian purpose, I may mention the deep interest which he took in the building of a Methodist church at Fredericksburg, after he went to reside there. The society were in very straitened circumstances; but, as the house in which they worshipped was situated very disadvantageously for the growth of the congregation, they felt constrained to make an effort to provide themselves with a new one. Mr. Kobler, besides being one of the most liberal subscribers to the enterprise,—though now in his seventy-fourth year and compassed with bodily infirmities,—set off on a mission among the Western churches to collect money to enable them to carry out their purpose. The result of his efforts was that, on his return, he placed in the hands of the building committee upwards of a thousand dollars, the greater part of which he had obtained, by personal application, in sums not exceeding one dollar. When the new edifice was completed, and the day for its Dedication arrived, the veteran minister, with feelings of joy mounting up well-nigh to transport, was ready to say,—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He lived, however, to behold the building which he had thus assisted to rear filled with the Divine glory, inasmuch as it became the scene of a powerful revival of religion, in which large numbers were awakened, and converted, and gathered into the Church.

Most affectionately yours,

W P STRICKLAND.

DANIEL HITT *

OF THE BALTIMORE CONFERENCE.

1790—1825.

DANIEL HITT was born in Fauquier County, Va.; but the exact time of his birth I am not able to ascertain. He entered upon the religious life, and made a public profession of his faith, while he was yet quite young. In 1790, he entered the itinerant ranks, and was appointed to the Lancaster circuit, with Valentine Cook for his colleague. The next year he was appointed to the Alleghany circuit, with Isaac Lansford;† and in 1792 was appointed to the Ohio circuit, which was at that time very extensive. In 1793, he travelled the Pittsburg circuit, and the next two years the Redstone, and then presided over an extensive district, embracing nearly the entire work West of the Alleghanies. In 1797, he was on the Fairfax and Alexandria circuit, and in 1798 took charge of the Western District, where he continued three years. In 1801, he was appointed to the Alexandria District, where he travelled four years, and then to the Baltimore District, where he continued two years, at the expiration of which time he was appointed the travelling companion of Bishop Asbury. In this relation he continued until the General Conference of 1808, when he was appointed one of the Book-agents. Having discharged the duties of this office with great fidelity for eight years, he served, from 1816 to 1819, as Presiding Elder of the Schuylkill District, Philadelphia Confer-

* Min. Conf., 1826.—Bangs' Hist., III.—Meth. Mag., ix.—MS. from Rev. R. W. Allen.
† ISAAC LANSFORD joined the travelling connection in 1788, and located in 1797.

ence. In 1820 and 1821, he superintended the Monongahela District, Baltimore Conference; and the next year was appointed the travelling companion of Bishop McKendree. In 1823, he took charge of the Potomac District, and, after labouring here two years, passed to the Carlisle District, where he closed his mortal career.

His ministry, which included a period of thirty-five years, was a scene of unremitted, severe labour. Most of his circuits embraced an extensive territory, and not a few of them were in the newly-settled portions of the country, where, in consequence of bad roads, and a sparse and poor population, the itinerant was subjected to great trials and hardships. For eighteen years he had charge of districts, some of which embraced more territory than some of the Conferences do now; and to travel them was not only a most laborious, but sometimes a perilous, work. He was always at his post, and shrunk from no service, however severe, to which he was appointed. He was admirably fitted for a pioneer—he delighted to carry the Gospel where it had not before been preached, or where its institutions were not yet established; and no earthly consideration could divert him from the purpose. The following extract from Bishop Asbury's Journal relates to a tour which he made while Mr. Hitt was his travelling companion, and of course a sharer in the experiences described. The Bishop this year attended a Conference at Greenbrier, in the upper part of Virginia, after which he crossed the Alleghanies into the Western country. He writes as follows:—

"Frequently we were in danger of being plucked from our horses by the boughs of the trees under which we rode. About seven o'clock, after crossing six mountains and many rocky creeks and fords of Elk and Monongahela Rivers, we made the *Valley of Distress*, called by the natives Tiger's Valley. We had a comfortable lodging at Mr. White's. And here I must acknowledge the kindness and decency of the family, and their readiness to duty, sacred and civil. Thence we hastened on at the rate of forty-two miles a day—after encountering many difficulties, known only to God and ourselves, we came to Morgantown. I doubt whether I shall ever request any person to come and meet me at the levels of Greenbriar, or to accompany me across the mountains again, as Brother Hitt has done."

Mr. Hitt's death occurred suddenly. He was attacked with typhus fever at a Camp-meeting, near Greencastle, Pa., on the 1st of September, 1825. He was immediately removed to the house of a skilful physician, Dr. McLellan, in the vicinity of the encampment, and had every attention rendered him there, till his disease was supposed to be overcome. He was then, at his own request, removed to the house of his nephew, Samuel Hitt, in Washington County, Md. There he experienced a relapse, from which neither medical skill nor the watchful care of friends could recover him. On being inquired of in respect to the state of his mind, he answered that he had peace with God, and that all was well. His nephew, being a physician, and seeing that he had but little longer to live, asked him if all his concerns were adjusted; and he answered with some surprise,—supposing that the question implied a doubt as to his preparation for another world,—"What do you mean?" When his nephew explained himself, he replied that all was done, and that he had no longer any concern with earthly things. After this, he gradually sunk away into the arms of death.

FROM THE REV SAMUEL LUCKEY, D. D.

OF THE EAST GENESEE CONFERENCE.

ROCHESTER, January 6, 1860.

My Dear Sir: I saw the Rev. Daniel Hitt for the first time, I think, at Sharon in this State, when he was travelling with Bishop Asbury, in 1809 or 1810. I knew him subsequently when he was a Book-agent in the city of New York, and often met him at General Conference, and on other occasions—indeed I may say that my acquaintance with him was quite intimate.

Mr. Hitt was of about the medium height and size, of dark complexion, and a grave but intelligent expression of countenance. I believe he was naturally an amiable man, and he was not wanting in social qualities, but he was an old bachelor of the straitest sect, and I think this served to modify, to some extent, some of his personal and social habits. Perhaps it may be said that he was of rather a stern bearing—at any rate he was most uncompromising in all his convictions of right, and you might just as well expect to change the course of the wind as to lead him deliberately to deviate a particle from what he believed to be the line of duty. Though he was far from making a parade of his heroism, he really possessed as much of the genuine quality, so far as adherence to his own honest convictions was concerned, as almost any man who now comes to my remembrance.

As a Preacher, Mr Hitt evidently aimed at giving effect to the truth rather than attracting attention to himself. His discourses, in respect to both style and delivery, were plain and simple, and they were by no means remarkable as specimens of either rhetoric or elocution. But they were full of good sense and sober evangelical truth, and generally contained some lucid exhibition either of doctrine or of duty. His utterance was rather deliberate, but not embarrassed, and he found it easy to command appropriate language for the expression of his thoughts.

His mind was rather sober, comprehensive and practical, than brilliant. His strong common-sense qualified him to be a safe counsellor in times of difficulty. He had excellent business habits, and always had much to do with the business of the Conference; and almost every one deferred to his uncommon ability and tact. He could scarcely be considered an effective debater; but from his judgment, in a perplexed and involved case, it was not very common to appeal.

Yours very respectfully,

SAMUEL LUCKEY.

ENOCH GEORGE.*

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1790—1828.

ENOCH GEORGE was born in Lancaster County, Va., in the year 1767 or 1768; but which of the two he was unable to determine, from the fact that the family records had been accidentally destroyed. His father was a planter by occupation, and, during the early years of the son, was a worldly and irreligious man. His mother died while he was young, and

* Methodist Magazine and Quarterly Review, 1830.—Memoir by Rev. B. St. James Fry.

the eare of him devolved principally on an elder sister. He was trained to an early habit of diligence and activity, by means of which the vigour of his constitution, and his power of physical enduranee through life, were much inereased.

He was brought up chiefly among Episcopalians, and his father was in the habit, rather from regard to a decent usage, than from any higher considerations, of attending an Episcopal church, and taking his family along with him. The minister under whose preaching they were accustomed to sit, was the Rev. Devereux Jarratt, of Bath; who was regarded by some as a great enthusiast, and by others as one of the most earnest, faithful and effective preachers of his time. It was under the ministry of this man that young George received his first religious impressions; but, shortly after this, the subject of Baptism came up as a matter of controversy, and Antinomianism beeame somewhat rife in the neighbourhood, in consequence of which his mind was unfavourably affeeted, and diverted in some measure from his own spiritual interests. Still, however, in the midst of uneeasing gaiety and dissipation, he felt a secret dissatisfaction with himself, and, at times, an earnest longing for some source of enjoyment that lay beyond the world. His father changed his residence, so that he had no longer the privilege of listening to Mr. Jarratt; and, as the Episcopal clergyman in whose neighbourhood he now lived was an immoral man, and had no sympathy with either the Baptists or Methodists, regarding the former as great errorists, and the latter as great fanatics, he, for a while, turned his back on Christian ordinanees altogether.

About this time, a famous Methodist clergyman, by the name of John Easter, was travelling and preaching in that part of Virginia, and produeing great effeets upon multitudes who heard him. Young George aseertained that his father and step-mother had gone to hear him; and he had prepared himself with some sarcastic expressions with which he intended to greet them on their return. The moment they entered the house, he eommenced his attack; but a withering look of disapprobation, aeeompanied with a severe verbal reproof, from his father, admonished him not to proceed. This convinced him that his father was disposed to beeome religious; and, under this impression, he aeeompanied the family, for the first time, to a Methodist meeting. His mind was now deeply wrought upon; but he resisted the impression, and resolved that he would never be seen at a Methodist meeting again. The next day, however, his father defeated his purpose, by actually commanding his attendance; and this was the occasion of his being brought into a state of deep solieitude, which proved the harbinger of a permanent and most happy change. He remained for some time in darkness; but at length was enabled to repose, with strong confidence, in the gracious provisions and promises of the Gospel. From this time, he conducted family prayer at home,—his father alleging that he had not himself the gifts requisite to enable him to perform that service to edifieation.

Soon after this, he was called upon to engage in public exhortation; and, though he did it with much trembling, being a mere stripling, and without any previous training for such an exercise, it proved the commencement of a long and useful ministerial career. Instead of availing himself of a

favourable opening for worldly business, which then presented, he resolved to enter the Methodist connection as a preacher. He travelled for a short time with Philip Cox, and was then sent by Bishop Asbury to assist in forming a circuit on the head waters of the Catawba and Broad Rivers, in North Carolina.

Though this was, in some respects, a very difficult mission, especially for a mere youth, he did not confer with flesh and blood, but immediately set out, in reliance on Divine aid, to accomplish it. In due time, he reached his field of labour, and began his work. The circuit embraced a vast extent of territory, and some of the highest and roughest mountains in the United States, to cross which, even at the most favourable season, required no ordinary degree of resolution and perseverance. When he saw the difficulties which he had to encounter, his courage began to fail, and he had even formed the purpose of relinquishing his work, and returning to his friends in Virginia. In this, however, he was frustrated through the influence of his colleague; and, as a last resort, he wrote to Bishop Asbury, stating to him the difficulties and necessities of his situation, and begging that he would transfer him to some other field to which he was better adapted. The good Bishop replied that it was good for him and all others to bear the yoke in their youth; that itinerant labours must be hard, if properly performed; that it was better for him to become inured to hardships while he was young, and that when he was old and gray-headed, his task would be easy. With this answer he was quite satisfied; and forthwith resolved that he would not shrink from occupying any field which the providence of God might assign to him.

Mr. George's name appears on the Minutes, for the first time, in 1790, when he was admitted on probation, and appointed to the Pamlico circuit, with Henry Ledbetter* in charge. The next year, (1791,) he was appointed first to the Caswell circuit; but shortly after was transferred to a circuit in North Carolina, extending from Pamlico to Roanoke Sound, which embraced one of the most sickly portions of the State. Here his health soon became seriously impaired, so that he was obliged temporarily to desist from his labours; but, after a short time, he was again travelling on his circuit, and not a few were hopefully converted under his preaching. Before the close of the year, he was removed to the Roanoke circuit, where he enjoyed comfortable health, though he found the interests of religion in a very depressed state, and was not permitted to witness any improvement during his continuance there. In 1792, he was admitted into full connection, was ordained Deacon, and appointed to the Guilford circuit, which bordered on his former field of labour. Here there was a very general interest excited on the subject of religion, but it was attended with some fanatical demonstrations, which he could neither approve nor control; but he came to the conclusion that it was his duty to continue in the meetings, and guide them as well as he could, and that he should not be responsible for whatever of spurious religion might be connected with them.

In 1793, he was appointed to Broad River; in 1794, to Great Pee Dee; and in 1795, to Edisto. About this time, at a Conference in North Carolina, Mr. Asbury made an earnest appeal to the preachers to engage in

* Henry Ledbetter was admitted on trial in 1789, and located in 1806.

the missionary work in South Carolina and Georgia; and, as no others offered to go, Mr. George felt it his duty to respond affirmatively to the appeal. He, accordingly, went thither, and filled the office of Presiding Elder two years. In 1796, his district was composed of eight appointments, lying principally on the coast, and including the city of Charleston; and, in 1797, he had charge of the Georgia District, which was as yet attached to the Carolina Conference. This latter field particularly was, on several accounts, an unpromising one; but he addressed himself to his work with great vigour, and unusual success began to attend his labours. But when his prospects seemed the most promising, he was suddenly cast upon a bed of sickness, and for a time his recovery was considered as well-nigh hopeless. He at first ruptured a blood-vessel, and shortly after had a severe attack of the bilious fever. The Bishop, being informed of his situation, sent directions that he should come Northward, which he did as soon as his health would allow; and, at the Virginia Conference, he was appointed to the Brunswick circuit.

This circuit, though pleasantly situated, was a large one; and Mr. George was so fully satisfied that his health was inadequate to the amount of labour that would be required, that he thought it his duty to decline the appointment. Bishop Asbury, after giving him a little time to rest, took him as a companion in his annual visitation to the Northern Conferences. They proceeded together as far as New York, but, as he still continued too feeble to prosecute his ministerial labours, the Bishop gave him a further respite, and advised him to visit the Warm Springs in Berkeley County, Va. He did so; and, finding no relief there, went to the Sulphur Springs in Frederick County, where his health soon began to improve. Not willing to be a burden to his friends, he opened a school for a short time, the avails of which served to help him on to the Virginia Conference. Finding, on his arrival at the Conference, in April, 1799, that his strength was still insufficient for the duties of the itineraney, he asked and obtained a location, resolved not to burden the cause which he could not assist.

He now commenced a regular course of travelling for his health, which, under the Divine blessing, was soon so far restored as to enable him to take charge of a large school. He felt, however, that this was not his appropriate vocation, and, as soon as he thought the state of his health would justify it, he offered himself again to the itinerant work, and was placed on the Rockingham circuit, in Virginia. This appointment does not appear on the printed Minutes, but he travelled that circuit in the interval between the Conferences of 1799 and 1800; and he had the pleasure to witness important results from his labours. In 1800, he was appointed Presiding Elder of the Potomac District. This was a very large district, reaching from the Alleghany Mountains on the West to the Chesapeake Bay on the East, and extending from the extremities of Pendleton and Alleghany circuits, down to Lancaster,—a distance of from four to five hundred miles. This obliged him to travel from a thousand to twelve hundred miles every quarter; and, in some portions of the district, the roads and fare were well-nigh intolerable. Under these manifold labours and exposures, his health again failed, and he was obliged, in 1801, to ask a second time for a location; but his brethren, instead of immediately com-

plying with his request, desired him to accept a superannuated relation. This, however, from conscientious considerations, he refused to do; and, his request for a location having been complied with, he engaged in teaching a school in Winchester, Va., in which he found at once a useful employment, and a source of some pecuniary profit.

About this time, having given up all expectation of itinerating again, he formed a matrimonial connection, and became the father of one daughter, and several sons. His wife he represents as having been a lady of high moral and Christian qualities, and every way adapted to render him and his family happy. He was greatly afflicted by her sudden death, which occurred in Washington City, in the early part of the year 1816.

Contrary to his expectations, Mr. George so far recovered his health that, in 1803, he resumed his place in the itinerant field, and was appointed to the Frederick circuit. In 1804, he was Presiding Elder of the Baltimore District; and, in 1805 and 1806, of the Alexandria District. In 1807, he was appointed to the city of Georgetown, D. C. In 1808, he travelled the Frederick circuit; in 1809, the Montgomery circuit; and, in 1810, the Baltimore circuit. In 1811, he was appointed Presiding Elder of the Potomac District, and held the place four years. In 1815, he was appointed to the same office in the Georgetown District.

The Baltimore Conference, held in Georgetown, in March, 1816, elected him a delegate to the General Conference, to meet in Baltimore in the ensuing May. Bishop Asbury having died a short time before, and Bishop McKendree being too feeble to attend to all his official duties, while the itinerant field was constantly enlarging, it was resolved, at this Conference, to choose two new Bishops; and Messrs. George and Roberts were the persons elected. They were ordained three days after the election, and at once entered their new field of labour.

Bishop George proceeded Northward to meet the New England, New York, and Genesee Conferences; and his administration was unusually acceptable. As he journeyed from one Conference to another, he was accustomed to preach as often as his health and other labours would allow; and he would often delay his tour for a few days, or turn aside from the course he had marked out for himself, to be present at a Quarterly or a Camp-meeting. His preaching every where attracted great attention, and some of his pulpit efforts on these tours are represented as having been surpassingly eloquent. He was present at the General Conference of 1820, and, owing to the ill health of Bishop McKendree, it devolved on him to occupy the chair a great part of the time.

During the four years between the Conferences of 1820 and 1824, the health of Bishop George was such as to enable him to attend to his official duties with little or no interruption. At the General Conference in 1824, all the Bishops were present, and two new Bishops were elected and ordained, (Joshua Soule and Elijah Hedding,) thus essentially diminishing the labour of those who had previously held the office. After the adjournment of Conference, the Bishops separated, and it devolved on Bishop George again to proceed Northward, to New York City, where he met the New York Annual Conference in June; and, after its close, he made a visitation through a portion of the New England States, presiding at the

New England Conference. In July following, he attended the Genesee Conference, at Lansing, Tompkins County, N. Y. In August, he presided at the Canada Conference; and, after visiting many of the societies in the Province, he passed Southward, and spent the greater part of the winter in the Middle and Southern States.

In April, 1825, he resumed his regular Episcopal labours, by attending the Philadelphia Conference in the city of Philadelphia. Thence he proceeded on his way to meet the New York Conference, to be held in Troy in the early part of May. After this was past, he continued his journey to Cambridge, Mass., to attend the New England Conference; thence to Maine, to attend the Maine Conference; and then, changing his course, he passed Westward through New York, and attended the sessions of the Pittsburg and Ohio Conferences. He spent the winter following in the Middle States.

His course of visitation for 1826 was much the same as in the preceding year, commencing with the Philadelphia Conference, except that, after meeting the Maine Conference, he pushed across the upper part of the State, visiting the scattered societies and making his way into Canada. The Canada Conference, at which he presided, was held at Coburg, Upper Canada, about the close of August. On this tour, as on his preceding ones, he visited many societies which had never been visited before, and, wherever he went, made himself acceptable alike in his public ministrations and private intercourse.

In the spring of 1827, he resumed his Episcopal duties; and, after visiting the Philadelphia and New York Conferences, instead of pursuing his usual route to the East, he proceeded at once to the Genesee Conference, which held its session at Wilkesbarre, Pa. Thence he crossed the Alleghany Mountains, and presided in the Pittsburg and Ohio Conferences, the latter being held in Cincinnati. Having thus finished his annual tour, he travelled leisurely through the Middle States, spending the greater part of his time in Maryland, but proceeded to New York in the latter part of January, 1828. He employed himself in visiting the churches in and about New York City and Brooklyn, and preaching often, until April, when he met the Philadelphia Conference. Thence he proceeded, in company with Bishop Hedding, on his way to the General Conference, which was assembling at Pittsburg, Pa. At this Conference he was present, with all the other Bishops, and took his full share in disposing of the various important questions that came before the body.

After the adjournment of the General Conference, Bishop George returned to the city of New York, where the session of the Annual Conference commenced on the 25th of June—this was the last Conference that he ever attended. Agreeably to the plan of visitation, which had been laid out by the Bishops, for the next four years, Bishop George was to make a tour to the Southern Conferences after the visitation of New York. The first Conference in this tour was the Holston, which was to commence its session at Jonesborough, Tenn., on the 13th of November. He set out on his journey Southward, shortly after the New York Conference closed its session. On the 30th of August, he preached in Harrisonville, Va., and the next day proceeded to Staunton, some twenty-four miles

farther on his route; and, while on the way, was attacked by the dysentery. On his arrival at Staunton, he had no apprehension that he was dangerously ill, and supposed that a little rest would avail to his entire restoration; but it soon became apparent that his illness was of a much more serious nature than he had imagined. On Thursday, the 14th of September, while a number of his brethren were sitting in the room with him, he said,—"Brethren, you must excuse me; I am too weak to talk to you. All I can say is, if I die, I am going to glory. For this I have been living forty years." After this, he thought he should be able to travel, and was actually making arrangements to resume his journey; but, when the time came, he was satisfied that he was too feeble to attempt it. Having himself expressed the opinion that an unfavourable change in his symptoms had taken place, a consultation of physicians was immediately held, but their united skill could accomplish nothing. When he came to go down into the dark valley, the immediate prospect of Heaven became quite overpowering, and he gave utterance to his feelings in language of intense rapture. He died on Saturday morning, August 23, 1828.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, April 23, 1849.

My Dear Sir: The eminent minister concerning whom you enquire, I knew well, and still retain a vivid impression of him; but I have no hope of being able to convey to any one else who never saw him, any thing like a just idea of his very peculiar character A few reminiscences illustrative of the more prominent features by which it was marked, is all that I can attempt.

On a pleasant Sabbath morning, in June, 1816, I was wending my way with the multitude towards the then newly erected Methodist chapel in John street, New York. That narrow lane was crowded. The church was full. By a little management, I obtained a convenient position for seeing the preacher in the pulpit, and, at the same time, having most of the congregation in view before me. All sat in silence, awaiting the arrival of the preacher, whoever he might chance to be.

Soon a venerable looking man entered the door. The church was one of those miserable specimens of architecture, then just coming into vogue, which place the pulpit between the doors; and his arrival was at once perceived by all. As he ascended the pulpit steps, a whisper, which some one who knew him set afloat, stole along from seat to seat—"*It is Bishop George.*"

He had been elected and ordained to the Episcopal office, during the preceding month, in the city of Baltimore. This was his first appearance, in his new capacity, before a New York audience. Curiosity was wide-awake. The exquisites plied their glasses, which, till then, hung dangling upon their persons, in a manner which indicated that they were skilled in the use of these convenient aids to weak eyes and weaker minds. The inquisitive looked wise, and surveyed the venerable person before them, somewhat as a tyro in Natural History would a strange animal in a menagerie; and the more serious, after a modest glance at the stranger, resumed, as they were wont, the air and aspect of worshippers in the house of God.

Bishop George now arose to commence the service of the hour. His appearance was grave and dignified. In stature he was of medium height, broad across the chest and shoulders, and altogether of gross structure. His countenance was strongly marked, like that of a coarse-favoured, weather-beaten soldier, whose prowess and daring were equal to high and difficult

achievements. His hair, which was thick and bushy, was parted in the centre, and thrown loosely back upon his neck and shoulders. And his dress was not only plain, but slovenly;—not at all in keeping with the place which he occupied. The audience were gazing upon the figure before them in breathless silence. What rich treasure might be concealed within a casket so utterly unattractive—who could tell? The preacher commenced reading a hymn. Every one seemed startled, as if in doubt whether it was the minister's voice they heard, or that of some one else. Such a voice! Such an enunciation! It was the very opposite to what his appearance had led them to expect. Instead of a strong, masculine utterance, a deep, shrill, penetrating sound broke upon them, so unusual and unique, that the effect was like an electric shock. The song of praise sung, prayer succeeded. It seemed indeed a holy, fervent wrestling with God. It was genuine confession and supplication, thanksgiving and praise. A subduing, hallowing influence pervaded the whole assembly

The subject of the discourse was the Conquest which Christ achieved over Sin and Death. He announced his text,—"When He ascended up on high, He led captivity captive;" and, from the moment he uttered it, had complete command of his audience. The picture he drew of Sin and the desolations it has wrought, was truly terrific. Like a mighty cataract, he rushed on with constantly increasing impetuosity, till every nerve that had braced itself to resist was unstrung, and his hearers seemed passively to resign themselves to an influence which was too strong for them.

At a felicitous moment, when the feelings of his audience would bear to be directed into a different channel, he exclaimed, in the language of holy triumph, and in a manner and tone peculiar to himself,—"*But Redemption smiled, and smiled a cure!*"

His train of thought was now changed, but the power of his eloquence was not at all diminished. Sin had been personified as the tyrant monster, swaying his demon sceptre over our race, and Death in his train, dragging the conquered millions to their dark abode. A mightier than these was now introduced,—the sinner's Friend, and the Conqueror of Death. He came to destroy the works of the devil, and to deliver those who, through fear of Death, were all their life time subject to bondage. The risen, ascended Saviour was represented as coming up from the empire of Death, having seized the tyrant upon his throne; and then as triumphantly passing the portals of Heaven, amidst the acclamations of Heaven's shining hosts. The description was so vivid as to be almost overwhelming. The audience, which had just before seemed like a terror-stricken multitude, almost within the very grasp of the destroyer, now exhibited countenances relumed with returning smiles. The whole assembly was actually in a commotion. As the speaker poured forth, in strains of highly pathetic eloquence, the most awful and delightful truths of God's word, and struck at every turn some sympathetic chord in the hearts of his audience, it really seemed as if the very fountains of feeling throughout the whole assembly were broken up.

This is the best description I can give of Bishop George as a Preacher, though it comes far short of the impression which he actually made upon me. I heard him scores of times afterwards, and I never knew him fail to move his audience. He is the only man I ever heard, who could rob me of my self-possession, and take forcible command of my feelings, despite my previous determination to the contrary. An eminent member of the Bar, then or soon after a Justice of the United States Court, was heard to remark, on leaving the church where he had been preaching, that his eloquence was absolutely irresistible.

Bishop George was a man of great humility He could not be ignorant of

his own powers and popularity as a preacher; and yet I never knew that he betrayed even to his most intimate friends the least indication of self-complacency, but always seemed more than willing to be ranked with the most ordinary of his brethren in the ministry. To be the instrument of advancing his Master's cause he regarded as of infinitely more importance than to enjoy the highest measure of human praise.

And the same spirit which he cherished so carefully in his own bosom, he delighted to find in others in the same holy calling; and this was not the least of his qualifications for a General Superintendent. At one time when he thought he saw a tendency in some of the younger ministers to depart from the simplicity of the Gospel, and cater for fame, by substituting dry, metaphysical disquisitions for pure evangelical truth, he sent forth a very powerful and persuasive letter on the subject, warning all of the danger of yielding to such a propensity; and, at his request, I made out copies of it for all the Presiding Elders in the connection. He was equally watchful against what he considered no less hostile to the legitimate effect of Divine truth,—the mere tinsel of human eloquence. He never failed to bear his unequivocal testimony against every thing, either in preachers or hearers, adapted to cherish a departure from the simplicity of the Gospel in this direction.

Bishop George possessed a sound judgment and great energy of character. His labours were immense, and his duties greatly varied. In all these he was prompt, prudent, and successful in maintaining order and superintending the interests of the Church. His own spirit, deeply imbued with true piety, and always inclining him to peace and good-will, eminently qualified him to harmonize conflicting minds, and soften the asperities which controversy often generates. In the heat of debate, when the spirit of brotherly love seemed to be somewhat in jeopardy, a young man arose to express his decided opposition to the proposition under discussion, and declared himself resolutely determined not to go a step with the friends of the measure, unless it was essentially *mollified*. The good Bishop seized upon the brother's mistake, which he, in the heat of his zeal did not perceive, and interrupted him in the most pleasant manner:—"Good, good, brother," said he; "that is just what it wants; pour on a little oil; it will go easier; let it be *mollified*." The effect was what might be expected. All asperity of feeling at once subsided.

The secret of Bishop George's eminent usefulness as a Christian minister lay chiefly in his deep and earnest piety. Amidst all his cares and labours, he never neglected his private devotions. When he was deprived of the privilege of the closet by the restricted circumstances of the families with whom he sojourned, he would retire to some grove, and seek out there a solitude where he might commune with his God. Often, when travelling with him, have I accompanied him in the twilight of evening, or in the dawn of the morning, and witnessed the fervour of his devotions. He seemed fully aware that without that love to God and man, which can be kept alive only by constant watchfulness and prayer, all human efforts are but as sounding brass or a tinkling cymbal.

Perhaps the most marked feature in Bishop George's character was his extreme diffidence. Although he possessed fine colloquial powers, and was ready enough to bring them into exercise in a circle of his intimate friends, he studiously avoided the company of strangers, or maintained a distant and reserved manner, which not unfrequently left an unfavourable impression. No persuasion could induce him to leave his chamber to mingle in the social circle, whose object he suspected to be merely to spend an hour in common-place conversation, or what he dreaded still more,—to gratify the ancient Athenian propensity "to tell or to hear some new thing." From every thing of this kind he instinctively shrunk, and often made it difficult for his friends to offer

a satisfactory apology for his declining to see company. He had no confidence in his qualifications to appear as might be expected of him in circles convened principally on his account, and no disposition to spend the brief intervals he was permitted to enjoy, amidst his excessive labours, in this way "Oh, no," he used to say, "excuse me to the company. Poor old man, who has hardly time to be religious—they can't wish it. And then he must be the target for a whole platoon of question-mongers; and his old shattered brains must be put on the rack to answer them. Do excuse me and leave me to myself." I have known him to quit the family circle, and hasten to his room several times in one evening, when it was announced that company was coming. In one case, when I sent a friend to accompany him on a journey of some forty miles, and directed him to a highly respectable family, who would expect him to dine with them, he absolutely refused to call, and finished his journey without refreshment, suspecting that he might meet a degree of attention and ceremony that would be burdensome to him. Those who knew him best could trace this kind of conduct to its proper source, as many others probably did not. His characteristic self-distrust and humility prompted him to avoid, as far as possible, every occasion of notoriety He would never allow his name to be used in a newspaper, if he could prevent it, and no consideration could induce him to sit for his portrait, though requested, I think several times, by the Conference, to do so.

His friendships were deep, ardent and abiding. He was the friend of all who needed a friend, when they were within the reach of his friendly hand. In disposing of the appointments of the preachers, his great anxiety was to accommodate, as far as possible, those in circumstances of affliction, and to guard against oppressing any A heart naturally so warm and benevolent, when influenced by the stronger impulses of personal friendship, could scarcely fail to evince a sympathy and fervour which heighten the delights of our social being. A dispensation of Providence, calculated deeply to impress my feelings, and long to hold a place in my recollection, furnished me with an opportunity of witnessing the strength and warmth of his kindly affections. At the General Conference in Pittsburg, in 1828, my health was so rapidly declining, by reason of exposure in going there, that I was obliged to return by private conveyance. A natural father could not have showed more concern about my situation, or manifested a deeper interest in having every thing done that could be, to render my journey easy and prosperous, than he did. Never shall I forget the expression of friendly concern which he uttered, as I took my leave of him:—"I fear," said he, "they will bury you in the mountain." Little hope was entertained of my recovery, after I reached my home in Brooklyn. The Conference held its next session in New York, at which Bishop George presided. He did not allow the pressure of care and labour incident to his office to prevent his friendly visits. The expression of his benignant countenance is at this moment vividly impressed upon my mind, when, being about to leave for his Southern tour, after the close of the session of the Conference, he stood at my bedside, to take what he believed would be, and what proved to be, his final leave. "Beloved," said he, "your work seems nearly done; it is not probable we shall ever meet again in this world; the will of the Lord be done; farewell." I was too much reduced at that time to realize fully the tenderness of the scene; but before I was raised from that sick bed, where he so affectionately parted from me, the melancholy tidings came to me that the much loved Bishop was no more.

Bishop George had never the advantage of a liberal education; but his fine intellectual, moral and religious qualities gave him great influence in his denomination, and have caused his memory to be most respectfully and gratefully embalmed. I am yours faithfully, SAMUEL LUCKEY.

GEORGE PICKERING.

OF THE NEW ENGLAND CONFERENCE.

1790—1846.

FROM THE REV ABEL STEVENS, D. D. LL. D.
OF THE PROVIDENCE CONFERENCE.

BOSTON, September 5, 1848.

My Dear Brother: In compliance with your request, I now send you the substance of all that I have been able to gather concerning my ever venerated friend, the late Rev. George Pickering.

At the time of his death, which occurred in December, 1846, there were but two members of American Conferences who had preceded him in the ministry, and but fourteen in England. All these, however, had retired from active service, leaving him with the signal distinction of being the *oldest effective Methodist preacher in the world.* When he entered New England, there were but eighteen Methodist preachers within what are now called the New England Conferences; when he fell, it was at the head of a band of six hundred and thirty-six, most of whom had been raised up by the instrumentality of himself and his colleagues. The membership within the same limits was not five hundred at his arrival, but he departed amidst the benedictions of more than sixty thousand. For more than half a century he stood among our churches, not only an active agent, but a striking personal exemplification of primitive Methodism. He was looked upon with reverence as a living monument of our whole history. Unique alike in character and historical position, he presents himself to our consideration with rare interest, and, though he has left but the scantiest data for any memorial of his remarkable life, it is not befitting that such a man should descend to the grave without some commemorative record, however imperfect.

GEORGE PICKERING was born in Talbot County, Md., in the year 1769. At the age of eighteen, he connected himself with the Methodist Church in Philadelphia, where he spent his early years. He resolved at once to devote himself to the ministry of the Gospel, and very soon commenced preaching. He entered the itinerant ministry in 1790, and was appointed to the Caroline circuit. In 1792, he was stationed on the Dover circuit. An earnest call having been made for labourers in New England, in 1793, by Jesse Lee, Mr. Pickering was found willing to respond to it, and, accordingly, in that year, he was stationed on the Hartford circuit, in Connecticut. In 1794, he was on the Tolland circuit; in 1795, at Lynn, Mass.; in 1796, at Boston and Needham. During the next four years he was Presiding Elder on the New England District, embracing the whole of New England, except Connecticut and Maine. In this extensive field he laboured and suffered much; but he was cheered by manifold tokens of the Divine blessing in connection with his labours. His subsequent appointments were as follows:—In 1801, Boston, Lynn, and Marblehead; in 1802, Salisbury and Hawke; the next four years, Presiding Elder of the Boston

District; in 1807, Boston; in 1808, Missionary; the next four years Presiding Elder of the Boston District; in 1813 and 1814, Boston; in 1815 and 1816, Lynn; the next four years, Presiding Elder again of the Boston District; in 1821, 1822 and 1823, Missionary at large; in 1824, Missionary at Newburyport and Gloucester; the next five years, Missionary at large; in 1830 and 1831, Easton and Bridgewater; in 1832, Lowell; in 1833, Cambridge; in 1834, Worcester; in 1835, Marblehead and Salem; in 1836, Charlestown; in 1837, Watertown; in 1838, Watertown and Waltham; in 1839, Roxbury; in 1840 and 1841, Weston; in 1842, Saxonville; in 1843, Boston, Church Street; in 1844 and 1845, Medford; in 1846, North Reading. Thus is the name of this devoted minister traced on the Minutes through a period of fifty-seven years, without its once appearing on either the supernumerary or superannuated list. He sat in all the General Conferences of the Church, save two, during forty years. He had the honour to be one of the Committee which first projected the formal organization of a Delegated General Conference.

Most of our early preachers were compelled to locate for the support of their families. He, however, by a fortunate marriage, was saved from this common necessity. He married a daughter of Mr. Abraham Bemis,* of Waltham, Mass., one of the first fruits, and one of the early and most liberal patrons, of Methodism in the East. The old Weston Society was formed under his roof,—his name being the first on its roll. He died at the advanced age of eighty-seven, triumphant in the faith and hope of the Gospel. His daughter, Mrs. P., inherited the fine old mansion belonging to her father, and there they lived, and maintained the hospitality for which, in earlier days, the place had been so much distinguished. Thus furnished with a permanent and competent home for his family, he was at liberty to pursue his vocation as an ambassador of Christ.

George Pickering was, in many respects, a rare man. Any just delineation of him must comprehend the whole man; for it was not his distinction to be marked by a few extraordinary traits, but by general excellence.

In person he was tall, slight and perfectly erect. His countenance was expressive of energy, shrewdness, self-command and benignity, and his silvered locks, combed precisely behind his ears, gave him, in his latter years, a strikingly venerable appearance. The exactitude of his mind extended to all his physical habits. In pastoral labours, exercise, diet, sleep and dress, he followed a fixed course which scarcely admitted of deviation. In the last respect he was peculiarly neat, holding, with an old divine, that "cleanliness comes next to holiness." He continued to the last to wear the plain Quaker-like dress of the Methodist ministry, and none could be more congruous with the bearing of his person and his venerable aspect. His voice was clear and powerful, and his step firm to the end.

His intellectual traits were not of the highest, but of the most useful, order. Method was perhaps his strongest mental habit, and it comprehended nearly every detail of his daily life. His sermons were thoroughly skeletonized. His personal habits had the mechanical regularity of clockwork. While labouring as an itinerant, he devoted to his family at Waltham a definite portion of his time; but even these domestic visits were subjected to

* Mrs. Pickering died at Waltham, in April, 1859, at the age of nearly eighty-three years.

the most undeviating regularity. During fifty years of married life, he spent, upon an average, but about one-fifth of his time at home,—an aggregate of ten years out of fifty! The rigour of his habits may indeed have been too severe. It reminds one of the noble but defective virtue of the old Roman character. If business called him to the town of his family residence, at other times than those appropriated to his domestic visits, he returned to his post of labour without crossing the threshold of his home. In that terrible calamity which spread gloom over the land,—the burning of the steamer Lexington, by night, on Long Island Sound, he lost a beloved daughter. The intensity of the affliction was not capable of enhancement; yet he stood firmly on his ministerial watch-tower, though with a bleeding heart, while his family, but a few miles distant, were frantic with anguish. Not till the due time did he return to them. When it arrived, he entered his home with a sorrow-smitten spirit, pressed in silence the hand of his wife, and, without uttering a word, retired to an adjacent room, where he spent some hours in solitude and unutterable grief. Such a man reminds us of Brutus, and, in the heroic times, would have been commemorated as superhuman.

The next trait in the character of his mind was its perspicacity. He pretended to no subtlety, and was seldom, if ever, known to preach a metaphysical discourse. The obvious import of Scripture, and its applications to experimental and practical religion, formed the substance of his sermons. Perspicuity of style resulted from this perspicacity of thought. The most unlettered listener could have no difficulty in comprehending his meaning, and the children of the audience generally shared the interest of his adult hearers. A man of few words is either a sage or an imbecile. George Pickering was seldom, if ever, known to occupy three minutes at a time in the discussions (usually so diffuse) of the Annual Conferences, and the directness of his sentences and the pertinence of his counsels always indicated the practical sage.

Prudence, almost matchless prudence, was another marked attribute of his mind. It is possible he may not have seen as clearly as some of his brethren the propriety of several recent public measures—old men cling tenaciously to the routine of old courses—but if not sagacious at seizing new opportunities, he was almost infallibly perfect in that negative prudence which secures safety and confidence. No man who knew him would have apprehended surprise or defeat in any measure undertaken by him, after his usual deliberation. His character was full of energy, as his labours indicate; but it was the energy of the higher order of minds,—never wavering, never impulsive. He would have excelled in any department of public life, which requires chiefly wisdom and virtue. As a statesman, he would always have been secure, if not successful; as a military commander, his whole character would have guaranteed that confidence, energy, discipline and sagacity, which win victory more effectually than hosts.

In combination with these characteristics, and forming no unfavourable contrast with them, was his well-known humour. It seemed natural to the constitution of his mind. In him, however, it was always benevolent. In a long acquaintance, I never knew it once take the form of satire. It was that sanctified wit, as it has been called, which pervades the writings of

Henry, Fuller, and other early religious authors in our literature; and the smile excited by it in the hearer, was caused more by an odd and surprising appropriateness in his remarks or illustrations, than by any play of words or pungency of sentiment.

The moral features of his character were pre-eminent, and yet I feel a difficulty in attempting to discriminate them. They blended too much into a whole to admit of individual prominence. No one virtue stood out in relief amidst a multitude of contrasting defects. The best designation that I can give of his character is that it was *uniform and complete integrity;* and this comprehensive estimate will need no qualification to any who knew him intimately.

In his religious character he was unaffectedly and profoundly devout. "Christ and Him crucified" was the joy of his heart, the ground of his hope, and the theme of his preaching. His zeal was ardent but steady,—never flickering through fifty-seven years of ministerial labours and travels. It gave peculiar energy to his discourses. His armour was never off, and he was always ready for every good word and work. He was incessant in prayer; and who ever heard from him a languid supplication? He continued to the last the goodly habit of praying after meals, in any company, however casual or vivacious the circle. He was a man of one work,—the ministry of reconciliation; and of one purpose,—the glory of God.

It was fitting that the oldest effective Methodist preacher in the world should cease to live when he ceased to work. He fell in his fortress. After a week of illness and much pastoral labour, during which he was often compelled by weakness to repose on the roadside, he ascended the pulpit on the Sabbath; but, during the sermon, he sunk down insensible, and was carried from the church to his lodgings. The next day was the regular time for his periodical visit to his family. He started, therefore, the same Sabbath afternoon, for a village, at the depot of the railroad on which he was to pass to his home the following morning. Though burning with a fever, he insisted on preaching that evening. It was a discourse of great power,—his last proclamation of the "glorious Gospel."

On reaching his home, his fate was sealed. At one time, however, his symptoms were favourable, and his physician informed him that the crisis of his disease was past. He called his companion to his bedside, and ordered his clothes to be immediately prepared, that he might depart the next day to his charge. The ruling passion was strong in death.

Better things were reserved for him. His work was done, and the reward at hand. He continued to decline during several weeks, his faith meanwhile growing stronger and his hope brighter, each day. His chamber became a sanctuary, where the glory of God descended and abode. A company of his Christian friends in Boston, including all the Pastors of the city, of his own denomination, visited him shortly before his departure; and the interview, as described by one who shared in it, was a scene of most overwhelming tenderness and triumph. The hero of so many fields died, as he had lived, victorious. His last distinct utterance was,—"All my affairs for time and eternity are settled. Glory be to God." And the last whisper caught by his attendants was the word "Glory." He died on the 8th of December, 1846, aged seventy-seven years.

A man of such character could not fail to be interesting in any position of life. He was interesting as a Preacher. His word was in power, pungent with the truth of God, and a forceful directness of style. Not only in his earlier but in his latter years, he ascended the pulpit with the energy of a workman that needeth not to be ashamed. After the introductory devotions, and the announcement of his text, he usually closed the Bible, and, placing the Hymn Book upon it, and his spectacles on the Hymn Book, entered into his discourse with a hearty earnestness which immediately arrested the attention of his hearers. As he proceeded, he warmed with his subject. At intervals an unique illustration, or striking remark would kindle the attention of the audience with manifest vivacity, and often would his voice rise to the energy of youth, in words of admonition to his hearers, or adoration to his Lord. His subjects were the common ones, but his remarks were usually far from being common-place. Like all sententious men, he was brief, and never hazarded the interest he had excited, by presuming too much upon it.

He was interesting as a Man. His conversation was always entertaining, abounding in incidents, anecdotes, pithy and sagacious remarks, and relieved by his tranquil humour. This latter trait gave a charming air of cheerfulness to his presence. It never marred his religious conversation, but was so peculiar to himself that it seemed befitting, and so subdued and benign as not to be incongruous even with evangelical topics. He was a perfect gentleman in manners—above the grimace and ceremony of factitious politeness, he was nevertheless so marked by the dignity and propriety of his bearing, as to strike the attention of strangers, whether in company or in the casual salutations of the street, with the impression of a man to whom courtesy and propriety were as instincts. He was liberal to all Christians, of whatever name;—not to their errors, but to their persons,—well knowing that bigotry in himself might be as offensive in the sight of God as heresy in his neighbours, and that imperious exclusiveness is not the most efficacious means of rectifying the faults of the erring.

Such was George Pickering—pure in character, laborious in life, triumphant in death. I am very truly and fraternally yours,

ABEL STEVENS.

SHADRACH BOSTWICK, M. D.*

OF THE BALTIMORE CONFERENCE.

1791—1805.†

SHADRACH BOSTWICK was born in Maryland, in the year 1767 or 1768. He originally studied Medicine, and entered upon the practice of it; and then laid it aside for many years. He entered the itinerant ministry in 1791, and, during fourteen years, travelled extensive circuits in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio.

* Stevens' Mem., I.—Bangs' Hist., II.—MS. from Rev. R. W. Allen.
† This was the year of his location.

His first appointment was to the Milford circuit, De. In 1792, he was appointed to the Talbot circuit, Md. The three following years he spent in New Jersey, on the Bethel, Flanders, and Elizabethtown circuits. In 1796, he passed to New York, and was stationed on the Cambridge and Saratoga circuits. In 1797, he travelled the New London circuit, in Connecticut; and, in 1798, took charge of the New London District, where he continued two years, giving direction to the labours of several of the ablest Methodist ministers of that day. The three following years he superintended the Pittsfield District, and had another set of prominent ministers under him. In 1803, he passed to the Western Reserve, then a remote settlement on the Western frontier. There he laboured as a missionary on the Deerfield circuit, then within the Pittsburg District of the Baltimore Conference. He was the first preacher who visited that region, and it was by him that the circuit was formed. As the country was new, and the population greatly scattered, his labours here were attended with much difficulty and sacrifice. He travelled through the wilderness on Indian trails, and by marked trees; and, during a part of the winter, on account of the badness of the roads and the want of bridges, he was obliged to desist from travelling altogether. He formed the first Methodist societies in that part of the country, and gave an impulse to the cause of Methodism there, which it has never lost.

In 1805, Mr. Bostwick located, and resumed the practice of Medicine. This was regarded as a serious loss to the itinerant ministry; though he was ever afterwards found a ready fellow-helper in every good work The time of his death I am unable to ascertain.

Dr. Stevens, in the first volume of his Memorials of Methodism, writes thus concerning him:—

"'Shadrach Bostwick,' says one of his old friends, (Bishop Hedding,) 'was a glorious man.' He was a consummate preacher, famous through all the extensive regions of his labours, for the intellectual and evangelical power of his sermons—hundreds will rise up and call him blessed in the final day. His talents would have secured him eminence in any department of public life. His discourses were systematic, profound, luminous, and often overwhelming; his piety deep and pure; his manners dignified and amiable."

FROM THE REV LABAN CLARK, D.D.

MIDDLETOWN, Conn., February 21, 1860.

My Dear Sir: My acquaintance with Dr. Bostwick commenced in the winter of 1799. He remained on our district two years, with good success in building up and confirming the churches and small societies scattered through this extensive valley. In June, 1800, he was appointed to the Pittsfield District, which included all the circuits from the Connecticut line North to Lower Canada, embracing more territory than is now covered by the Troy Conference. In 1801 and 1802, I laboured within his district, and enjoyed the advantage of his friendly counsel and public ministration of doctrine and discipline. As a number of the preachers in the district were young men, of little experience, and very imperfect preparation for the ministry, he requested that they would meet him on Friday before their respective Quarterly Meetings, when practicable, that they might enjoy the benefit of what we called our Divinity School. And the Doctor was not only an able instructer in Didactic Theology, but a shrewd and skilful polemic, and always ready to dispose of the difficulties which were presented to us by our opponents. His influence upon

the young ministers of that day, as well as upon the infant societies, was most benign; as it served to promote ministerial fidelity, unity of sentiment, and close Christian fellowship, throughout the district.

As a Preacher, Dr. Bostwick took rank decidedly with the more respectable class in his denomination. His voice was clear and sonorous, his language chaste and appropriate, and the arrangement of his thoughts lucid and natural. Though he had a logical mind, and dealt a good deal in argument, he was capable also of carnest and pathetic appeals. There was great unity in his discourses, the several parts all being brought into harmonious adaptation to the same end. He delivered himself with a good degree of fervour and unction, and his preaching was generally accompanied with the demonstration of the Spirit and with power.

Dr. Bostwick was naturally of an ardent temperament, and this no doubt gave, in some degree, the complexion to his ministry. His preaching was well suited to the period in which he lived; and it had a powerful influence in giving direction to the public mind. His social habits were gentlemanly and urbane, and he was sure to render himself both agreeable and useful to the families whose hospitality he shared.

The labours of the early Methodist itinerants were marked by peculiarities, which it is not easy for the present generation fully to appreciate. The country was new; the rough edges of pioneer life were scarcely worn off; and the chivalric, daring spirit which had been awakened and cherished by the Revolution, had not altogether died away. Under these circumstances, the preachers were sometimes ungraciously and even rudely assailed, so that both their ingenuity and courage were put to a severe test. Dr. Bostwick came in for a share of this kind of experience, and he knew how to behave himself under it as well as any other man. Let me give you an example. One day, while riding, he was overtaken by a man, who, knowing him to be a travelling preacher, thought to amuse himself a little at the Methodist parson's expense. The man, riding up by his side, commenced pulling his bridle, as if the horse were at fault; and then said, in an apparently petulant tone,—"I would as soon ride the devil as to ride this horse." "Oh," said Bostwick, "how would it look to see a child riding his father?" The man instantly put spurs to his horse and galloped away.

In person Dr. Bostwick was somewhat under size, but his form was perfectly symmetrical. His dress was remarkably neat, and his personal appearance altogether agreeable. His manners were such as would have rendered him at home in the most cultivated and refined circles.

In the spring of 1820, I visited my old friend at his new home in the West, where I found him highly respected as a Physician, a Christian, and a Local Preacher. It may safely be said that he was one of the most earnest and self-sacrificing men of his day The great purpose for which he lived was to diffuse the light of evangelical truth, and cause its power to be felt upon the hearts and lives of men.

Yours respectfully,

LABAN CLARK.

TOBIAS GIBSON.*

OF THE WESTERN CONFERENCE.

1792—1804.

TOBIAS GIBSON was born in Liberty County, S. C., on the Great Pee Dee River, November 10, 1771. Of the history of his early years I have been able to learn nothing. In 1792, he was admitted on trial, and was appointed to Bush River. In 1793, he was appointed to Santee; in 1794, to Union; in 1795, to Holston; in 1796, to Edisto; in 1797, to Santee; in 1798, to Charleston. In 1799, he was appointed Missionary to Natchez, where he remained, engaged in the most difficult and self-denying work, till the close of his life. He died at Natchez on the 5th of April, 1804, in the thirty-third year of his age.

Mr. Gibson, from the very commencement of his ministry, had to encounter great hardships and trials. While the field of his labours was in South Carolina and Georgia, he never spared himself in the least, but braved the most inclement weather, preaching day and night, wherever he could find an opportunity. By reason of these manifold exposures, his health had begun to fail, even before he set out on his mission; but so invincible was his resolution that he pressed forward through the most appalling difficulties, sustained by the reflection that, if his life was sacrificed, it would be in a cause for which he was willing to die. After travelling six hundred miles, he reached the Cumberland River, and there took a canoe, and placed his few effects on board, and then paddled himself out of the Cumberland into the Ohio River, and took his passage for six or eight hundred miles in the meandering course of the Mississippi. Of this most perilous journey little more is known than that it terminated in his safe arrival at Natchez. Four times he passed through the wilderness,—a journey of six hundred miles, amidst various savage tribes, in travelling by land from the Cumberland settlement to Natchez. He continued alone upon this station, tasking his powers of labour and endurance to the utmost, until 1803, when, in a state of great bodily feebleness, he presented himself before the Western Conference to ask for aid in the prosecution of his work. Such was his representation of the urgency of the case, that the Conference did not hesitate to respond favourably to his application, and, accordingly, the Rev. Moses Floyd† was sent to his assistance.

Mr. Gibson preached his last sermon on the first day of the year 1804; and it was greatly blessed to many who heard it. During the last weeks of his life, when his recovery had become quite hopeless, he manifested the most unqualified resignation to the Divine will, and, instead of shrinking from the approach of death, anticipated it with joy. in the full confidence that it was to bring him into the immediate presence of his beloved

* Min. Conf., 1805.—Asbury's Journal.—MS. from Rev. R. W. Allen.

† MOSES FLOYD was received into the travelling connection in 1800, and was appointed to Richmond; in 1801, to Swanino; in 1802, to Green; in 1803 and 1804, to Natchez. In 1805, he located.

Saviour and Lord. Not only his earnest preaching, but his self-denying life and triumphant death, left an enduring impression upon many minds.

Mr. Gibson was a devoted friend of Bishop Asbury, who, in return, gave him his warm friendship and unlimited confidence. The Bishop, in giving an account of one of his Southern tours, relates the following adventure, in which Mr. Gibson was a sharer:—

"I directed my course, in company with my faithful fellow-labourer, Tobias Gibson, up the Catawba, settled mostly by the Dutch,—a barren spot for religion. Having rode in pain twenty-four miles, we came, weary and hungry, to O——'s tavern, and were glad to take what came to hand. Four miles forward, we came to Homes' Ford, upon the Catawba River, where we could neither get a canoe or guide. We entered the water in an improper place, and were soon among the rocks and in the whirlpools. My head swam, and my horse was affrighted. The water was up to my knees, and it was with difficulty we retreated to the same shore. We then called to a man on the other side, who came and piloted us across. We went on, but our troubles were not at an end. Night came on, and it was very dark. It rained heavily, with powerful lightning and thunder. We could not find the path that turned out to Cornell's. In this situation we continued until midnight or past. At last we found a path which we followed until we came to dear old father Harper's plantation—we made for the house and called—he answered, but wondered who it could be. He inquired whence we came. I told him we would tell him when we came in; for it was raining so powerfully that we had not much time to talk. When I came dripping into the house, he said 'God bless your soul—is it brother Asbury?' Wife, get up.'"

FROM THE REV PETER CARTWRIGHT, D. D.

OF THE ILLINOIS CONFERENCE.

PLEASANT PLAINS, Ill., April 16, 1860.

Dear Sir: I cannot say that I was ever in very intimate relations with the Rev. Tobias Gibson, and yet I had considerable opportunities of forming a judgment of his character. My acquaintance with him commenced not far from the beginning of the present century, and about the time that he was sent as a missionary to Natchez. From this period, I saw him occasionally, though not frequently, almost up to the time of his death. I was also well acquainted with many of his friends, and knew the estimate which was placed upon his character and services by the Church at large.

Tobias Gibson was physically a well-made man, of about the medium size, with a countenance expressive of sobriety, stability, and good-sense. He was plain and unassuming in his manners, and never said or did any thing merely to catch the popular ear or the popular eye for purposes of self-glorification. I do not think that he possessed extraordinary talents, but he did possess extraordinary zeal, and the most heroic devotion to his Master's cause. His preaching was sensible, fervent and impressive, without evincing any great logical power, or being embellished by a splendid or graceful elocution. His grand aim was to bring God's living truth in contact with the hearts and consciences of those whom he addressed; and, if this purpose were only gained, he cared little for any thing beside. His voice was pleasant, but not very loud, and his utterance was fluent, and indicative of much feeling. There was no sacrifice so great but that he was ready to make it, no obstacle so appalling but that he was ready to encounter it, in order to sustain and carry forward his Master's cause. His witness is in the hearts of some who remain on earth, and of more who have passed into the Heavens, who have been saved through his faithful instrumentality.

Yours truly,

PETER CARTWRIGHT.

EDWARD TIFFIN.*

LOCAL PREACHER IN OHIO.

1792—1829.

EDWARD TIFFIN was born in Carlisle, England, on the 19th of June, 1766. His parents were in moderate circumstances, and his early education was limited to the ordinary English branches. At an early age he commenced the study of Medicine; and, in 1784,—before he had completed his medical course,—he migrated to the United States, and settled in Charlestown, Berkeley—now Jefferson—County, Va., whither his parents and all the family shortly after removed. Here he resumed his medical studies, and, in due time, became a practitioner; and, at no distant period, acquired a high professional reputation.

His fine powers of conversation, great vivacity of spirits, and uncommonly attractive manners, rendered him a favourite, especially in gay and fashionable circles. In 1789, when he was about twenty-three years of age, he was married to Mary, daughter of Robert Worthington, near Charlestown, and sister of the late Governor Thomas Worthington, of Ohio. The next year, Dr. Tiffin and his wife were induced, perhaps by curiosity, to go to hear two distinguished Methodist preachers,—the Rev. Lewis Chastain,† and the Rev. Thomas Scott,‡—who were stationed that year on the Berkeley circuit. The truth, as presented by Mr. Scott, then a young man of only eighteen years, reached the conscience and heart of Dr. Tiffin, and he was received almost immediately into the Church. Scarcely had this step been taken before he became convinced that he was called to the

* Finley's Sketches.

† LEWIS CHASTAIN was admitted into the travelling connection in 1787, and located in 1792.

‡ THOMAS SCOTT was born at Skypton, Alleghany County, Md., October 31, 1772. His father's parents, who were Scotch-Irish, emigrated from Ireland, and settled in Berks County, Pa., a little before the commencement of the eighteenth century. He became a member of the Methodist Episcopal Church when he was in his fourteenth year; and, in April, 1789, when only sixteen and a half years old, he was admitted on trial in the travelling connection, and appointed to the Gloucester circuit, Virginia. In 1791, he was ordained Deacon, and, in 1793, Elder, by Bishop Asbury. In the spring of 1794, he descended the Ohio River to join the Kentucky Conference, and, after a tedious and perilous journey, reached his destination. In May, 1795, he located,—preaching, however, at various places in the region,—and, after a few months, he took the place of a disabled minister on the Lexington circuit, and continued in that relation till the meeting of the Kentucky Conference, in 1796, from which time his labours as an itinerant minister ceased. In May, 1796, he was married to Catharine Wood, and soon after settled in Washington, Ky., where he obtained employment as a clerk in a store; but he continued here for only a short time on account of the failure of his employer. After one or two other experiments for gaining a livelihood, he commenced the study of the Law, and, in 1800, obtained license to practise, after which he removed to Fleming County, where he was appointed Prosecuting Attorney. In 1801, he removed to Chilicothe, where, after an examination before the General Court of the Northwestern Territory, he was admitted as Counsellor at Law. At the session of the first General Assembly, under the Constitution, he was elected Secretary of the Senate, and was annually appointed to the same office, till 1809, when he was elected by the Legislature one of the Judges of the Supreme Court, and the year following was re-elected, and commissioned Chief Justice of that Court. This office he held till July, 1815, when he resigned his seat on the bench, and returned to the practice of the Law. In October, 1815, he was elected one of the Representatives of Ross County in the Legislature. In 1829, he was appointed, by the President and Senate, Register of the Land Office at Chilicothe, which office he held, by successive appointments, till 1845. He spent the last years of his life in a patient and sereno waiting for his final change, and died at Chilicotho on the 13th of February, 1856. He was a man of commanding talents, of fine moral qualities, and always ready to every good work.

ministry, and actually commenced preaching, without even waiting for a license.

On the 19th of November, 1792, he was ordained to the office of Deacon in the Methodist Episcopal Church, by Bishop Asbury. At that period, the Discipline authorized the Bishop to ordain local preachers to the order of Deacons, on a testimonial of the requisite qualifications, signed by three Elders, three Deacons, and three Travelling Preachers; but, in the case of Dr. Tiffin, this formality was dispensed with, and the Bishop, on the occasion of a visit to the Doctor's house, volunteered to confer upon him, by regular ordination, the office of Deacon.

In 1796, Dr. Tiffin took up his residence in Chilicothe, in the territory North West of the Ohio River. He continued the practice of Medicine here, and in the surrounding country, and, in his professional visits, he endeavoured, as far as possible, to administer to the wants of the soul as well as of the body,—thus uniting the two vocations of a Physician and a Minister of the Gospel. He had also his regular Sabbath appointments for preaching in the country, and his labours proved both acceptable and useful. One of his regular preaching places was on Deer Creek, twelve miles North of Chilicothe, where he had a large congregation, and organized a flourishing society, long before that part of the country had been visited by any of the travelling preachers.

In the autumn of 1799, Dr. Tiffin was elected a member of the Territorial Legislature, in which capacity he attracted no small attention by his uncommon skill and ardour in debate. In the autumn of 1802, he was chosen a delegate from Ross County to the Convention which adopted the first Constitution, and formed a State Government for Ohio—he was appointed President of that Convention, and discharged the duties of the place with great ability, and to general satisfaction. In 1803, he was elected the first Governor,—it is believed without opposition; and, two years afterwards, when his term of service had expired, he was re-elected to the same office.

At the session of the Legislature in 1806–07, Governor Tiffin was chosen Senator in Congress, in place of Thomas Worthington, whose term of service expired on the 4th of March following. He took his seat in the Senate, in December, 1807. Early in the following year, he suffered a severe affliction in the death of his excellent wife. She had embraced religion about the same time with himself, had been an earnest and devoted Christian, and greatly beloved by all who knew her. This event probably determined the Doctor to retire from public life. Accordingly, after the close of the session of Congress, which terminated on the 3d of March, 1809, he resigned his seat in the Senate, and sought again the retirement of private life. He removed almost immediately to a beautiful farm which he owned on Deer Creek, about eight miles North of Chilicothe. Soon after this, he was married to Mary Porter, of Twin township, in the same (Ross) county;—a lady of most amiable and respectable character, in whom he found in every respect a most fitting companion.

Dr. Tiffin's abilities in public life had now been too thoroughly tested to allow him to remain long in the retirement which he had sought; and, accordingly, at the General Election in October following the resignation

of his place in the United States Senate, he was called by his fellow-citizens of Ross County to represent them in the popular branch of the Legislature; and was chosen Speaker of the House. The next year, (1810,) he was returned to the House of Representatives, and was again appointed Speaker. He had uncommon tact at presiding over a deliberative assembly, and his services in this capacity were highly appreciated.

The Doctor, finding that his income was inadequate to the support of his family, removed back from his country residence to Chillicothe, in the autumn of 1810, and resumed his practice as a physician. His fine, bland manners, and acknowledged skill in his profession, made him a highly popular practitioner throughout the whole region.

In April, 1812, Congress passed an Act creating the General Land Office. This Act provided for the appointment, by the President and Senate, of a "Commissioner of the General Land Office," with a salary of three thousand dollars, under whose direction the business of the office was to be conducted. President Madison selected Dr. Tiffin for this office; and, his nomination having been unanimously confirmed by the Senate, he was notified of his appointment by a letter from the President, accompanying his commission. He accepted the office, and immediately set out for Washington to enter on its duties. He found that it was a work of great labour and responsibility that awaited him, but, as he lacked neither industry, nor ability, nor integrity, it went forward in a highly advantageous and satisfactory manner.

Early in the next autumn, Dr. Tiffin returned to Chillicothe for the purpose of settling up his affairs, and removing his family to Washington City. This being accomplished, he returned to the duties of his office, and prosecuted them with great vigour and fidelity. When the British army, in August, 1814, was on the march for an attack upon Washington City, and the order was given to remove the contents of the public offices to places of safety in the country, he was the first person to begin the work. By his vigorous efforts he succeeded in removing the entire contents of his office to a safe place in Loudon County, Va., about ten miles distant; while several of the other offices in the departments sustained irreparable losses in connection with the destruction of the public buildings.

Dr. Tiffin found the state of society in Washington, in many respects, incongenial with his taste, and he therefore began, at no distant period, to long for a return to his Western home. The office of Surveyor General of public lands, Northwest of the Ohio River, was then held by Josiah Meigs, Esq., at Cincinnati, for which he received a salary from Government of two thousand dollars a year. The Doctor proposed to Mr. Meigs, confidentially, an exchange of offices; and, this having been agreed to by the latter, and the consent of the President of the Senate having been obtained, the exchange actually took effect. He now returned to Ohio, and immediately removed the Surveyor General's office from Cincinnati to Chillicothe, his former place of residence. He found the business which now devolved upon him greatly embarrassed, from various causes, but he addressed himself to it with his characteristic zeal and faithfulness, and, by the aid of an excellent clerk, who was also a Methodist minister, he

succeeded in discharging the duties of his office to the entire satisfaction of all concerned.

During the first three or four years after his return from Washington, he occasionally preached in the neighbourhood; and, at one time, for several months, conducted the services of the small Episcopal Church in Chilicothe, which was, as yet, without a Pastor. In connection with the morning service, he was accustomed to read a printed sermon; and, as he was a remarkably fine reader, he was always listened to with great attention and admiration. On one Sunday, however, he ventured to substitute for the written discourse one of his own extemporaneous effusions; but, though the congregation were quite amazed at his fervid eloquence, they felt constrained to express to him, through a committee, their disapprobation of extempore speaking in the pulpit.

Dr. Tiffin had long been subject to occasional paroxysms of severe nervous headache, usually of not more than a few hours' continuance. These attacks increased in severity, as he advanced in life, and, during four or five of his last years, he was confined most of the time to his bed. When he was well enough to leave his room, he would give some attention to the business of his office, or overlook the work in his garden, or other matters about the house; and, as often as practicable, he attended public worship and his class-meetings. He was a great reader, and would often be found with some religious book in hand, when he was suffering intense bodily pain. Instead of being afraid to die, he longed for the hour of his departure. To one of his friends who visited him he said,—"Oh how glad I would be if the Lord would only send the messenger, and release me from my sufferings! I fancy that, when my exulting spirit would reach the ceiling, it would turn a moment and gaze upon the lifeless body, and triumphantly exclaim,—'Ha, you old diseased carcass, I am liberated from your loathsome prison at last! Farewell till we meet again, when the trumpet shall awaken you from the tomb, and your mortal shall put on immortality!'"

Dr. Tiffin held the office of Surveyor General for nearly fifteen years,—under the successive administrations of Madison, Monroe, and John Quincy Adams; but, on the accession of General Jackson to the Presidency, he had leave to retire. The order from the department at Washington to deliver the office to his successor reached him on the 1st of July, 1829, when he was lying upon his death-bed, and was cheerfully and gracefully obeyed. From this time his strength gradually failed until Sunday evening, the 9th of August, when he sunk calmly to his rest, in the sixty-fourth year of his age.

Dr. Tiffin's wife survived him but a few years. He had five children,—one son and four daughters. His son (*Edward*) chose the profession of Medicine, and, after taking a regular course of medical study in this country, crossed the ocean, and for two years availed himself of the superior advantages afforded in Paris. On his return to the United States, he took the cars at New York on his route home; but, at one of the stopping places on the way, in attempting to resume his place in a car while the train was in motion, his foot slipped, and he received an injury which he survived but a few hours.

Three of Dr. Tiffin's sermons, preached in 1817, were published in the "Ohio Conference Offering," in 1851.

FROM THE REV WILLIAM P STRICKLAND D. D.

NEW YORK, December 8, 1859

My Dear Sir: My personal acquaintance with Governor Tiffin, concerning whom you ask for my recollections, was only slight, but my knowledge of his character, as derived from various sources, is probably sufficiently extended to enable me to furnish the account of him which you desire. Though he was only a local preacher in our denomination, he was a fine specimen of a man and a Christian, and rendered very important service to the interests of the Church as well as of the State; and I may add, he deserves to be commemorated by the former not less than by the latter.

In person, he was of about the medium height, with a rather full and heavy body, and light limbs. He had a large head, full and round face, and florid complexion. He became bald at a comparatively early period of life, and always afterwards wore a wig. His countenance easily lighted up with animation, and at such times was a perfect mirror to reflect the bright and genial workings of the spirit within. In his movements he was quick and prompt, and always left the impression that he had something to do. He was punctual in the discharge of every duty that devolved upon him, remembering that each day had its own appropriate duties which could never reasonably give place to any thing else. He was a rigid economist of time, and seemed to turn every moment to the best possible account. In social intercourse he was lively and agreeable, and his whole manner evinced perfect familiarity with the most polished society.

That he had much more than ordinary force as well as culture of intellect, is sufficiently evident from the high civil positions which he sustained, and the dignity and honour with which he acquitted himself in each of them. It were to be expected that such a mind would make itself felt in the pulpit; and such was really the case. His discourses were always simple and luminous in their arrangement, and he rarely, if ever, lost sight of the point which he set himself to establish. His style was often somewhat ornate, and yet he never used language that transcended the comprehension of men of ordinary capacity or intelligence. His action in the pulpit was forcible, though natural and graceful, and, when he became excited, his thoughts found utterance scarcely more through his lips than in his animated, glowing expression of countenance. He was accustomed to deal with great faithfulness and power with the consciences of his hearers, never forgetting that the great design of the Christian ministry was to persuade sinners to become reconciled to God. He had a high reputation as a preacher, and his labours in the pulpit were much sought after; and at Quarterly and Camp-meetings, at least one of the chief appointments of the Sabbath was always assigned to him.

One of the most prominent features of his character was his unbounded benevolence, particularly as manifested in administering to the wants of the poor. His liberality became so well known,—even proverbial, that the applications for aid often entirely exceeded his ability to meet them; and, on such occasions, he has been known sometimes to manifest intense feeling at being obliged to return a negative to the requests that were made of him. In some instances, too, where he was able and willing to render the desired aid, but did not wish to have the individuals who received it know from what source it came, he would constitute some friend his almoner, and thus dispense his benevolence in the dark. As he was, by profession, a physician, he used, long after he had retired from general practice, to keep a stock of medicines on hand,

and dispense them gratuitously, with the appropriate medical directions, to those whom he considered legitimate objects of charity.

In all the various relations of life he was a model of kindness, dignity, fidelity, and efficiency As a neighbour, a citizen, a magistrate, a husband, and a father, there was every thing in his character to awaken gratitude, affection, and reverence. It deserves also to be mentioned that, while he was yet comparatively a young man, he made the most ample provision for the comfort of his aged parents, receiving them into his family, and nursing them with the most devoted filial attention, until death consigned them to another dwelling. If there were faults pertaining to his character, they were so overshadowed by his virtues that those who knew him best think of him only as an illustrious example of wisdom, integrity, consisteney, and purity.

Most affectionately yours,

W. P. STRICKLAND.

LAWRENCE McCOMBS.

OF THE PHILADELPHIA CONFERENCE

1792—1836.

FROM THE REV JOHN KENNADAY, D. D

NEW HAVEN, September 18, 1860.

My Dear Sir: I have had considerable opportunities for becoming acquainted with both the life and the character of the Rev. Lawrence McCombs; and I cheerfully comply with your request for such an account of him as my recollections and means of information will supply.

LAWRENCE MCCOMBS was born in Kent County, De., on the 11th of March, 1769. It is not known exactly when he made a profession of his faith in Christ, though it was probably when he was about the age of twenty. Nor am I able to speak with confidence of his advantages of education; but, as he lived in a part of the country which was well supplied not only with good common-schools but with respectable academies also, and, as the circumstances of his father's family were such as to enable him to avail himself of any of these, it is presumed that he early attained to a good degree of intellectual culture. After he entered the ministry, he was still a diligent student, as far as his manifold professional labours would allow, and in some departments his acquisitions were much more than respectable. This was especially true of Natural Philosophy, for which he had a very decided taste. He nevertheless sympathized with the early Methodist ministers in their general views of education, holding with John Wesley that "Study is good, but saving souls is better."

Mr. McCombs was admitted to probation in the Philadelphia Conference in 1792, being then in his twenty-third year. Having passed his early youth amidst the scenes of the Revolutionary War, and having his residence in the vicinity of the Chesapeake and Delaware Bays, where the presence of British vessels of war, and the frequent landing of soldiers, occasioned constant excitement, he was probably indebted, in no small degree,

to this circumstance for the irrepressible energy of character which he exhibited through life. The vitality and activity of the young republic were shared largely by the young men of the times; and, as the interests of religion had felt the depressing influence of the protracted war, so, wherever there were true Christians, there was a desire that those interests might be revived. Under these circumstances, the Methodists prosecuted their work, extensive revivals crowning their labours, while their itinerant system multiplied their fields, and gave them less opportunity to establish institutions of learning.

Mr. McCombs' first appointment was to the Newburgh circuit, under the charge of the Rev. Samuel Fowler, a man of lovely disposition, and of extensive and useful labours. In Mr. McCombs we have a specimen of early Methodist ministers, and as such we may look at him now upon his saddle, setting out from the residence of his senior preacher, Mr. Fowler, at Middletown, about four miles from the village of Newburgh. The circuit extends from the Southern line of the State of New York, as far North as beyond Albany; and, including the entire range of the Catskill Mountains, it runs West from the Hudson River far into the Valley of Wyoming. His power of physical endurance may be inferred from the fact that, while travelling this immense field, he preached twice nearly every day of the week, and, on each Sabbath, either three or four times. To reach the villages and little settlements dotting this country, his travelling was all on horseback, and through a region whose extensive wildernesses were, for the most part, the undisturbed abode of the wolf and the panther. Here this intrepid young man urged his way over mountains and through valleys, stirring the community, wherever he came, with hymn and sermon, until the wilderness and solitary place were made glad. His popularity became almost unbounded; and, from the very commencement of his ministry, crowds attended his appointments. There were few church edifices, and his preaching, during the milder season, was chiefly in the fields.

Having spent two years upon the Newburgh circuit, he was appointed in 1794, to Long Island; in 1795, to New London; in 1796, to Middletown; in 1797 and 1798, to Tolland; in 1799, to New London; in 1800, to Philadelphia; in 1801, to Baltimore City; in 1802, to Baltimore City and Fell's Point; in 1803, to Fell's Point; in 1804, to the Baltimore circuit. In 1805, his name does not appear on the Minutes, except in the list of Elders. In 1806, he asked and obtained a location, and selected a residence on the Eastern shore of Maryland, near the head of the Chesapeake Bay. What prompted him to this step I cannot say with certainty; but pecuniary considerations often compelled our preachers of that day to retire for a season from their itinerant labours, their support being so limited as to oblige them to exhaust all their private resources. In his location, however, he laboured with unabated devotion in the region round about. He resided in the neighbourhood of Port Deposit, or Rock Run, as it was then called, during the War of 1812. The fleet, then in the Chesapeake, under the command of Admiral Cockburn, was very annoying to the inhabitants. At length an attack was made upon the village of Havre-de-Grace. A fierce engagement ensued, in which the officer commanding the English soldiers was killed. Not until the town was considerably pillaged did the troops

retire. Though McCombs, as a minister, was exempt from service, yet, on the first alarm, he sallied forth with his own piece, (a long duck gun,) and, entering as a volunteer, remained in the ranks, doing brave service until the retreat of the foe.

In 1815, he re-entered the itineraney, and took his place in the Philadelphia Conference. In that and the following year, he was appointed to Smyrna; in 1817, to Queen Ann's; and in 1818, to Kent. From 1819 to 1822, he was Presiding Elder of the Jersey District. In 1823, he was appointed to Essex and Staten Island; in 1824 and 1825, to St. John's Church, Philadelphia; and in 1826, to Wilmington. In 1827 and 1828, he was Presiding Elder of the East Jersey District; from 1829 to 1832, of the Chesapeake District; and in 1833, of the South Philadelphia District. In 1834, he was appointed to St. Paul's Church, Philadelphia. Having performed an immense amount of labour throughout this widely extended territory, and left the impress of his energetic character wherever he went, he was constrained, in 1834, by his rapidly failing health, to relinquish his active position, and become a supernumerary. In 1835, he took his place among the retired and infirm, but carrying with him the unabated respect and deep sympathy of the Church.

Mr. McCombs was one of my earliest friends among the ministers of the Methodist Episcopal Church. Our acquaintance was formed before my ministry commenced; and, though so greatly my senior, the generous interest which he ever felt in young men made him soon my cordial friend. Our acquaintance grew into an intimate friendship that suffered no abatement till the close of his life. He was for many years my Presiding Elder, and in many of my appointments he had been my predecessor. I knew him well as a Man, a Christian, and a Preacher, and I also knew the high estimation in which he was held by the people among whom he ministered.

In his religious character, Mr. McCombs blended great zeal and fidelity with a very unusual kindliness of spirit. No hostility could intimidate him in the course of duty, nor could any provocation betray him into petulance or resentment. Meek in spirit, intrepid in purpose, gentle and social in manner, he was greatly respected in the pulpit, and ever welcome to the hospitalities of the numerous circles which he adorned as the man of God. He was strong in faith, much in prayer, and a great reader of the Bible.

His intellectual character was developed more in the uniform strength of his faculties than in the marked prominence of any one or more of them. His perceptions were quick and clear, and his judgment sober and impartial. He had a fine imagination, which, being restrained and regulated by his admirable taste, gave beauty and warmth, as the artists say, to all his pictures. In unison with these traits, there were some physical qualities that contributed largely to his power and success. His personal appearance was very imposing. In stature he was full six feet in height, with a finely developed form—though not corpulent, the breadth of his chest indicated the prodigious strength which enabled him to perform his almost gigantic labours. The general expression of his countenance betokened intelligence, gentleness and energy, while his full, frank face was

illumined by his ever-kindling eye. His voice was full, clear, and of great flexibility, sweeping from the lowest to the highest tone, and modulated in the most delicate manner, in beautiful harmony with his subject. In preaching in the field, which was his favourite arena, I used to think he was quite an approach to Whitefield. Such was his known power at Camp-meetings that the announcement that he was to be present on such an occasion would draw a multitude of people from great distances. I have never witnessed such an immense throng, on any other occasion, as I have known him, at such times, to address; but those who stood at the greatest distance from him, could hear every word with perfect distinctness; and the most profound attention and solemnity usually pervaded his audience. I have thought that, in some respects, there was a striking resemblance between him and the late distinguished Dr. John M. Mason, of New York, whom I often heard in my boyhood.

His sermons generally consisted of elucidations of the great doctrines inseparable from "the common salvation." These were enforced with great power and pathos. Though he had a taste for polemic theology, and was quite an adept in it, he was more concerned to make his hearers good Christians than keen disputants, and was always urging them to high attainments in experimental and practical religion. Many of his discourses abounded with passages of great tenderness, that melted his audience into tears, while there was a boldness in some of his appeals that was well-nigh startling.

Mr. McCombs was always an active and influential member of the Conference. In order to fully estimate his influence here, it is necessary to consider the circumstances under which it was exercised. A Church, having no claim to antiquity, by which to exact deference to its usages, must ever be most subject to innovation. The activities of the young Republic rendered all the ecclesiastical organizations more or less liable to disturbing influences; and this was especially true of the Methodist Church,—itself, in its organization, almost an offspring of the Revolution. Its founders were, consequently, often required to repel innovations, and to hold the minds of their younger colleagues to a steady attachment to the established system. With these founders Mr. McCombs had been in intimate personal relations, having been admitted by them to the work within eight years after the Church had been organized upon an Episcopal basis. Enjoying the fullest confidence of these men, and of the first Bishops, who afterwards manifested their confidence in him by soliciting his counsel, it was not strange that his opinions were regarded by his Conference with the profoundest respect. Many of his most intimate friends in the ministry, including Ware and Morrell, had been active soldiers in the War of the Revolution, and brought a spirit of heroism with them into the ministry, which accorded well with the spirit of his other colleagues,—Garrettson, Cooper, and many more, who were no less intrepid as standard-bearers in "the sacred host of God's elect." Outliving these in effective service, Mr. McCombs was, in some respects, the link by which the first and third generations of preachers were held together. He, therefore, the more readily secured that confidence to which he was so well entitled by his high ability, his sterling integrity, and his manifold sacrifices in aid of the cause. But

he was neither obstinate nor restive when his views were opposed. Those who differed from him he uniformly treated with consideration and respect; yet, when any question arose, which he regarded as involving moral obligation, his exquisite sense of honour and right never admitted a compromise.

Mr. McCombs was twice married. His first wife was a native of Port Royal County, Va. She professed religion when she was quite a child, and adorned her profession through many years, in which she shared with her husband the toils and privations, incident, at that day, to the life of a Methodist minister. She was a lady of the most discreet and amiable deportment. While under my pastoral care, she died in great peace, at Wilmington, De., April 17, 1832. By this marriage he had one daughter,—a lovely girl, who survived her mother but a few months. His last wife was a lady of Philadelphia, whose Christian fortitude and kindness contributed much to the comfort of his declining years.

When the hour came that he was to put off the harness in which he had so long endured "hardness as a good soldier of Christ Jesus," he evinced the same meek and quiet spirit that had been so conspicuous through his whole life, and retired to die, after suffering much from a most painful malady. One of the most severe trials incident to his disease was the loss, to a considerable extent, of his speech. When, however, the power of speech returned, as it occasionally did, what he said evinced the most calm submission to the Divine will, and an assured and triumphant hope of Heaven. He closed his useful and eventful life, in Philadelphia, on the 11th of June, 1836, in the sixty-seventh year of his age, and forty-fourth of his ministry. His remains were interred in the burying-ground in the rear of St. George's Church, of that city.

Very fraternally yours,

J. KENNADAY.

FROM THE REV LEVI SCOTT, D. D.

BUFFALO, May 30, 1860.

Rev. and Dear Sir: Lawrence McCombs, of whom you ask me to give you some account, was above the medium height, rather corpulent, and weighed probably over two hundred pounds. He wore his hair combed smoothly back, and being long, it fell somewhat upon his shoulders. His countenance was of an open and benevolent expression. His whole appearance was attractive and impressive, suggesting repose of mind, sympathy, self-possession and authority

As a Preacher, he had great power over the masses. He dealt much in controversy, but was not a close thinker, and his style was diffuse, and even wordy As he warmed in speaking, he had a singular habit of elevating (I think) his right shoulder by sudden jerks.

He was a man of genial and cheerful spirit, and greatly enjoyed society. There was a tendency, however, in the latter part of his life, to melancholy and impatience. Nor was it easy for him to learn that lesson, which all must learn, who live to old age,—"He must increase, but I must decrease."

Yours very truly,

L. SCOTT.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, March 15, 1860.

My Dear Sir: I knew something of the character of Lawrence McCombs before I entered the ministry, but my actual acquaintance with him commenced at a later period. He travelled the New Jersey District at the same time that I travelled the New York District; and the contiguity of our fields of labour brought us occasionally together. I remember also, in one instance at least, to have attended a Camp-meeting with him—indeed, I saw him in various situations which were fitted to bring out the more striking traits of his character.

Mr. McCombs was a good-looking man, a little above the middle size, with an agreeable and somewhat impressive countenance. He was urbane and gentlemanly in his manners, and I believe very amiable in his disposition. He had a capital voice for public speaking as well as for singing; and at Camp-meetings, instead of calling people to the stand by a trumpet, as was customary, he would step up and commence singing, and thus very quickly gather the multitude around him. He took a somewhat active part in the General Conference, and might perhaps be considered an accomplished debater; but it was in the pulpit that he put forth his powers to the greatest advantage. He undoubtedly ranked among the ablest as well as most popular preachers of his day. He was a man of great activity, and seemed never satisfied unless things were moving actively around him. He was a devout and earnest Christian, and evidently carried into the work of the ministry a deep sense of its importance and responsibility. I am inclined to think that his mind was better fitted for sustaining and vindicating what had already been projected, than for originating either new theories or new measures. Nothing about him was more remarkable than his volubility—he spoke, especially in the pulpit, with a fluency and fervour, I might almost say, unsurpassed. A Frenchman, after hearing him preach, exclaimed with great enthusiasm,—"Dat man's tongue is hung in the middle, and goes at both ends."

Yours truly,

LABAN CLARK.

SOLOMON SHARP *

OF THE PHILADELPHIA CONFERENCE.

1792—1836.

SOLOMON SHARP was born in the county of Caroline, on the Eastern shore of Maryland, on the 6th of April, 1771. His parents had been gathered into the Methodist Church by the pioneers of Methodism in that region. He was educated in a strictly religious manner, and, while he was yet a mere youth, consecrated himself to the service of God. After travelling one year under the Presiding Elder, he joined the Conference in 1792, and was appointed to the Milford circuit. In 1793, he was appointed to Severn; in 1794, to Prince George's; in 1795, to Queen

* Min. Conf., 1836.—MS. from Rev. J. B. Wakeley.

Anne's; in 1796, to Milford; in 1797 and 1798, to Burlington; in 1799, to Trenton. In 1800, he was Presiding Elder of the Salem District; and, in 1801 and 1802, of the New Jersey District. In 1803 and 1804, he was appointed to Philadelphia. In 1805, 1806, and 1807, he was Presiding Elder of the Chesapeake District; in 1808, 1809, 1810, and 1811, of the Delaware District. In 1812, he was stationed at Milford. In 1813 and 1814, he was in the supernumerary relation. In 1815 and 1816, he was appointed to Cumberland; in 1817, to Gloucester; in 1818, to Burlington; in 1819, to St. John's, Philadelphia; in 1820, to Trenton City; in 1821, to Trenton City and Bloomsbury; in 1822 and 1823, to Kensington; in 1824, to Wilmington; in 1825 and 1826, to the Salem circuit; in 1827 and 1828, to Cecil; in 1829 and 1830, to Smyrna; in 1831 and 1832, to Dover; in 1833 and 1834, to Smyrna; and in 1835, he reluctantly took the superannuated relation.

His health had now become much enfeebled, but he continued to preach, as his strength would permit, till near the close of his life. His last sermon, which was preached a short time before his death, was from Hebrews iv, 9—"There remaineth therefore a rest for the people of God." He dwelt upon the nature of the Christian's final rest with great interest, and, when he closed his sermon, he was heard to say,—"Now I feel that my work is done," He died of asthma, at Smyrna, De., on the 13th of March, 1836, aged sixty-five years. On the preceding evening, he retired to rest, somewhat indisposed, but not to such a degree as to awaken any serious apprehension concerning him. In the latter part of the night, his wife was awakened by his hard breathing, and, on speaking to him, received no answer. She immediately called some of the family, but, before they had time to get into the chamber, his spirit had fled.

In the Minutes of Conference for 1836, the following tribute is paid to Mr. Sharp's memory:—

"It is due to our highly esteemed and revered brother to state that, as a Christian he was irreproachable, and as a Preacher his talents were of an extraordinary character."

Solomon Sharp was a man of marked intellectual character and of great eccentricity. He was a diligent student of the Scriptures, but he made little use of commentaries, relying chiefly, in his interpretation of even difficult passages, upon the results of his own reflection. His sermons were strongly evangelical, were enriched with copious Scripture quotations, and were delivered with an air of dignity and authority that gave them great effect. His tall, erect and manly form, his commanding presence, his white, long, flowing locks, all combined to give him a truly patriarchal appearance, and to render him an object of uncommon interest in the pulpit. His voice was at once strong and musical, and could express his emotions with great facility and distinctness.

He was subject to great variableness of feeling, and he manifested this especially in his social intercourse. In one state of feeling, he would show himself a most entertaining companion, abounding in pertinent and often humorous anecdotes, and then he would pass into a sombre mood, in which it was impossible to provoke him to even an ordinary measure of sociability.

He possessed extraordinary courage,—a courage that was never known to falter, no matter what might be the danger that threatened. He had also a remarkable facility at adapting himself to persons and circumstances—he was equally at home with all classes of society, and never found himself where he seemed at a loss for the fitting word or action.

Several anecdotes are related of him that may serve to illustrate some of his more striking traits of character.

At the time he was appointed to Trenton, N. J., in 1826, the church of which he took charge was in a distracted and agitated state. He had been informed beforehand of the existence of this unhappy state of things, and had determined that he would not identify himself with either party. But he took a somewhat singular way to apprise them of his intended neutrality. In concluding his introductory sermon, he said,—"Brethren, I have a face and a back, but I have no sides;" thus giving them to understand that, if they quarrelled, neither side must expect his sympathy or co-operation.

During his ministry in Trenton, he was often disturbed in preaching by the trifling conduct of some young men who sat in the gallery. Having endured it until he thought forbearance had ceased to be a virtue, and the case seemed to be growing worse rather than better, he resolved to administer to them a reproof, which should at least mortify them, and revive their self-respect, if it did not make them better. Observing that they were playing their usual pranks, in the midst of his sermon, he turned upon them with a most withering look and manner, and said—"If your father, the devil, had any honour in him, he would be ashamed of you; and if he should get you, it would be no great catch after all." Notwithstanding the tinge of drollery that pervaded the reproof, there was such awful sternness in the manner in which it was delivered that it found its way to the consciences of the offenders, and was followed by a marked improvement in their conduct.

Mr. Sharp's patience was sometimes tried not a little by the small number who came to hear him preach. On a certain occasion, he preached at a place in Camden County, called "Old Bortons," to a congregation which he described as consisting of four women, two men, seven children, and a little dog. At another time, he went to preach in the same place on a week day, and found there were but six adults in the room. He waited a while in the hope that more would come; but, being disappointed, he arose and said,—"The Word of the Lord says 'Give a portion to seven, and also to eight;' but, as there are only six of you here, I'll not preach today." He immediately mounted his horse and rode off, leaving his congregation both amazed and amused at the eccentricity of their preacher.

While he was on a circuit in Delaware, there was a shoe-manufactory not far from his residence. Some of the workmen in this establishment resolved on perpetrating a joke on the old parson on this wise—they would send for him to come to their work-shop, under pretence that one of their number was in great distress on account of his sins, and was desirous that Mr. Sharp should come and converse and pray with him. The old gentleman, prompt to obey every call of duty, and especially such a call as that, hastened immediately to the place, where he found a person apparently in such a state of mind as had been represented,—bowed under a

sense of his guilt and unworthiness, and anxiously inquiring what he should do to be saved. He listened with great attention to the sad recital, and was about to proceed to give the appropriate instruction and counsel, when something in the appearance of one or more of the men who were standing around, awakened in his mind the suspicion that all was not right; and presently the whole company, not excepting the poor creature who had consented to be the subject of the impious farce, were exhibiting a broad grin at their imagined triumph in thus practising a gross imposition upon a Christian minister. But the old hero was not at all at a loss how to meet such an emergency. He instantly closed the door and stood with his back against it; and, as there was no other door by which they could make their escape, they were obliged to listen, while he placed their characters and conduct in a light that was entirely new to them. He dwelt upon their meanness as well as their wickedness. He called them Heaven-daring, Heaven-provoking, hell-deserving sinners. He wrought himself up into a perfect storm of indignation, while he denounced upon them the threatenings of God, and brought vividly before them the terrors of the judgment. The infidel sneer and laugh soon gave place to the deepest concern; and it was not long before they actually trembled, like Belshazzar, when he saw the hand-writing on the wall. And now they began to cry for mercy. "Down on your knees, down on your knees," said the veteran minister; and they actually fell upon their knees, crying for mercy, and begging the old man to pray for them. He did pray for them, and some of them dated the beginning of a religious life from that period.

FROM THE REV LABAN CLARK D. D.

MIDDLETOWN, February 20, 1860.

My Dear Sir: My first personal knowledge of the Rev. Solomon Sharp, dates back to 1808, when I met him in Conference, while he was a Presiding Elder on the Delaware District.

In person, he was of the middle size, rather thick set, had blue eyes, and a pleasant, cheerful expression of countenance, with his hair parted in front, in Nazarene style, and hanging down loosely on his shoulders. He always made a highly respectable appearance, and, in his younger days, he had his portrait taken with the Episcopal costume, which represents him as an uncommonly fine-looking man.

Solomon Sharp possessed highly respectable natural talents, though I am inclined to think he was still more distinguished for his moral than intellectual qualities. He was naturally of an ardent temperament, and this ardour gave complexion to every thing that he did, especially to his labours as a minister of the Gospel. He was bold and heroic, and ready to put his hand to difficult enterprises, always trusting in God for success. He had a most kindly and generous spirit, which was strikingly expressed in his manners, and which could not but secure the good-will and affection of all who knew him. As a Preacher, I cannot say that he was very greatly distinguished, and yet he was always highly respectable. His voice was capable of rising to a very high note, and he sometimes raised it to the extent of its capability; but there was nothing in his manner that savoured of extravagance. His action in the pulpit was considerable, but it was always evidently the prompting of the thought of which it was the accompaniment, and never assumed merely for show or effect. He did not speak often in the General Conference; but

when he did speak, it was always in a way to command the respect of his brethren.

I knew Mr. Sharp quite well, and saw him often from 1808 to 1832. In this latter year, during the session of the General Conference at Philadelphia, though he was not a member of the body. I sought him out, as he was then staying in Philadelphia, and had a very pleasant and somewhat protracted interview with him. As he grew old, his fine moral and Christian qualities seemed to have become more mature, and his whole character increasingly attractive. All felt that he was a good old man, who had lived to do good service for his Master, and was worthy of the grateful and affectionate regards of all who are interested in the cause to which he had devoted himself. He left behind him an honourable name, which well deserves to be held in enduring remembrance.

Yours very truly,

LABAN CLARK.

HEZEKIAH CALVIN WOOSTER.*

OF THE NEW YORK CONFERENCE.

1793—1798.

HEZEKIAH CALVIN WOOSTER, a son of Edward Wooster, was born in Woodbury, Conn., on the 20th of May, 1771. During his childhood and early youth, he was sometimes the subject of serious impressions, but they quickly passed away, leaving him as careless of religion as ever. When he was about sixteen years old, he removed with his father and the rest of the family to Westerlo, Albany County, N. Y.; and there, when he had just passed his twentieth year, his mind became much more deeply impressed with Divine truth than it had ever been before; though he still manifested a reluctance to forsake the company of his ungodly acquaintances. On Sabbath evening, October 9, 1791, just as he was arranging for a visit among some of his thoughtless associates, and while a few persons who had met for prayer and religious conference were talking of the goodness of God, his sister, who had a short time before embraced religion, turned to him, and, with great tenderness and fervour, exhorted him to seek the Lord. And the appeal was not in vain. He was immediately thrown into the most intense agony of mind, which continued a short time, and then subsided into a settled melancholy, out of which he came, about the 1st of December following, into a cheering evidence of his acceptance with God. Early in February, 1792, he became fully satisfied of his own adoption.

Mr. Wooster began almost immediately to meditate the purpose of devoting his life to the Christian ministry. Accordingly, at the Conference held in Albany, in July, 1793, he was admitted on trial, as a travelling preacher, and was appointed to the Granville circuit, in Massachusetts, then included in the district over which Thomas Ware presided. The next year, he was removed to the Elizabethtown and Staten Island circuits; and, in

* Osborn's Memoir.—Bangs' Hist., I.—MS. from Rev. R. W. Allen.

1795, was appointed to the Columbia circuit, New York. He engaged in the work with great zeal, and, wherever he went, the blessing of God manifestly attended his labours.

About this time, he volunteered as a missionary to Upper Canada; and, accordingly, in 1796, we find him on the Oswegatchie circuit. The district to which this circuit belonged had Darius Dunham* for a Presiding Elder, and consisted of three circuits, which were supplied, respectively, by Samuel Coate, James Coleman,† and the subject of this sketch. To engage in a mission to Canada, at that day, required no small degree of courage and self-sacrifice. While on his way thither, in company with his faithful friend, Samuel Coate, he endured almost incredible hardships. For twenty-one nights he lodged in the wilderness, having no shelter but the trees of the forest. With a spirit of the most heroic devotion to his Master and to the souls of his fellow-men, he traversed the wilds of Canada, proclaiming to the scattered inhabitants the great truths of the Gospel, and endeavouring, by the most solemn and earnest appeals, to arouse them from their slumbers, and bring them to reflection and repentance. And the effect of his preaching was truly wonderful—wherever he went, persons of all descriptions listened to him with solemn attention; and this begat anxious inquiry; and this again was followed by the joy and peace in believing. The amount of labour which he performed, and of hardship which he endured, quickly undermined his constitution, and brought on a pulmonary consumption. In the early part of 1798, it became apparent that his disease was making rapid progress, but he still clung to his work with a tenacity that knew not how to yield; and when he was so far reduced as not to be able to speak above a whisper, this faint utterance being announced to the congregation by another, frequently brought trem-

* Darius Dunham entered the travelling connection in 1788, and located in 1800. He was a small, compactly built, and strong man, with coarse hair, bushy eye-brows, and a heavy bass voice. He possessed superior talents, and very considerable attainments. After he desisted from travelling, he became a medical practitioner. His characteristic plainness of speech gave him the *soubriquet* of "scolding Dunham;" but his scolding was so spiced with wit that it rarely gave offence. He was an earnest, bold and effective preacher. He married, settled, and died in Canada.

† James Coleman was born in Black River township, N. J., October 30, 1766. His parents, who were members of the Presbyterian Church, removed, in 1777, beyond the Alleghanies, and settled on the Monongahela. Towards the close of the Revolutionary War, some of the early Methodist itinerants penetrated that region, and many, among whom was James Coleman, were deeply wrought upon by their preaching. He, however, subsequently relapsed into a habit of carelessness, and for a while became dissipated; but a severe illness aroused him to a sense of danger and duty, and it was not long before he had become a member of the Methodist Episcopal Church. He soon received license as an exhorter, in which capacity he was highly acceptable. He was drafted to serve in the war with the Indians, but he refused to obey the requisition, on the ground that he was called to preach the Gospel; and he finally succeeded in carrying his point. He entered the itinerant ministry in 1791, and was appointed to the Redstone circuit. The next year, he was appointed to the Litchfield circuit, in Connecticut, and the year following to the Fairfield circuit, in the same State. In 1794, he entered Canada, and was appointed to Upper Canada, Lower circuit. He remained six years in this Province, experiencing great hardships, but witnessing wonderful results from the labours of himself and his coadjutors. In 1800, he returned to New England, and was appointed to the Middletown circuit; and, in 1801, he travelled the Fletcher circuit. He subsequently travelled several circuits, mostly in the State of New York, until 1810, when he entered the supernumerary list; but the next year we find him at his post again in the effective service; in which he continued until 1814, when his name appears on the list of superannuated preachers. In this relation he continued till 1821, when we find him on the Stratford circuit, In 1822, he was on the Durham circuit, and, in 1823, on the Ridgefield circuit. Here he continued till his death, which occurred at Ridgefield, Conn., February 5, 1842, in the seventy-seventh year of his age. Without any extraordinary talents or acquirements, his strong faith, and ardent love, and glowing zeal, have given him a place among the most useful and honoured ministers of his denomination.

bling to the hearts of sinners, and a thrill of devout joy to the hearts of believers. His countenance is said to have been sometimes radiant, as if with Heavenly glory; and thus his very presence seemed a Divine ministration.

But when, at length, he became convinced that he could perform no more active service for his Master, he set his face towards the home of his early years, desirous, if it were the will of God, to end his life where he began it. He reached his father's house, in great feebleness, in June, 1798. About five years before, he had left this spot, so dear to his heart, to proclaim a free salvation. During the intervening period, he had travelled somewhat extensively in several of the States, and in Canada, and had not only had large experience of the power of Divine grace on his own heart, but had been instrumental of bringing hundreds, if not thousands, to a saving knowledge of the truth. He had accomplished more, during his brief ministry, than is usually accomplished in a ministry of ordinary, or even extraordinary, length. In his last days and hours, he was an example of serene and patient trust, his eye being steadfastly fixed upon his Redeemer, and the glory that was to follow. His father, when he supposed that the power of speech had nearly failed him, asked him if his confidence was still strong in the Lord, and he answered—"Yes! strong, strong! strong!" He died on the 6th of November, 1798, in the twenty-eighth year of his age.

Dr. Bangs has recorded the following testimony concerning him:—

"Calvin Wooster was a man of mighty prayer and faith. Frequently was his voice heard by the families where he lodged in the night season, when, rising from his bed while others slept, he would pour out the desire of his soul to God, in earnest prayer for the salvation of souls. Such, indeed, was the strength of his faith in God, and the fervency of his spirit, as well as the bold and pointed manner of his appeals to the consciences of his hearers, and particularly to the wicked, that few of them could stand before him—they would either flee from the house, or, smitten with conviction, fall down and cry aloud for mercy; while, in the midst of these exercises, the saints of God were shouting forth his praises. * * * * * * * * * *

"Though his race was short, it was brilliant—its brilliancy arising not so much from the splendour of his talents as from the purity of his motives, the fidelity of his private and public life, and the holy and burning zeal with which he pursued his vocation, until sickness and death put a stop to his activity. And when he sunk under the cloud of death, he left such a trail of light behind him as shall, it is humbly hoped, never be extinguished. Such honour God puts upon those who honour Him."

DANIEL OSTRANDER.*

OF THE NEW YORK CONFERENCE.

1793—1843.

DANIEL OSTRANDER was born at Plattekill, Ulster County, N. Y., August 9, 1772. His ancestors were from Holland. He was converted at about the age of sixteen, and from that time showed himself an earnest and active Christian. Having united with the Methodist Church, he soon resolved to become a minister of the Gospel in that communion. Accord-

* Min. Conf., 1844.—MS. from Rev. R. W. Allen.

ingly, he entered the travelling connection, in the year 1793, as a probationary member of the New York Annual Conference, and, after the usual trial of two years, was admitted into full connection, and ordained to the Deaconship; and so well was he esteemed by his brethren that in the following year (1796) he was ordained Elder.

In 1793, Mr. Ostrander was appointed to the Litchfield circuit; in 1794, to the Middletown circuit; in 1795, to the Pomfret circuit; in 1796, to the Warren circuit; in 1797, to the Needham circuit; in 1798, to the Pomfret circuit: in 1799, to the Tolland circuit; in 1800, to the Pomfret circuit; and, in 1801, to New York City. The next year we find him Presiding Elder on the New London District, where he continued four years, and witnessed very large accessions to the Church, in connection with his labours. On leaving this charge, he was appointed to the Dutchess circuit, which he travelled two years. In 1808, he was stationed in Brooklyn; and, in 1809 and 1810, in Albany. In 1811, he took charge of the Hudson River District, where he remained four years. In 1815, he was appointed to the Chatham circuit; the two following years, to New York City; and, in 1818, to the New Rochelle circuit. The next two years he travelled the Ashgrove circuit, and, in 1821, took charge of the Saratoga District, from which, in 1823, he was removed to the Hudson River District, where he continued labouring with his accustomed zeal and ability four years. In 1832 and 1833, he travelled the New York East circuit, and in 1834 and 1835, the New Rochelle circuit. In 1836, he again took charge of the New York District, where he remained four years. The two following years he travelled the Newburgh District, and, in 1843, entered the superannuated ranks.

Thus it appears that, during the fifty years of Mr. Ostrander's effective ministry, he was fourteen years on circuits; eight in stations; and twenty-eight in the office of Presiding Elder; and so remarkably was he favoured in respect to health, that, for only three Sabbaths in that whole period was he disabled for service by bodily indisposition. The high estimation in which he was held by his brethren may be inferred from the fact that, from the establishment of the General Conference in 1808 down to the year 1840, he was always elected a member of that highest judicatory of the Church; and it was a remarkable testimony to his own punctuality and fidelity, that, for forty-eight years, his seat in the Annual Conference was never vacant.

When, at the New York Annual Conference of 1843, he asked to have his name placed on the superannuated list, a committee from the Conference waited upon him to inquire whether he would not consent to serve in the effective ranks one year longer; but, with his usual promptness and decision, he declined. They then requested him to preach a Semi-centennial Sermon, which he did, in the presence of a numerous audience, in Allen Street Church, New York.

As he had been the father of that charitable institution,—"The Mutual Assistance Society of the New York Annual Conference," he remained President of it until his death. With this exception, he laid aside all the responsibilities of Church officers, though he continued to preach occasionally on the Sabbath until the commencement of the illness that terminated his life. His last sermon was preached at a Camp-meeting, on the 29th of August, 1843, near Newburgh, from Psalm cxlvi, 8; and it was said to have

been one of his most felicitous efforts. Shortly after this, he became seriously ill, and it was manifest to both himself and others that the time of his departure was at hand. He continued to decline for several weeks, manifesting the most triumphant and yet the most humble confidence in his Redeemer, until the 8th of December, when, after a life of incessant labour in his Master's cause, he gently fell asleep, in the seventy-second year of his age.

Mr. Ostrander, while on his first circuit, in Litchfield, Conn., was married to Mary Bowen, a young lady who had previously joined the Methodists, against the wishes and expostulations of her friends. She proved in every respect a helpmeet to him, and was spared to minister to his last wants; but she survived him only about five weeks.

FROM THE REV SAMUEL LUCKEY, D. D.

LIMA, N Y. January 5, 1859.

My Dear Sir: I had a long and intimate acquaintance with the Rev. Daniel Ostrander, and he left an impression upon me which has lost little of its vividness by the lapse of time. My first meeting with him was in Albany, in the year 1807 or 1808, before I was myself in the ministry, and while he was stationed there as a preacher; and I then commenced an acquaintance with him, which grew into an endearing friendship, that continued till the close of his life. He was a man of very marked characteristics, and for that reason the more easy to describe.

Mr. Ostrander was of low stature and slender form, and, from the time that I first knew him, had a bald head. He had a round Dutch face, that bespoke a firm and honest man. His manners were dignified, and perhaps ordinarily somewhat distant, but those who knew him well did not complain of any lack of familiarity. Those who saw him only at a distance, or on public occasions, sometimes attributed to him a coldness, if not a severity, of temper; whereas those who were in intimate relations with him, knew that his heart was full of generous and kindly feeling. Indeed, he had some of the finest moral traits that I have ever known any man to possess—I refer particularly to the fact that, while he would never hesitate to admonish another of his errors with the utmost freedom, no one was more ready than he to defend another, in his absence, from unjust assaults. I was led to this conclusion in respect to him more particularly by observing his treatment of the preachers who were under him, while we were Presiding Elders together—he would sometimes speak to them with a degree of freedom that would wound their feelings, and lead them to charge him with the want of due consideration and forbearance; but, when he came to make his report concerning them in the cabinet, nothing could exceed the kindly spirit which he manifested towards them. Great integrity and great generosity were most happily united in him.

Mr. Ostrander possessed uncommon clearness and energy of mind. He saw at once the strong points of every subject, and grasped them with prodigious force. It is hardly necessary to say that he was a highly effective preacher. His manner, particularly in the commencement of his discourse, was extremely deliberate, though not hesitating; but his utterance became more free and rapid as he advanced, and, before the close of his sermon, he would sometimes display an amount of energy and fervour that made him quite irresistible. His sermons were rich in evangelical thought, well digested and matured. Altogether, he might be considered as one of our ablest and most impressive preachers.

The same qualities which gave him his power in the pulpit made him equally at home and equally influential in a deliberative assembly. His perfect calmness and self-possession, his almost intuitive discernment of the right and the wrong of every question, his strong reasoning powers, his consummate skill in meeting and unravelling difficulties, and the almost universal deference that came to be accorded to his judgment, rendered him mighty on the floor of Conference, or in any similar body of which he was a member. Though there were other leading minds among us, that carried great sway in our public deliberations, some of whom still survive, I may safely say, without injustice to any, that there was no one whose opinions were received with more respect, or whose reasonings were listened to with deeper interest, than those of my venerable friend, Ostrander.

After what I have said of his dignity bordering upon sternness, I shall perhaps surprise you by saying that he had a vein of the brightest humour, which was sometimes exhibited greatly to the amusement of his friends. I remember one instance, which may stand in the place of many others. It was at a Conference in Baltimore, about the year 1824. An ecclesiastical measure which had divided the North and South, had been under discussion for several years, and had elicited on both sides not a little of sectional zeal, and it was scarcely possible for anybody to speak half-a-dozen sentences without being called to order. Mr Ostrander rose, with his accustomed dignity, to address the Conference, but, before he had proceeded far, loud calls to order began to interrupt him. He would stop till the objection to what he was saying had been stated, and then proceed with his remarks, with as much deliberation as if no pause had been made. And thus he went on through manifold interruptions until he had finished his speech—and a most effective and tremendous speech it was. At a dinner party, at which several members of the Conference were present, one of them,—a man of considerable note, who had himself taken strong grounds in opposition to Mr. O., and joined with others in the attempt to silence him,—turning to him, said,—"Brother Ostrander, you beat all the men I ever saw—it seems to me that if twenty jackasses were to run over you, when you were speaking, they would not break the thread of your discourse." Mr. O., bringing his finger to his lips, and spitting rapidly three or four times, as if to to get rid of some lingering bad taste, simply replied, in the most quiet manner possible,—"I think I have been pretty well tried in that way this morning."

Yours with much respect,
SAMUEL LUCKEY.

JOHN BARNET MATTHIAS.*

OF THE NEW YORK CONFERENCE.

1793—1848.

JOHN BARNET MATTHIAS was born in Germantown, Pa., on the 21st of January, 1767. His father, Barnet Matthias, had emigrated from Germany to this country, and, during the American Revolution, warmly sympathized in the cause of our Independence. While the British army was lying at Germantown, he and several of his neighbours were taken prison-

* MS. from his son, Rev. John J. Matthias.—Min. Conf.

ers; and they were conveyed to the British camp, to prevent their giving any information of the movements of the enemy to the American army. The wife of Mr. Matthias, who was a strong-minded, masculine Dutch woman, as soon as she heard of his capture, set out in pursuit of him, passed the sentries with some difficulty, and went directly into the British encampment; and, seeing her husband among the soldiers, she walked straight up to him, and, taking him by the arm, said,—"Come here, Barnet, you belong to me." As she led him away, the officers and men, highly amused with both her daring spirit and conjugal devotion, laughed heartily, and made no resistance to the carrying out of her wishes. His son was taught not only the German language but the Heidelberg Catechism; and, at the age of eighteen, he was confirmed, and admitted a member of the church with which his father was connected. He witnessed the battle of Germantown, and some other stirring scenes of the Revolution, from which he imbibed a military spirit, that sometimes gave complexion not only to his conversation but to his illustrations in the pulpit, in after life.

Soon after reaching his majority, he removed to the city of New York, and became an attendant at Trinity Church; but he was soon attracted to the old John Street Methodist Church, by the greater fervour which characterized the ministrations there, and, under the ministry of the Rev. Robert Cloud,* his mind was awakened to serious consideration in regard to his immortal interests. He was at first little disposed to cherish any religious impressions, and even ventured, when in the company of his gay companions, to treat the subject with indecent levity; but, in spite of his resolutions to the contrary, he felt himself irresistibly drawn to the Methodist church, and, at no distant period, found the peace and joy in believing. After spending a night and a day in earnest prayer, the light suddenly broke in upon his mind, and the ascription of "Glory, glory to God" burst forth from his lips, marking, as he believed, the commencement of a new and blessed life in his soul.

He now began to feel a deep anxiety for the salvation of others, and availed himself of every opportunity to exhort sinners to repentance; and, though his zeal at that time outstripped his knowledge, his earnest addresses were blessed to the awakening and conversion of several individuals. The Pastor of the church with which he became connected, encouraged his efforts in public, and gave him some sort of a license to preach. He now made frequent excursions into the surrounding country, and once at least in company with Benjamin Abbot, well known as one of the most zealous and effective Methodist preachers of his day.

About this time, he was married to Sarah, daughter of Nathaniel and Phœbe (Allen) Jarvis, of Huntington, L. I.,—of the same family with the late Bishop Abraham Jarvis, and the Rev. Dr. Samuel Farmar Jarvis, of Connecticut. Her father, having entered the American army, was in the battle of White Plains, and was subsequently with Washington, at Valley Forge, as an Orderly Sergeant, at which place he died of dysentery. The family being thus reduced to great straits, her mother removed with her children to the city of New York, and lived in the

* Robert Cloud joined the travelling connection in 1785, and, after occupying various important places, located in 1812.

neighbourhood of the Brick Church, which was then used by the British as a prison for American captives. This daughter was often sent by her mother to carry food to the prisoners, and she sometimes succeeded in doing it by eluding the vigilance of the sentinel. Her mother was a member of St. Paul's Church; but the daughter was in the habit of attending the John Street Methodist Church, where she received her enduring religious impressions. Her mother subsequently followed her to the same church, and became the subject of a similar experience.

Mrs. Matthias was a person of a naturally strong mind, and tender and generous sensibilities, and was in every respect a helpmeet to her husband. Her exact economy, in connection with her other admirable qualities, enabled her, without the least appearance of parsimony, to train up a family of six children to habits of honourable usefulness. She died on the 19th of August, 1857, at the residence of her son, the Rev. John J. Matthias, in the eighty-eighth year of her age.

In 1793, Mr. Matthias received a more formal license to preach, from the Rev. Daniel Smith, who was then stationed in the city of New York. Shortly after this, he removed to Peekskill, a village on the Hudson River, where he had the pleasure of witnessing a powerful revival of religion. The state not only of religion but of morals in this neighbourhood had become greatly depressed; and the earnest evangelical efforts of Mr. Matthias were resisted by a considerable portion of the community; but he persevered in his self-denying labours, preaching three times on the Sabbath, and, in order to do so, travelling from ten to nearly thirty miles. The good effects of his labours soon became manifest in a greatly improved tone both of religious feeling and of public morals.

In 1796, he removed to Tarrytown, where he lived for some twelve years, and had an experience among the people, corresponding, in a considerable degree, to that which he had previously had at Peekskill. During the first five years of his sojourn here, he saw little fruit from his labours, and sometimes preached to a congregation consisting of seven or eight women. Meanwhile vice, in its various forms, was flourishing with deadly luxuriance around him, and there were few of any denomination who stood forth as living and earnest witnesses for the truth. At length, at a meeting which he held at the house of a Mr. R——, about a mile from the village, a shower of Divine influence seemed to descend upon those who were present, and several of them, including Mr. R., his wife, and two sons, were brought shortly after to acknowledge Christ as their Saviour and Lord. A Methodist church and class were now formed, including several of the most respectable inhabitants of the village; and scenes of revelry and riot were succeeded by meetings for prayer, and praise, and religious instruction.

In 1797, he was ordained a Deacon by Bishop Asbury. He was instrumental in forming Methodist churches in Haverstraw, Nyack, and the surrounding country, and many were added to these churches as the fruit of his labours. He also formed circuits, and in various other ways exerted himself successfully to advance the interests of Methodism.

In 1811, he was received into the itinerant connection, and was appointed to the Chatham circuit; and, during the two years that he served here,

about one hundred persons were added to the church. In 1813, he was ordained an Elder by Bishop McKendree, at a Conference held in Amenia, N. Y., and was stationed that year on the Schenectady circuit. By this removal he was brought in contact with many German families, who, though they had become in many respects assimilated to the English, still retained the language, and many of the customs, of their ancestors; and with these families Mr. Matthias associated familiarly, often preaching to them, much to their satisfaction, in their native tongue. In 1814 and 1815, he was stationed on the Albany circuit; in 1816 on the Rhinebeck circuit; in 1817 and 1818, on the Dutchess circuit; and, in 1819, on the Croton circuit—this latter included the places in which he had laboured so long and so successfully as a local preacher. But, instead of meeting the obstacles which he had formerly had to encounter, from not only the want of sympathy in his work, but from deep hostility to it, he was welcomed with every expression of good-will, and found many fellow-helpers in the cause to which he was devoted. After travelling two years on this circuit, he was removed, in 1821, to the Stamford circuit, where he laboured with great satisfaction. In 1823, he was appointed to the Courtlandt circuit; and, during the two years that he served here, he had the happiness of witnessing an extensive revival in connection with his labours, especially in the town of New Fairfield, and in Peekskill Hollow. In 1825, he was appointed a missionary in the Highlands,—a mountainous and desolate region which, until that time, had never been visited by any of the Methodist preachers. Here he continued two years; and such was the success that attended his labours, that he was ever afterwards accustomed to regard this as one of the most fruitful periods of his ministry. He had been there scarcely more than a month before he formed a Methodist society of about fifty members; and, in referring to this remarkable success, he says,—"My soul doth magnify the Lord for all his goodness bestowed upon me—I thank the Bishop for sending me here; for I prefer this place to the best station in the New York Conference."

After leaving the Highland mission, Mr. Matthias was appointed, in 1828, to New York; in 1829, to Clermont; in 1830, to Salisbury; in 1831 and 1832, to Courtlandt; in 1833 and 1834, to Dutchess; in 1835 and 1836, to Huntington; in 1837 and 1838, to Huntington South and Islip; and, in 1839 and 1840, to Jamaica and Rockaway. In 1841, he felt constrained, in consequence of age and its attendant infirmities, to take a superannuated relation.

During the last year that he travelled, his sight became so much impaired, by means of a cataract, that he was unable to guide his horse; and, for a while, his wife accompanied him to meet his appointments, and he would call upon some member of the congregation to read the hymns. At length he was compelled to desist from travelling altogether, and he took up his residence at Hampstead, L. I., where he continued till the close of his life, soothed by the affectionate attentions of his wife, and the presence and encouragement of his eldest son, who was, during the last four years of his father's life, Presiding Elder of the Long Island District, and lived in his immediate neighbourhood. Soon after his settlement here, his blindness became nearly total; and, though he submitted to a surgical opera-

tion, he obtained no permanent relief. But, notwithstanding this overwhelming calamity, he retained his accustomed cheerfulness, never doubting that his afflictions were ordained by infinite wisdom and goodness; and, though he once or twice expressed regret that he could not see the face of his little grandson, or of some friend who had called to see him, there was nothing to indicate that he was not perfectly reconciled to the deprivation. Though his income was small, it was husbanded with so much care and good judgment as to yield him a competent support, and enable him to make some little provision for his family.

About a fortnight before his death, Mr. Matthias was attacked with paralysis of the left side. The attack did not at first seem severe, and his mind was not at all affected to the last; though he was fully impressed with the idea that it was the immediate harbinger of death. But his spirit was not only tranquil, but in the highest degree joyful, in the prospect of his departure—the friends who stood around his bedside, received the most consoling assurances that he was ready to depart, and felt almost as if they were in the presence of one who was putting on his immortal robes. He inquired if a telegraphic despatch, announcing his illness, had gone to his son, who was then attending the General Conference at Pittsburg Pa., and, on being answered in the affirmative, and told besides that his son would be at home on the Friday following, he replied,—"He will find me dying." The remark proved prophetic; for his son arrived but a few hours before he expired. He died on the 27th of May, 1848, aged eighty-one years, during fifty-five of which he had been a preacher of the Gospel. The services at his Funeral were performed by the Rev. Messrs. Collins and Holmes of the Methodist Church, and the Rev. Mr. Woodbridge of the Presbyterian Church.

Two of Mr. Matthias' sons, a grandson and a son-in-law, have been, or now are, in the ministry of the Methodist Church.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, October 18, 1859.

My Dear Sir: The Rev. John B. Matthias was certainly a man of mark; but I am not sure that I shall succeed in conveying to your mind my own impression of him. I will, however, make the attempt.

Let me premise that my opportunities for knowing him were abundant. My acquaintance with him began at Tarrytown, in this State, in the year 1804. On my way up the river, at the close of the Conference in this city, I was attacked with ague and fever; and, when the vessel arrived at Tarrytown, it rained, and I was so ill as to be unable to land. Mr. Matthias, hearing that there was a Methodist minister on board who was sick, immediately came on board himself, and took me to his house, where I was nursed with great care and kindness till I was able to go on my way. The impression which his hospitality and fraternal good-will made upon my mind then, was never effaced; and it was the commencement of an intimate acquaintance that lasted till his death.

Mr. Matthias was not above the medium height, and was rather slender; he had an uncommonly bright, sparkling eye, and altogether an intellectual face; and there was a peculiarity in his expression, and I may say in his general appearance, that would be an effectual security against your ever confounding him with any body else. He was undoubtedly a man of much more than ordi-

nary strength of mind; but his advantages for education had by no means been such as to fully develope his faculties. You could not, however, be with him for an hour, without reaching the conclusion that nature had been very liberal in her gifts towards him. He had fine powers of conversation, and always made his presence felt in any company. He had a large fund of anecdotes at command, many of which were very humorous, and some very striking; and these he knew how to introduce and apply with admirable effect. I do not mean to say that he was ever trifling or undignified in his deportment; but only that he had a vein of innocent humour which he did not hesitate to indulge on what he thought fitting occasions.

Mr. Matthias was blessed with great equanimity of temper, which was no doubt one element of both his popularity and his usefulness. He was inclined to look on the bright side of things, and therefore would always meet you with a cheerful countenance. His people were warmly attached to him, and so indeed I believe were all who enjoyed the privilege of his acquaintance.

His reading had been chiefly in the direction of his profession, but he did not and could not claim to be either a profound or thoroughly read theologian. I suppose the Bible and some of the more common approved works on Divinity in use in his denomination, formed his theological library; and these he evidently studied with devout care. In his preaching he was fluent and sensible, but was more remarkable for earnest and effective exhortation than for close and vigorous discussion; though his natural powers of mind must have brought the latter within his reach. I must not omit to say that he had a most happy talent for giving interest to a prayer-meeting—his fervent spirit, united with his otherwise strongly marked Christian experience and warm and genial sympathies, while they gave great power to his own services, were happily adapted to awaken and cherish the spirit of devotion in other hearts. He was a man whom the wise and good delighted to honour while he was living, and whose memory they gratefully cherish now that he has gone to his rest.

Allow me, in concluding this communication, to relate one or two anecdotes illustrative of the great boldness and fidelity with which Mr. Matthias addressed himself to his work. During his residence at Peekskill, he was accustomed, on Sabbath morning, to make a regular visit to the docks, with a view to admonish or counsel any whom he might find there improperly employed. He became at length so much of a terror to evil-doers that they would actually flee at his approach, rather than run the hazard of encountering his scathing rebuke. On a certain occasion, his plain dealing in the pulpit had given great offence to a young man, whose father also resented what he had said as a personal insult, and resolved to take vengeance on the offending minister. He, accordingly, armed himself, and went forth to execute his purpose; but a number of men who were engaged in building a sloop in the neighbourhood of Mr. Matthias' residence, having heard of the designed attack, left their work and hastened to his defence, begging him to allow them to give the fellow a sound flogging. The would-be assailant, not liking the appearance of the men with whom he saw he had to contend, quailed before them, and sneaked away, very wisely concluding that "discretion is the better part of valour."

On one occasion, he was coming up the Hudson in a sloop, in company with a number of wicked raftsmen, who had been to New York to sell their lumber. They occupied their time chiefly in playing cards; and in other respects he found them very unpleasant associates. He admonished them with all fidelity; but they treated all that he said with ridicule and contempt. As they were passing the Highlands, the vessel was struck by one of those sudden gusts of wind, that are not uncommon there, and that often seem more dangerous than they really are. Mr. Matthias and the Captain, knowing about how much

wind the sloop would bear, felt assured that there was no immediate danger; but the card-playing raftsmen, finding their table upset, and their cards scattered, and the vessel apparently near capsizing, came rushing up through the cabin door, as if perfectly horror-struck, and besought the Captain to "come to," as the only possible means of their safety. Mr. Matthias, standing on the gunnel of the vessel, called out to the Captain, with a stentorian voice that was heard above the roar of the wind,—"Keep her to it, Captain; let these gamblers and swearers know that there is a God—in ten minutes they may be in hell;" and then he turned to the men themselves, and, in terrific language, warned them to repent and supplicate the Divine forgiveness. The men were thoroughly sobered, and there was no more gambling or swearing during the rest of the passage.

Many other equally striking anecdotes might be related of Mr. Matthias, but the above will suffice to illustrate perhaps the most prominent trait of his character.

Affectionately yours,

NATHAN BANGS.

ENOCH MUDGE.*

OF THE NEW ENGLAND CONFERENCE.

1793—1850.

ENOCH MUDGE was born at Lynn, Mass., on the 28th of June, 1776, and was descended from one of the earliest settlers of that town. While he was yet a mere boy. he gave promise, in both his intellectual and moral developments, of a career of honourable usefulness. He enjoyed the benefit of a religious education, and in the impressions which he received from the early instructions and counsels of his parents, he subsequently found no small support under the trials and difficulties to which he was subjected during the period of youth. When he was in his fifteenth year, the Rev. Jesse Lee visited Lynn, and the parents of Enoch Mudge attended his preaching, and were so much impressed by it that they soon after changed their ecclesiastical connection, and joined the Methodist Church. About the same time Enoch became intensely anxious in regard to his own immortal interests, and for four months the burden of conviction pressed heavily upon his spirit. When he had reached the point of seriously apprehending that he should always remain a stranger to the good hope through grace, he found himself, while attending the exercises of a class-meeting, suddenly rejoicing in the evidences of reconciliation to God. From a state of mind bordering upon despair, he passed to a state of glowing rapture; and his first impulse was to go and unbosom himself to a young man,—one of his intimate friends, who had also been, for some time, deeply concerned for his salvation. After having had an affecting interview with him, he felt strengthened to converse with others, and in a short time ventured to exhort in prayer-meetings, and did not hesitate to

* Zion's Herald, 1851.—Stevens' Mem., I.—MSS. from his daughter,—Mrs. Lloyd, and Rev. R. W. Allen.

urge the claims of religion wherever he had an opportunity. While he was thus engaged in endeavouring to benefit others, and to improve his own Christian graces, he was also availing himself of the best opportunities which his situation offered for the culture of his mind, and the acquisition of useful knowledge.

Having, for some time, exercised his gifts, under Jesse Lee, as a Class-Leader, and then as a Licensed Exhorter, and finally as a Local Preacher, he was received into the New England Conference, at Lynn, on the 1st of August, 1793,—being then only in his eighteenth year. He was appointed to the Greenwich circuit, which embraced the whole Methodist field in Rhode Island, and all the towns in Massachusetts as far East as Bridgewater and Middleborough. So much were his sensibilities excited from a consideration of the great work on which he had entered, and his conscious inability to do what seemed to be required of him, and so intent was he upon exerting himself up to the full measure of his strength, that, within two weeks after he left home, he was attacked with a violent fever. As soon as he was able to travel, he resumed his labours, and met with more acceptance than he had anticipated. At the close of the year, he returned to Lynn to visit his parents, and then left for the New London circuit, to which he had been appointed. Here his labours were greatly increased, by reason of the illness of his colleague, Wilson Lee; but they were not a little lightened by the gratifying measure of success that attended them. At the close of the second quarter, he was sent to supply the place of a preacher who had left the Litchfield circuit; and, after going once round, he passed on to the Granville circuit, in Massachusetts. In 1795, he attended the Conference, at New London, and was appointed to the Readfield circuit in the then Province of Maine. Here he had many hardships to undergo, but they only wakened into exercise the native energy of his character, and nerved him to higher efforts in his chosen work. At the Conference in 1796, which was held in Thompson, Conn., he received Elder's Orders, (though but just entering his twentieth year,) and was stationed at Bath, Me. Jesse Lee having now gone to the South, to be absent for six months, it devolved on Mr. Mudge to attend the Quarterly Meetings, and to pass around the circuits to administer the ordinances. This was a year of great exposure and toil, and, before the close of it, his health failed. In 1797, he was stationed at Pleasant River, to open a new circuit in that region; but his labours that year seem to have been chiefly in connection with the Penobscot circuit. In 1798, though his health was much reduced, he was stationed on the Penobscot circuit, and laboured with some degree of comfort and success during the year. But, at the close of the year, he found his health so inadequate to the duties of a travelling preacher that he very reluctantly came to the conclusion that it was his duty, temporarily at least, to suspend his itinerant labours. Accordingly, in 1799, he asked and obtained a location. He took up his residence at Orrington, Me., where he was instrumental of establishing a flourishing church, and, while he remained there, the whole surrounding region shared the benefit of his occasional labours.

During his residence in Maine, notwithstanding his characteristic kindliness of spirit and manner, he was involved in two law-suits. One of them

was for solemnizing a marriage. It was assumed that Methodist ministers had no right to perform this ceremony; and Mr. Mudge determined to take the first opportunity to bring the question to a legal decision. Accordingly, he not only married a couple, but signified his intention to stand a suit for doing so. In due time, he was prosecuted, and brought before a Justice's Court; and there it was decided that he must answer for the offence before the Supreme Judicial Court. The State's Attorney, James Sullivan, (afterwards Governor of Massachusetts,) brought the cause before the Grand Jury; and, when his certificates of Ordination were presented to them. they instantly pronounced it a malicious prosecution, and the action was dropped.

The other case involved the grave offence of defamation of character; but it was more summarily terminated than the preceding, as the Justice, immediately on hearing it, turned to Mr. Mudge and said,—"Sir, you have done perfectly right."

Mr. Mudge became strongly attached to the people of Orrington, and they in turn regarded him not only with respect, but with gratitude and reverence. Here he formed a matrimonial connection with a lady of great excellence; here all his children were born; and here rest the mortal remains of one of them. During his residence here, he was twice honoured with an election to the Legislature of Massachusetts,—the first time with special reference to obtaining a repeal of the law that imposed a tax on other denominations for the support of the Congregational Church.

In 1816, he removed from Maine back to Lynn, his native place,—partly in the hope that his health might be benefitted by the change, and partly that, if his expectation of not living long should be realized, he might leave his family in circumstances more favourable to their comfort. The change did prove decidedly favourable to his health, so that, by the time of the next Conference, he was able to take an appointment to Boston, where he continued during the years 1817 and 1818. In 1819, he was stationed in Lynn; and was elected, at the same time, a member of the Convention for revising the Constitution of Massachusetts. Here he continued two years, and admitted about one hundred to the church, as the fruits of a revival which took place in connection with his labours. In 1821 and 1822, he was stationed at Portsmouth, N. H.; and, in 1823, at Providence. Here he found a people in a sadly divided state, but he succeeded in healing their divisions, and left them, after two years, in great harmony and prosperity. In 1825 and 1826, he was stationed at Newport; in 1827 and 1828, at East Cambridge; in 1829 and 1830, at Duxbury. In these several places, he laboured with great freedom, comfort, and success; and in each place left behind him many friends, some of whom still live to testify their grateful remembrance of his ministry.

In 1831, he was appointed to Ipswich, Mass.; but he had laboured there only about ten months, when he was transferred to the Seamen's Chapel in New Bedford. Here he spent the remaining part of his active life; and with what measure of acceptance and usefulness may be inferred from the following extract from an obituary notice that appeared in the Boston Christian Register, (Unitarian,) one of the editors of which knew him, while in this sphere:—

"It was our privilege to know this excellent and devoted follower of Christ, for a period of ten or twelve years, when in the midst of his labours as a minister to seamen in New Bedford. No man ever carried into his duties more of the humility of a Christian disciple, and the benignity of a Christian father. He looked on the seamen of the place as his children; he sought them out, invited them to his house, met them at their reading-room and at the church, preached to them, gave them lectures on temperance, wrote didactic poems for them, and sent them off on their long voyages, with wise counsels and useful books, and followed them still with his paternal blessing and his prayers. His was the influence of love reaching all around him through kind acts, and sound words, and a steadfast adherence to his one great purpose. He was in simplicity a child, and yet remarkable for his prudence and sagacity. We seldom met him then, or think of him now, without the feeling,—"Behold an Israelite indeed, in whom is no guile."

About the end of the year 1841, he was attacked with paralysis, and thereby rendered incapable of continuing his labours; but the Port Society were unwilling to part with him, and they offered him a colleague if he would remain. He was, after a short time, so far relieved from his malady that he was able to resume his labours, and continue them until 1844, when a second attack left him in no doubt that his work was done. After this, however, (on the 14th of July,) he succeeded in preaching a Farewell Sermon, and then retired to his native place, to await in faith and patience his dismission to other scenes. His few remaining years were spent in great feebleness, but for the most part without severe suffering; and he was able, for a while, occasionally, to render some aid to his brethren in the ministry.

On Thanksgiving Day, (1849,) he attended public worship for the last time, and listened to a discourse in which he was unusually interested. In the afternoon of the same day, at the request of a dying mother, he baptized her infant babe. Immediately on his return, he was paralyzed for the third time. For several days his case was regarded as very critical, but he again rallied so far as to be able to write to his absent children, and to walk a little about the house. In this state he continued till about ten days before his death, when he began to experience severe paroxysms of pain; but, in the intervals, he would be constantly praising God for his goodness. He lingered till the 2d of April, 1850, and then peacefully finished his course, at the age of seventy-four years.

Mr. Mudge was the author of a Camp-meeting Hymn Book, 1818; two Occasional Sermons preached in Orrington; several Sermons published in Zion's Herald; a System of Bible Class Instruction; a Series of Lectures to Young People, with a Prayer appended to each, in one volume; three Sermons published in the first two volumes of the Methodist Preacher; a Doctrinal Catechism, published in successive Numbers in Zion's Herald; a Poem entitled *Lynn*; Notes on the Parables, 1828; a Poetical Temperance Address to Sailors; Lectures to Seamen, 1836; History of Methodist Missions, published in the History of American Missions; Farewell Sermon to the New Bedford Port Society; History of the American Methodist Missionary Society, published in Smith's and Choules' History of Missions; The Juvenile Expositor, published in Zion's Herald and Gospel Balance, in about seventy Numbers; also numerous miscellaneous pieces of prose and poetry, in the papers of the day, generally anonymous. He left two manuscript volumes, containing more than five hundred pages of poetry, a considerable portion of which was written for his grandchildren, during his last years.

On the 29th of November, 1797, Mr. Mudge was married to Jerusha Hinkley, daughter of Captain John Holbrook, of Frankfort, Me. They had four children,—two sons and two daughters. Mrs. Mudge and two children are now (1860) living.

FROM THE REV DAVID KILBURN
OF THE NEW ENGLAND CONFERENCE.

LIMA, N Y., February 22, 1860.

My Dear Sir: I am happy to comply with your request for some account of the character of the Rev Enoch Mudge, a deceased minister of the New England Conference, partly because it gives me pleasure to aid in perpetuating the memory of so truly deserving a man, and partly because my opportunities for knowing him, both as a Christian and a Minister, were such that I have no fear of falling into any serious mistake in my estimate of his character.

My first acquaintance with Mr. Mudge was in 1808, when I travelled the Orrington circuit, on Penobscot River, in the (then) District of Maine,—he having located, some time before, on account of ill health, and settled within the bounds of that circuit. As it was just at the commencement of my ministry, and as Mr. Mudge was a man of large experience and acknowledged wisdom, and withal was distinguished for his considerate kindness towards his junior brethren in the ministry, I availed myself of the privilege of his society and counsel, and became intimate with him. Afterwards, in 1817, when he re-entered the itinerancy, I renewed the acquaintance and friendship, thus early contracted, and continued to enjoy both, as a member of the same Conference with him, during the remainder of his life. I, also, in a few instances, occupied the same field which he had previously occupied, and thus had an opportunity to know him in the fruits of his labours as well as by personal intercourse.

Mr. Mudge was a man of rather low stature, well built, and of dark complexion. He had a fair countenance, expressive of great kindliness and good-will. His manners were exceedingly bland and attractive; and his whole deportment such as was well fitted to make friends. He had great simplicity of character, but along with it had great discretion, which eminently qualified him to be a good counsellor. His fine genial spirit was felt as a charm everywhere. He was neat in his personal appearance and apparel, while yet there was nothing to indicate vanity or extravagance. He moved with a short, quick step, indicating what he really possessed,—a practical mind and an enterprising spirit.

He was a man of great industry and method. He never took his duties at random, but performed them in an orderly and systematic way. Many, who make far more show of activity than he did, do not accomplish half so much. Though he moved about quietly, there was a wisdom and energy in his movements, that all who were brought in contact with him were obliged to feel.

He was one of the most benevolent of men; and, in being so, he obeyed the impulses of his nature not less than his convictions of duty. It was his delight to perform offices of kindness, wherever he had opportunity He was eminently a son of consolation to those who were in sorrow. He had his own trials, but he rarely adverted to them, and seemed chiefly intent on doing what he could to soothe the sorrows of other bleeding hearts.

As a Preacher, Mr. Mudge held a highly respectable rank. His voice was clear and agreeable; and his manner simple and easy. His discourses were always enriched with a full measure of evangelical truth, showing clearly enough that the Cross was the central point of his theological system. His thoughts were weighty, well arranged, and well expressed; and, without any attempt at being eloquent, he was really a very effective preacher. He had an

uncommon felicity in expounding the Scriptures—whatever passage came under his view, he was sure to present it in so luminous and connected a manner that its true import could not be easily mistaken.

I hardly need add, after what I have said of his general character, that he was an excellent Pastor. He was kind, gentle, accessible, sympathizing, and always upon the lookout for opportunities to do good to those especially who were under his pastoral care. He had a deep sense of responsibility in the pastoral relation; and his conduct in this respect well corresponded with his convictions.

He was eminently a peace-maker, not merely in his more private but more public relations. In deliberative bodies, especially in the Conference, his voice was always heard for peace, unless indeed peace were proposed at the expense of purity. He never could tolerate the least sacrifice of moral principle; the least departure from stern integrity; the least compromise with what he believed to be wrong. "To do good and to be good" was the axiom by which he evidently aimed to regulate his whole conduct—this he recommended to the adoption of others, especially his younger brethren in the ministry—I well remember that he recommended it to me at a very early period of my acquaintance with him.

He was averse to the common practice of wearing mourning for deceased friends, partly because he thought it imposed an unreasonable tax upon the poor, and partly because the death of the Christian is not to be regarded as a gloomy event, and therefore an expression of gloom, he thought, could not be appropriate. Having stated his views of this subject to some of his friends, he said,—"I do not wish to impose a restraint on the feelings of others, but these are my wishes and views in regard to myself."

I will only add that Mr. Mudge had very respectable literary acquisitions, and the productions of his pen, though generally brief, are somewhat numerous. Had he been a more highly educated man, he would doubtless have distinguished himself more as an author; but, as it was, he wrote many things, both in poetry and prose, which had their day of usefulness, though they are not now extensively known. Very truly yours,

DAVID KILBURN

WILLIAM BEAUCHAMP *

OF THE MISSOURI CONFERENCE.

1794—1824.

William Beauchamp was born in Kent County, in the then Province of Delaware, on the 26th of April, 1772. His father was a respectable Methodist preacher, who, about the year 1788, removed to the Western part of Virginia, and settled on the Monongahela River. After a residence there of about eight years, he removed again, and settled on the Little Kanawha River, Wood County, Va., where, in connection with Mr. Rees Wolf,† another Methodist preacher, he was instrumental in forming Methodist societies.

* Finley's Sketches.—MSS. from Rev. and Hon. Thomas Scott, and Rev. R. W. Allen.

† As the name of Rees Wolf does not appear on the Minutes of Conference, it is presumed that he was only a local preacher.

His mind was directed seriously to the subject of religion at a very early period, though it was not till he was about sixteen years old that he made a Christian profession by joining the Methodist Episcopal Church. Before leaving Delaware, he was sent to a respectable school, at which he acquired considerable knowledge of the English Grammar, and some knowledge of the Latin language. When he was eighteen years of age, he taught a school in the neighbourhood in which his father then lived. Having determined to devote himself to the ministry, and feeling the importance of a thorough intellectual training for his office, he set himself, amidst many discouraging circumstances, to a regular course of reading and study. This he kept up through life; and, after a few years, he had made himself not only well acquainted with the Latin and Greek Languages, but with several branches of the Mathematics. At a later period, he devoted considerable attention to the Hebrew, and made corresponding attainments in it.

Mr. Beauchamp began to preach at the age of nineteen. When he was in his twenty-first year, he left his father's house on the Monongahela, and travelled under the direction of the Presiding Elder. The next year, (1794,) he joined the itinerancy, and was stationed on the Alleghany circuit, situated along and between the South branches of the Potomac; and he was re-appointed to the same circuit the next year. In 1796, he was received into full connection, ordained Deacon, and appointed to the Pittsburg circuit. In 1797, he was ordained Elder, and stationed in the city of New York. In 1798, he was stationed in Boston; in 1799, in Provincetown; and in 1800, on the island of Nantucket. A Mr. Cannon, a local preacher, who resided there, had preached to the people with some success, and had requested the aid of the travelling ministry—it was in response to this application that Mr. Beauchamp was sent among them. His labours proved highly acceptable, and he had not been there more than six months before a society of nearly eighty members was formed; and, before he left it, he had the pleasure of seeing it accommodated with a large and commodious place of worship.

In 1801, Mr. Beauchamp's health having in some degree failed, he asked and obtained a location. On the 7th of June of that year, he was married to Mrs. Frances Russell, whose first husband had been lost at sea. She was a lady of excellent character, and greatly esteemed and beloved by all who knew her. He removed from Nantucket in 1807, and settled in Wood County, Va., near the residence of his father. Here he remained till 1815, labouring as a local preacher, and greatly aiding the cause of Methodism in that part of the country.

In 1811, he published a work entitled "Essays on the Truth of the Christian Religion." This volume has been widely circulated, and has secured for its author no small reputation, as an able and effective writer. In 1815, he removed to Chilicothe, O., and took the editorial charge of the Western Christian Monitor,—at that time the only periodical publication in the Methodist Church. He displayed great tact and ability as an editor, and the volumes which he produced are still regarded as among the treasures of the Methodist religious literature.

During his residence in Chilicothe, Mr. Beauchamp became extensively known throughout the region, not only as an eloquent preacher but as an

earnest and devoted Christian man; and his labours are thought to have prepared the way for a very extensive and powerful revival of religion which took place in that region in the winter of 1818–19. In 1817, he removed to Illinois, at the instance of two gentlemen in Chilicothe, to assist in building up the town of Mount Carmel, of which they were the original proprietors. In discharging the duties pertaining to this agency, he discovered great versatility of talent, and was ready and able to turn his hand to any thing that was necessary to the success of the enterprise. As a surveyor, we find him engaged in laying off his new town, arranging its streets, and preparing it for settlement. As a minister, he was busy in forming an infant congregation, and in establishing rules necessary to its order and prosperity. Though persons of various classes and denominations were attracted to the place, they were all fond of hearing him preach; and the congregation there convened by the sound of a trumpet, in the heart of the wilderness, were far better provided for in respect to the preaching of the Gospel than were many opulent congregations in large cities.

In 1821, Mr. Beauchamp had become so much enfeebled by his arduous labours, that he found it necessary to retire to his farm, about three miles from Mount Carmel. Shortly after this, he was severely afflicted by the death of his little son, in his thirteenth year, a bright and promising boy, who had seemed destined to a career of honourable usefulness. In 1822, shortly after this affliction, he re-entered the travelling connection, in the Missouri Conference, and was stationed in the city of St. Louis; but his name was not inserted in the Minutes of the Annual Conference until the following year. In 1823, he was re-appointed to the St. Louis station, and elected as one of the delegates to the General Conference to be held in the city of Baltimore the next year. He attended the General Conference, and, during its session, was brought forward by some of his friends as a candidate for the office of Bishop, and he lost the election by only a few votes. After his return from the General Conference, in 1824, he was appointed Presiding Elder of the Indiana District. He had often been subjected to severe suffering, from an inflammation of the liver; and, while travelling in this district, the disease returned with increased violence. His sufferings were extreme, but were endured with calm submission to the Divine will. After lingering for about six weeks in intense agony, he died, on the 7th of October, 1824, in the fifty-third year of his age. Two Sermons were preached on the occasion of his death,—one by Bishop Roberts, from Psalm cxvi, 15, and the other by the Rev. Thomas S. Hinde, from 2d Kings ii, 12.

Mr. Beauchamp was the father of five children,—one son and four daughters. The son and one daughter died before their father—his wife and three daughters survived him. The daughters were married and became mothers, but they and his widow had deceased previous to 1850.

FROM THE REV AND HON. THOMAS SCOTT.

CHILICOTHE, O., November 26, 1850.

My Dear Sir: Mr. Beauchamp, concerning whom you ask for my recollections, came with his family and settled in this city, sometime in the year

1815; and then my acquaintance with him commenced. I knew him intimately from that time till the close of his life; and my grateful and reverential regard for his memory makes it only a labour of love for me to comply with your request.

Mr. Beauchamp was about five feet eight inches in height, of a slender but well-proportioned form, with dark hair, sallow complexion, and thin visage. His eye, though when in repose it might pass without special notice, could hardly fail, when he became animated, to reveal to an attentive observer a mind of much more than ordinary power. His movements, both of body and mind, were very uniform and systematic; and no one who knew him ever expected from him any thing eccentric or in any way offensive to good taste. He had great power of adapting himself to all classes of people; and all were equally edified and delighted by his society. Though he had often a reserved and pensive air, as if retirement were his chosen element, yet no one could render himself more agreeable in the social circle than he—his dark eye, which had perhaps seemed even languid, would kindle into a fountain of sunbeams, and his fine thoughts would flow forth to the gratification, and sometimes even the astonishment, of those into whose company he was thrown.

Mr. Beauchamp undoubtedly possessed a mind of a very high order. While it was remarkably versatile, and could move successfully in any direction it might take, it was perhaps especially distinguished for the powers of concentration and induction—few men whom I have ever known have had equal power in detecting the weak points in an argument, or unweaving the web of sophistry. This made him a most formidable opponent in a controversy; and he has been known not only to completely disarm his antagonist, but to place him in an attitude of such utter confusion and helplessness as to render him an object of universal pity. Though he had never enjoyed very great advantages for an education, he had always been a vigorous student, and his attainments at length became varied and extensive. His knowledge of English Grammar was particularly minute and accurate; and his mode of teaching it was, I thought, an improvement upon any thing I knew at that day. He had a very competent knowledge of medical science; and his labours were often put in requisition, especially by the destitute sick, and were always bestowed without charge. He had a fine mechanical genius, and was more or less acquainted with several of the mechanical arts. He has been known to build a house, make a clock, and repair watches. He could work very dexterously in brass, iron, and wood. I may mention also that, though he was not distinguished for his attainments in Music, he had a great love for it, and encouraged the cultivation of it, by every means in his power, especially among the young.

As a Preacher, Mr. Beauchamp was at once attractive and impressive, solemn and eloquent. I cannot say that his voice was uncommonly melodious; and yet it was capable of very considerable variety of intonation, and could easily take on a form of tenderness or severity, as the case might require. In presenting the invitations and promises of the Gospel, nothing could exceed the gentle fervour that characterized his manner; but in presenting the terrors of religion, either by way of argument or solemn exhortation, or in attacking the strongholds of vice or error, there would be a stern majesty in his utterance that rarely failed to arrest the attention, if it did not carry the heart. His manner was as far removed as possible from any thing like rhetorical flourish—you saw at once that he was speaking out of the fulness of his heart, and that his purpose would not be gained if some spiritual good were not imparted. His language was simple, and so also was the structure of his sermon—his thoughts flowed naturally from his text, without much respect to artificial divisions. His sermons were fitted to find

their way to the heart, not by means of boisterous and stormy assaults upon the feelings, but by well-considered and well-digested appeals to the understanding; and thus his hearers were enlightened and edified, while they were aroused, quickened, and comforted. I may add that, though he was rather sparing of gesture, the little that he had was natural and appropriate.

Mr. Beauchamp was universally acknowledged to possess a remarkably sound judgment and a fine executive talent. I believe he never occupied any position to which he did not prove himself fully adequate—he exhibited an equal facility in taking part in the deliberations of the General Conference, in presiding over an extensive district, in fixing the bounds and arranging the settlement of a new town, and in arbitrating a difference between two quarrelsome neighbours. I remember an incident, illustrative of his great wisdom, which was communicated to me by the Rev. John F Wright, of Cincinnati, one of the delegates of the Ohio Conference to the General Conference of which Mr. Beauchamp was a member a short time before his death. He said that the venerable Joshua Wells, a delegate from the Baltimore Conference, who had grown old in the ministry, asserted, in the presence of several brethren, that William Beauchamp had more sense than any member of that General Conference; and, on being asked why he thought so, his reply was,—"He always knows when to speak, and when to keep silent."

Mr. Beauchamp has no inconsiderable fame as a writer. Beside his work on the Divine authority of the Scriptures, and his numerous contributions to the periodical which he edited, and some occasional sermons, he left behind him, at his death, several volumes of manuscripts, with the request that they should be placed in the hands of Bishop Soule, with a view to his making an ultimate disposal of them. A portion of these manuscripts at least have been published. I have never read them myself, but Bishop Morris informs me that he believes them to have been the original drafts of Mr. Beauchamp, and that they would have been greatly improved, if they could have received his finishing touch.

You will infer, from what I have written, that Mr. Beauchamp is justly entitled to a place among the most eminent of our ministers. While he preached with great power the doctrines of the Cross, he lived, in an extraordinary degree, the religion which he preached. For many years prior to his decease, his passions and appetites, words and actions, seemed to have been brought under the controlling influence of love to God and man. Wherever he sojourned, he was admired, honoured and loved.

Yours in the bonds of a blessed Gospel,

THOMAS SCOTT.

JOHN BRODHEAD.*

OF THE NEW HAMPSHIRE CONFERENCE.

1794—1838.

JOHN BRODHEAD was a deseendant, in the fifth generation, from Captain Daniel Brodhead, who was an officer in the service of King Charles Second, after the Restoration; was married, in England, to Anna Tyc, and came to America with the expedition under Colonel Richard Nichols, in 1664; was present at the surrender of the Province of New Netherlands

* MSS from Hon. J. M. Brodhead, and Rev. R. W. Allen.—Stevens' Mem., I.

to the English; was sent to Albany as one of the witnesses to the treaty made with the Indians, in September, 1764; was commissioned Commander-in-chief of the Militia of Ulster, in September, 1765, and died at Kingston, in that county, in 1670. The parents of John Brodhead were Luke and Elizabeth (Harrison) Brodhead. His father was appointed a Captain in the Revolutionary army in May, 1778; was one of the first magistrates appointed by Governor Mifflin, on the disputed territory of Wyoming, in 1780; and died at Dutotsburg, Monroe County, (then a part of Northampton County,) on the 14th of June, 1805, from the effects of a wound received at the battle of Brandywine.

John Brodhead was born at a place then called Lower Smithfield, near Stroudsburg, Monroe County, on the 22d of October, 1770. During much of the period of his childhood and youth, his father was away with the army, and he grew up with but very slender opportunities for acquiring even a common English education. Such advantages as he had, however, he seems to have improved, and, in subsequent life, he was remarkable, both in conversation and in his public discourses, for the refinement of his language. One of his schoolmates to whom he most frequently referred in conversation with his family, was the venerable Daniel Stroud, of Stroudsburg, father of the Hon. Judge Stroud, of Philadelphia, whom he visited on returning from Congress in 1831. They had not seen each other since they were mere youths. They had become old men,—one a venerable Quaker, the other a no less venerable Methodist preacher. But they met like brothers from far-off lands, with the experiences of many years to relate, the warm friendship of early life to renew, and the hopes of a better life to cheer and unite their hearts.

There was nothing that particularly distinguished young Brodhead, as he was growing up, unless perhaps a willingness to meet an antagonist in the personal combats, so common at that time, and in that part of the country. His manly and generous character, however, prevented any rancorous feeling towards him, and he was a popular leader among his companions. Under the instructions of an excellent mother, he had serious thoughts of religion, while he was yet a mere child; and he has been heard to say that he never altogether lost the impressions made upon his mind, while kneeling at his mother's feet, and learning his little prayers. The world, however, had the ascendency over him until he had reached his twenty-second year; and then religion became with him the all-engrossing concern. The Methodist circuit-preachers had been accustomed to visit his father's neighbourhood occasionally for years. On a certain evening, after hearing a powerful discourse, he went home with a heavy heart, and retired to an adjacent barn to meditate and pray. While there, he imagined that he heard an unearthly noise, calling to him personally, and charging him to prepare to meet his God. The agony of his spirit now became intense, and he no longer sought to conceal it, but acknowledged openly that he was a guilty sinner, exposed to eternal death. When he urged his companions to seek the salvation of their souls, one of them told him that he was beside himself,—that the Methodists had made him crazy; but his answer was that he had been beside himself all his days, and was only then coming to his right mind. Such was his zeal in seeking the salvation not only of

his own soul, but of the souls of others, that he was instrumental in awakening many of his friends, even before he had himself received the consolations of the good hope through grace. He continued thus earnestly and solemnly engaged until he found the joy and peace in believing. Deeply impressed with the obligation to do what he could to win souls to Christ, he immediately began to urge those around him to embrace the like precious faith, that they might share with him also his abundant consolation. He lost no time in becoming a member of the Methodist Episcopal Church; and, almost immediately after, we find him resolved to devote his life to the preaching of the Gospel.

Mr. Brodhead entered the itinerant service in 1794, and was appointed to the Northumberland circuit, in Pennsylvania. In 1795, he was appointed to Kent, in Delaware; and the next year was transferred to New England, and took the distant appointment of Readfield, Me.,—then one of the only three circuits in that Province. In 1797, he was appointed to Lynn and Marblehead; in 1798, to Warren, R. I.; in 1799, to Readfield. In 1800 and 1801, he was Presiding Elder of the New London District, and, in 1802, of the Vershire District. In 1803, he was appointed to Hanover, N. H. In 1804, 1805, and 1806, he was Presiding Elder of the New Hampshire District; and, in 1807 and 1808, of the Boston District. In 1809 and 1810, he was at Portsmouth; in 1811, at Newmarket, Durham, and Portsmouth; in 1812, at Newmarket and Durham. From 1813 to 1819, he held the superannuated relation. In 1820, he was at Newmarket and Kensington. In 1821, he resumed the superannuated relation. In 1822 and 1823, he was at Newmarket; in 1824 at Newmarket, a supernumerary; in 1825 and 1826, at Epping, a supernumerary; in 1827, at Newmarket, Kingston, and Newington; in 1828, at Poplin; in 1833, at Salisbury and Exeter; in 1834 and 1835, at Salisbury, a supernumerary; in 1836, at Newmarket and South Newmarket, a supernumerary; and in 1837, which was his last appointment, he was in the Seabrook and Hampton missions.

Mr. Brodhead was often Chaplain to the New Hampshire Legislature, was for many years a member of the Senate of that State, and repeatedly declined nominations to both branches of the Legislature, and to the Council. He was also urged by his friend, Governor Bell, to accept the place of Judge of the Court of Common Pleas, but declined it. In 1829, he was elected member of Congress from New Hampshire, in which body he served four years. After his retirement from Congress, many of his friends wished to put him in nomination for Governor; but this he peremptorily declined. At the time of Lafayette's visit to this country, Mr. Brodhead was a State Senator, and had also been elected Chaplain to the Legislature, which was then in session. On being presented to Lafayette, by Governor Morrill, Mr. Brodhead asked him if he remembered Captain Brodhead. "What, Captain Brodhead of the Pennsylvania line?"—said the General. "Certainly, I knew him well." "He was my father," said Mr. Brodhead. "My Dear Sir," said Lafayette, "how glad I am to see you! Your father was a brave man. It cheers my heart to find that the sons of my old companions in arms still love me." An animated conversation followed in the presence of the assembled Legislature; and, as the scenes and men of other

days were recalled, tears flowed down the cheeks of both these venerated men, and not a few who witnessed the scene were deeply affected by it.

In whatever situation Mr. Brodhead was placed, he considered it his chief honour to be a faithful minister of Jesus Christ. While he was a member of Congress, he never forgot his religious character or duty. He had morning and evening prayers invariably at his lodgings, and on Sunday he always preached or took part in the services of public worship, in some one of the churches of the District. He did not hesitate to rebuke levity and profaneness in public men, and he so combined the gentleness of the Christian with the dignified bearing of the gentleman, as to secure the respect of all his associates.

Mr. Brodhead spent forty-four years in the ministry, forty-two of them at the North, labouring more or less in each of the New England States. He continued his labours until they were terminated by death. He died on the 7th of April, 1838, from a disease of the heart, which had been of several years' standing. His departure was peaceful and triumphant.

In 1801, Mr. Brodhead was married to Mary, daughter of Capt. Thomas Dodge, of Ipswich, Mass. Mrs. B. still (1860) survives. They had twelve children,—six sons and six daughters. His family have proved themselves worthy of their parentage, and several of the sons have occupied important posts of civil responsibility and usefulness.

The only production of Mr. Brodhead's pen, bearing his name, is a Sermon on the death of Mrs. Mathes, wife of Major Benjamin Mathes, of Durham, N. H.

FROM THE REV ELIJAH HEDDING, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

POUGHKEEPSIE, September 27, 1840.

Dear Sir: Agreeably to your request, I will cheerfully give you my impressions of the late Rev. John Brodhead, as derived from a long and intimate acquaintance with him. I knew him first in 1801, and ever after till his death. I frequently heard him preach, made many long journeys in his company, and saw him in various conditions which were fitted to bring out his peculiar traits of character

I believe Mr Brodhead to have been an eminently devoted follower of the Lord Jesus Christ. In all the circumstances in which I ever saw him, his conduct was worthy of his profession, and religion appeared to be his dearest interest. He possessed much more than ordinary natural talents. His perceptions were clear and strong, and he had uncommon facility at communicating his thoughts to others. He was a good divine, and an able minister of the New Testament. His sermons were highly instructive, were delivered with a distinct and commanding voice, and were sometimes eloquent and powerful. Such was his popularity as a preacher that multitudes were attracted from great distances to hear him. Both in public and in private, he was a stern and uncompromising opposer of every form of wickedness; and yet both his natural disposition and his religious feelings were of a mild and benignant character. His calling as an itinerant preacher, and the condition of the societies to which he ministered, frequently occasioned his means of support to be very limited; yet he was always ready to impart a portion of what he had to those whom he believed more needy than himself. He was a man of extraordinary religious zeal and resolution, and, in the early part of his ministry, and

while his health remained firm, he laboured in the cause of Christ, travelling, preaching, praying and exhorting, to an extent beyond most men of his day. His advantages for early education were but limited; yet he was an extensive reader and close thinker, and was every way fitted to exert a commanding influence. In short, so far as I know, he honoured every station that he filled, and his memory is gratefully cherished wherever he was known.

Mr. Brodhead's personal appearance was greatly in his favour. He was about six feet in height, firmly built, well proportioned, and altogether of a commanding aspect. His complexion was light, his features regular, his forehead high, and his eye dark, and beaming with intelligence and benevolence. In short, the outer man and the inner were admirably suited to each other

Respectfully yours,

ELIJAH HEDDING.

NICHOLAS SNETHEN.

OF THE METHODIST PROTESTANT CHURCH.

1794—1845.

FROM WORTHINGTON G. SNETHEN, Esq.

Baltimore, November 15, 1860.

Dear Brother: You ask me for a sketch of the life of my late father, the Rev. Nicholas Snethen, of the Methodist Protestant Church. It would be impossible for me to do full justice to the subject within the limits you assign. The most that I can do, is to furnish you a meagre outline, consisting of a few of the principal incidents of his career.

Before I begin, I may say that I have nearly ready for the press "The Life and Works" of Mr. Snethen. The whole occupies eleven folio volumes of manuscript, averaging some six hundred pages each. More than half of his writings have never seen the light. The preparation of this work, and the writing of the Life, which will make an octavo volume by itself, of some five hundred pages, have been the labour of the last fifteen years, in the intervals which I have been able to snatch from my professional duties; but it has been a labour of love and pleasure.

Nicholas Snethen was born on the 15th of November, 1769, at Fresh Pond, now Glen Cove, on Long Island, in the State of New York.

His family came originally from the foot of Mount Snauthen, Snethen, or Snowdoun, in Wales. The great-grandfather migrated to the Dutch Island of Curacoa, where he died, leaving his widow, who afterwards came, with an only son, to New Amsterdam, now New York, and settled at Fresh Pond. This son married into a Quaker family, by the name of Weeks, and one of the fruits of that marriage was Barak Snethen, who married his cousin, Ann Weeks. Nicholas was the eldest of their family of six children. His father was a superior officer in the British Colonial Army, at the capture of Montreal, in 1760.

Nicholas' boyhood and youth were passed in his father's family, in helping to cultivate the farm, to run a freighting schooner to New York, and to carry on milling operations, in all of which his father was engaged. He

picked up all that was to be had at the country school of that day, and readily took in all the religious instruction that his mother used to give her children from the Prayer Book. He was always a docile boy, and loved the company of men, for the knowledge that he gathered from their conversation.

Shortly after he came of age, he went with his father to reside on Staten Island, where he professed religion under the late Bishop Moore of Virginia, then Rector of St. Andrews, at Richmond. In 1791, the family removed to Belleville, N. J., and there Nicholas was converted under the preaching of the Methodists. He joined at once the class of John Dow, and, for two years, spoke and prayed in public with such success as to induce him to become a Methodist preacher. He found much difficulty, at first, in preparing himself for his new duties, having no one to help him, but he soon came to be a fluent, off-hand speaker, and to make some progress in elementary learning, which had been sadly neglected in his early youth.

He was admitted into the itinerant connection in September, 1794, in the twenty-fifth year of his age, and travelled successively on the Fairfield and Tolland circuits, in Connecticut, the Vershire circuit, in Vermont, and the Portland circuit, in Maine,—a year on each. When he left home, he was spare in flesh, his eye was sunken, his face wan, and a hectic glow sat on his cheek. Four years of toil and hardship—being most of the time in the saddle—reversed this picture, and he brought back with him a well-developed and fleshy person, with an elastic step, and the bloom of health was upon him. His grayish-blue eye beamed with kindness, and his dark brown hair rolled back in a profusion of curls, displaying the contour of his classical head, the glory of which was a face, whose majestic features breathed benignity, calmness and love.

In the winter of 1798–99, Mr. Snethen was sent to South Carolina, and stationed at Charleston. At the Conference of January, 1800, held in that city, he was ordained an Elder. On this occasion, he was chosen to travel with Mr. Asbury, and accompanied him on his Northern tour to Baltimore, where he was stationed the ensuing year.

At the General Conference of 1800, Mr. Snethen was elected its Secretary. In that Conference, as well as in the General Conference of 1804 and 1812, he took the republican side of the house, which favoured the limitation of the Episcopal prerogative. The Presiding Elder Council plan of Mr. Asbury having been defeated by James O'Kelly, Mr. Snethen's proposition for a delegated General Conference was brought before the Conference of 1800, and defeated, as was also his plan of an Anti-slavery Itinerant Tract society, for which he wrote the first tract, together with a test resolution introduced by him, forbidding the future admission of slaveholders into the Church, which he himself voted against.

In August, 1800, Mr. Snethen, as a Committee-man, and under the instructions of the General Conference of 1800, though his republican sentiments were well known, submitted a "Reply to O'Kelly's Apology," to Bishop Asbury. Mr. O'Kelly had withdrawn some years before from the Methodist itinerancy, on failing to carry his proposition to limit the Episcopal appointing power, by an appeal to the Conference, and had writ-

ten a pamphlet, charging Mr. Asbury and the whole connection with being ecclesiastical tyrants. The testimony in the case, and Mr. Asbury's vindication of himself, were referred to a Committee of which Mr. Snethen was a member, and on him devolved the duty of preparing the Reply. He acted solely in a ministerial capacity, and his labours were approved by the Bishop. This pamphlet is out of print, but it will appear *in extenso* in "The Life and Works" of Mr. Snethen. It was on the occasion of presenting this Reply, that Bishop Asbury told him, in the presence of Bishop Whatcoat, who wanted Mr. Snethen appointed a Presiding Elder, that "he was too much of a Republican for that." The hint was lost on Mr. Snethen, who died as he had lived, the uncompromising opponent of all unlimited government, whether in Church or State.

Having visited Philadelphia in the fall of 1800, Mr. Snethen was taken down with the Yellow Fever, and barely escaped with his life, through the medical skill of Dr. Thomas Dunn, at whose house he sojourned, and the careful nursing of Mrs. Dunn, under the favour of his Gracious Master. His Thanksgiving Sermon, after his convalescence, he used to regard as one of the happiest of his pulpit efforts.

In the winter of 1800–01, he proposed to give a course of Lectures on "Preaching the Gospel," but his health was so feeble that he only finished his "Introductory," which was published in 1822.

On the 30th of May, 1801, the Bishop selected him as his travelling companion again, and sent him to Winchester, in the Valley of Virginia, in the hope that he would recruit; and the result justified his anticipation. He was so acceptable, also, to the citizens of that place, as a preacher, that they requested the Bishop to continue him amongst them, but the request was not complied with.

Up to the year 1801, Mr. Snethen had been a diligent student, and, though learning was not in much favour in the Episcopal household, yet he managed, in spite of all discouragements, to master his own language, to acquire a reading knowledge of the Greek, Latin and French, and to get a pretty thorough acquaintance with the elemental Exact Sciences, History, English Poetry, Biblical Literature, the Natural Sciences, Philosophy, &c. He carried on his studies night and day, in the saddle and out of it, in the city and in the country. Saurin was his favourite sermonizer, because he taught him how to avoid sameness. Written sermons were, of course, not in vogue amongst Methodist preachers, in those days, and Mr. Snethen fell into the habit of never committing his pulpit efforts to paper. When he saw his error, it was too late to remedy it. There is no sermon of his in existence, save one, prior to the year 1816. It was not till after that year that he began to write, but his writings were like the ripe fruit: the season of blossoms had gone.

In September, 1801, the Episcopal party set out from Winchester for East Tennessee, whence they travelled on to Augusta, Ga., and thence to Baltimore again. After a short visit to his father's, he rejoined Mr. Asbury on Staten Island, where he read to the Bishop his "Answer to O'Kelly's Rejoinder,"—a pamphlet, probably, no longer in existence, for I have not been able to procure a copy of it. From Staten Island, he was sent on to fill the Bishop's appointments in Maryland.

During a respite of some weeks from his labours on Pipe Creek, near Baltimore, Mr. Snethen became acquainted with the lady whom he afterwards married, Miss Susannah Hood Worthington, a daughter of Charles and Elizabeth Worthington, of Linganore, in Frederick County, both then deceased.

In July, 1802, he preached a sermon, the first which has been preserved, in Light Street Church, Baltimore, on the "Education of Daughters."

The Episcopal party separated at Fredericktown, in Maryland, in August 1802,—Mr. Snethen going to the West alone, to fill the Bishop's appointments. It was on this journey that a fall of his horse, near Mount Sterling, in Kentucky, injured his right leg so severely as to lay him up for several days. He intercepted the Bishop, however, in South Carolina, in January, 1803, and returned to Baltimore with him, narrowly escaping an attack of fever from exposure in the Carolina lowlands. During the year ending with the General Conference of 1804, Mr. Snethen travelled alone for the Bishop, but there is no record of his route preserved. With the close of this year terminated his assistant Episcopal labours. A new era in his life was at hand.

In September, 1803, Mr. Snethen held the first Camp-meeting that was ever held in Maryland, at Taggart's woods, near Reisterstown, sixteen miles from Baltimore. It was a rude affair, but the occasion was wonderful for the display of spiritual power in the person of Mr. Snethen, who records of himself, that he "fell twice in the pulpit, beneath the overwhelming power of saving grace."

Mr. Snethen formed a strong personal attachment for Bishop Asbury, soon after their first acquaintance, and it rapidly ripened into filial affection, which was followed by his being admitted into the entire confidence of the father of American Methodism,—a confidence that was never violated, though their views of Church government were almost diametrically opposite. He never ceased to cherish grateful recollections of the many acts of kindness he received at Mr. Asbury's hands, and though Mr. Snethen was not a man after the Bishop's ecclesiastical heart, he did not appreciate the less that trait in Mr. Snethen's character, which never permitted him to seek for any official position, the acceptance of which denied the exercise of the right of private judgment.

Though the representative principle was not a favourite with him, the Bishop yielded so far to the arguments of Mr. Snethen as to request him to offer the Delegated General Conference measure, for the consideration of the Conference of 1804. Though the journal of that body is silent on the subject, Mr. Snethen's reiterated statements, that he did present the measure to the Conference, and that it was rejected, are conclusive as to the fact. After taking an active part in the debate on Mr. Lyell's Resolution to abolish the order of Presiding Elders, which was lost, he obtained leave of absence, and visited his intended bride at the residence of her sister, in Frederick County, Md., where they were married. They set out immediately for New York, where he arrived in June, 1804, when he was stationed in the city, as the senior preacher.

By his marriage, Mr. Snethen came into the possession of an improved and well-stocked farm of three hundred acres of wheat-land on Linganore,

two miles from the village of Liberty, in Frederick County, Md., together with several slaves. There was a legal impediment, at the time of his marriage, in the way of emancipating these slaves, and so he sought, as far as in him lay, to discharge his duty to them as a kind and considerate master.

Mr. Snethen was continued at the New York station up to 1806. Bishop Asbury, who had very strong feelings against preachers being married, now told him that if the Fell's Point station in Baltimore would take a married preacher, he might go there. But Mr. Snethen could not consent even to consider a proposition so conditioned, and located himself forthwith, and returned to his Linganore farm. This greatly needed his presence; and he determined, if possible, to make it a source of profit, as it was the only resource to which he could look with any certainty in the future. Arrived at his farm in June, 1806, he immediately entered on his agricultural operations, taking personal part in the labours of the field. But he did not forget his Master's work. Whenever called on, he was ready to respond. He held the first Camp-meeting in Frederick County, on his own land, in August, 1807.

In the summer of 1808, he received an invitation from Thomas Lyell, a minister of the Protestant Episcopal Church, to go into its ministry, and to become his assistant at Christ Church in New York. Mr. Lyell had been a Methodist preacher and had travelled with him. This letter led to a correspondence, honourable alike to both parties, in which the question of a change of ministerial relation was discussed in all its aspects. Mr. Snethen affectionately declined his friend's invitation, mainly on the ground that he could not surrender the right of private judgment to the Episcopacy, and that, as he was "a debtor to the Greeks and the Barbarians, to the wise and the unwise," he could not take any step to cut himself off from them, in preaching the Gospel.

On the 2d of March, 1809, Mr. Snethen entered the itinerancy again, and was sent to Fell's Point,—the very station that drove him into location; but it suited his views, for he left his family on his farm that year, and visited them once a week, they being only a day's ride distant.

Now began a season of annual rotation for Mr. Snethen. From Fell's Point he was rolled to Baltimore City, thence to Georgetown, thence to Alexandria, thence to Liberty circuit, near his farm, and thence to location again, taking his family with him to each place, and relying more on the fruits of his own farm for a livelihood, than on the little stipend allowed him by the Church. While resident at Georgetown, he was elected Chaplain to the House of Representatives, and drew large congregations to hear him. During that session of Congress, he became intimate with Clay, Randolph, and others of the statesmen of that day.

Mr. Snethen was a member of the General Conference of 1812. He took a prominent part in the celebrated debate on the question of subjecting the nomination of Presiding Elders to the confirmation of the Annual Conferences, the Resolution having been introduced by him. Bishop Asbury says that "long and earnest speeches were made, that Lee, Shinn, and Snethen, were of a side, and that these are *great men.*" The general opinion in the Church is, that this debate was one of the most brilliant ones

ever heard on the floor of the General Conference. When the time came for taking the question, it was lost, thirty-nine to forty-three. A sufficient number of its friends were conveniently absent. It was in the course of this debate that Mr. Snethen made the memorable declaration that he would never appear again on the floor of any General Conference, to legislate for the Church of Christ, unless sent there by the vote of all the governed,—laity as well as preachers! And he kept his word; for he never entered a General Conference again, until he took his seat in a Methodist Protestant General Conference, as the representative of the laity and preachers of the Ohio Annual Conference.

On the 16th of March, 1814, Mr. Snethen located again, and for the last time, in the Methodist Episcopal Church, and resumed his former operations, devoting all his spare time to the education of his children. His eldest son, the writer of this letter, received his education almost entirely at the hands of his father, having been carried through almost a University course.

Bishop Asbury died on the 3d of March, 1816. The "silver trumpet," (for so the Bishop used to call Mr. Snethen,) that had hung so long silent on the walls of Zion, startled the whole connection once more, by its stirring tones, in a Monody or Funeral Oration upon the death of the illustrious chieftain, the magnitude and excellence of which cannot be appreciated, unless it be read as it came from his pen. The subject was a grand one, but grand as it was, the orator rose above it, and has cut deep on the page of history the outlines of a character that Mr. Asbury's life stands as an everlasting witness to. While the General Conference of 1816 was burying the old chief, Mr. Snethen, from the quiet of his farm-house home, sent out to the world, in pamphlet form, his Funeral Oration on the "Good Minister of Jesus Christ, nourished in the words of faith and good doctrine."

A new phase in Mr. Snethen's life was at hand. He was about to mount the hustings for a time, as a candidate for Representative in Congress from the then Third District of the State of Maryland. The only parties dividing the country, at that time, were the Federalists and Republicans. Mr. Snethen was a Federalist. There was a schism in the Federal party, and Mr. Snethen was called on to heal it, but the gulf proved too wide to be bridged over.

His whole course of conduct, during this canvass, as shown by the original documents preserved amongst his papers, proves that he never cherished any sentiment or disposition incompatible with the character of a Christian minister and gentleman, and he steadily proposed that the result of the election should operate as an amnesty.

The next year, 1817, Mr. Snethen took a prominent part in the nomination of candidates for the House of Delegates of Maryland, in favour of which the Federalists who had supported him for Congress rallied. His ticket was, however, beaten by a fusion of the Republicans and the Hanson men. After this election, Mr. Snethen retired from the political field, never to return to it.

Amongst his unpublished writings, about this time, are some letters to Dr. Jennings upon the life of Bishop Asbury, which throw much light on this subject.

In the fall of 1818, Mr. Snethen suffered severely from an attack of bilious fever, and, from that time down to 1829, this disease beset him almost every autumn, superinducing asthma and rheumatism, from which he was a sufferer, more or less, up to the day of his death.

Not far from the year 1820, Mr. Snethen preached a sermon at the Reisterstown Camp-meeting, near Baltimore, which Dr. Jennings described to me as one of the most extraordinary displays of pulpit eloquence he ever listened to. The subject was "Christ as a Son over his own House." The whole congregation rose, as one man, at the description of the House of Christ, and so prostrated was Mr. Snethen afterwards, that it was some hours before he recovered. I have heard him say that he remembered nothing that he said after he began to describe the House of the Son.

Another of his Camp-meeting sermons, at this period of his life, preached near Williamsport, on the Potomac, is spoken of as an extraordinary display of spiritual power. It came to his ears that some one had attributed the result to animal excitement. He stated from the pulpit that he would repeat that sermon the next day, as nearly as he could, word for word, and leave it to God to vindicate his Word, in the production of a similar result. Immense crowds of people came to hear him, and the result was even more signal than it had been on the first occasion!

In April, 1821, he was applied to by William S. Stockton, of Trenton, to contribute to the Wesleyan Repository, a semi-monthly periodical, devoted especially to the advocacy of "reform" in the economy of the Church. He acceded to this request, and furnished nearly half of the original matter by which its pages were enriched.

When this periodical was succeeded by another, entitled "Mutual Rights," he was a liberal contributor to that also. And these two periodicals undoubtedly embrace some of the ablest productions of his gifted and powerful pen.

When the New Church was formed, Mr. Snethen, though not included among those who had been ejected from the Methodist Episcopal, enlisted in the enterprise with great cordiality, and sought to give it an opposite direction to that of the old Church, but he was overruled by his co-labourers, who were content with the adoption of Lay-representation and the abolition of the Episcopacy. They could not come up to the point of separating themselves *in toto* from the Methodist family, and, in undertaking to compete with the old Church, the new one was, of course, left behind. Mr. Snethen foretold this result, and wished his brethren to erect a government bounded by State lines, leaving each Annual Conference independent, except so far as they should confer upon the General Conference certain powers necessary to give force to the federal administration.

In the first organization of the new Church, he officiated as their Pastor in Baltimore, and presided in the Convention called to create the first Articles of Association.

With the year 1829 came pecuniary troubles, that compelled Mr. Snethen to sell his Linganore property and remove to the West. His slaves he set free, and the spring of 1830 found him farming on the banks of the Wabash, in Indiana, near the village of Merom. In the fall of that year, he lost his wife and one of his daughters, which broke up his family,

and forced him into the itinerancy of the new Church, in which he continued until his death, occupying a supernumerary relation during the last few years of his life. His pen, however, slept not. It continued to contribute largely to the *Correspondent*, the *Methodist Protestant*, and other periodicals of the Church. Not more than a third of his writings, from 1830 to 1845, the year of his death, went into the press.

In 1834, he was called to be one of the Editors of the *Methodist Protestant*, at Baltimore, in conjunction with the Rev. Asa Shinn. His contributions that year to this periodical are about one hundred and twenty, on almost as many different subjects. The succeeding year, he made a collection of his essays on Lay-representation, which was published in one volume, now out of print.

There was no subject nearer to Mr. Snethen's heart than Education, and, next to Lay-representation, he wrote more upon it than on any other subject. He wanted a learned Church, a learned Ministry. He wanted learning every where. The Methodist Protestants of New York, in 1836, stirred up by his appeals in behalf of Education, essayed to start a College for the instruction of candidates for the ministry, and invited Mr. Snethen to take charge of it. He accepted the invitation, and delivered a course of Lectures on Biblical subjects, at the Broome Street Church, but the scheme failed of success, owing to the inability of the founders to meet their pecuniary obligations. Some of these Lectures were published at the time.

On his return to the West, in 1837, he was called to the head of a Manual Labour Ministerial College, founded by the Ohio Conference at Lawrenceburg, in Indiana; but, after a year's trial, that institution was also closed, in consequence of the failure of means to carry it on.

The Slavery question began to agitate the new Church, at an early period, but Mr. Snethen always stood in the breach, and warded off separation. The wisdom of his original policy of constituting State Conferences, bounded by State lines, was then seen. More than once, he calmed the storm and saved the new ecclesiastical union, by his conciliatory course in the General Conference.

From 1830 to the close of his life, he laboured as the regularly stationed minister, at different times, in Louisville, Cincinnati, and Zanesville. The greater portion of his ministerial labours, however, was amongst the Methodist Protestants of Cincinnati, who loved him as a father. His intervals from labour he would spend with his married daughters in Princeton, Ind., and with his sons, as long as they resided in Louisville and St. Louis.

In the winter of 1838, he collected as many of the fragments of his pulpit discourses as he could, and reduced them to writing. The result was a volume of some twenty-two skeleton sermons, which were published shortly after his death.

Some two years before his death, he was called to preside over the Snethen School for young ministers, in Iowa City. He paid it a visit in the early part of 1844, and returned to Cincinnati to prepare a series of Theological Lectures, which he had nearly completed by the opening of the spring of 1845, when he set out on his journey to repair to his post.

He called upon his daughters at Princeton, Ind., on the way, and, while tarrying with them a few days, was seized with his last illness, which lasted for some six weeks or more. His death-bed was a scene of Christian love and fortitude, that showed he had not trusted in vain in his Redeemer, whose Word he proclaimed to the last. He died on the 30th of May, 1845, in the full fruition of his Master's promises, and was buried in the village cemetery, by the side of his wife and three of his children, where a marble shaft, with an open Bible on its top, erected by his surviving children, marks the hallowed spot.

I have thus endeavoured, my dear brother, to give you some faint idea of a few of the principal incidents of the life of one of the most eloquent pulpit orators, and powerful vindicators of Church liberty, in his day; but to obtain a correct and appreciative knowledge of his character, as a Preacher of the Gospel, an Author, and a Christian Gentleman, the reader must travel with me, step by step, along the way of his tranquil life, in the Memoir, that I have now nearly ready for the press, and in his Works, which are all arranged chronologically. Hoping that this brief notice of Mr. Snethen will lead your readers to consult his forthcoming life and works, and thanking you for this opportunity of registering his name upon the long list of the worthies, whose lives you are so felicitously embalming in your gallery of Christian ministers,

I am, my Dear Brother, most affectionately yours,

In the Bonds of our Common Master,

WORTHINGTON G. SNETHEN.

FROM THE HON. PHILEMON B. HOPPER.

JUDGE OF THE CIRCUIT COURT OF MARYLAND.

CENTREVILLE, Md., July 20, 1852.

My Dear Sir: For intellectual and moral nobility few names in the Methodist Church are so worthy of being held in enduring remembrance as Nicholas Snethen; and, though there may be others more competent to the task than myself, I gladly do any thing in my power to embalm his extraordinary talents and virtues. I did not know him personally until the struggle for a Lay-delegation in the Methodist Episcopal Church took place. We were then thrown together, and became intimate; and, from that time till the close of his life, my relations with him and knowledge of him were such as to enable me to answer your inquiries with a good degree of confidence.

In person Mr. Snethen was large, and of commanding appearance, with a most benignant expression of countenance. And his countenance was a true index to his character; for a man of more amiable and kindly feelings I have rarely, if ever, met with. In his manners he was a perfect gentleman,—bland, courteous, dignified, and yet simple, and even childlike. His intellect was comprehensive, energetic, versatile—he could turn his hand to any thing with great ease, and, no matter with whom he might be associated, his presence was always felt to be an element of power. He was an eminently conscientious man, and, though gentle and accommodating in matters which he deemed unimportant, he was as bold as a lion in the advocacy or defence of what he believed involved any important principle of truth or duty.

Mr. Snethen had, I think, but few early educational advantages, though such was his facility at acquiring knowledge, as well as his subsequent application to study, that he became an exceedingly well-informed man. There

was scarcely any department embraced in a liberal course of study in which he had not made very respectable attainments. With Theology, and the kindred branches belonging more particularly to his own profession, he was thoroughly conversant. He was also well acquainted with History, Ancient and Modern; and his knowledge of Geography was, I think, more minute and accurate than that of any other person whom I have ever met with. I have heard several gentlemen remark that he could give a better geographical description of their own places of residence than they themselves could, though he had never been there. As a writer, he was concise, luminous and powerful. Without any waste-words, he marched directly forward with great breadth and power of thought, toward his conclusion, which generally it was no easy matter to gainsay.

As a Preacher, Mr. Snethen was certainly among the great lights of his time. He was from ten to fifteen years older than myself, so that I remember to have heard much of his popularity in my youth, and before I had any personal knowledge of him. He had a power in the pulpit or on the stand, that moved immense congregations, as the trees of the forest are moved by a mighty wind. I heard him once, at a Camp-meeting, illustrating the preciousness of the Divine promises. After going on, for some time, in a strain of well-nigh overpowering eloquence, he came suddenly to a dead pause; and, taking up the Bible, and pressing it with both hands to his bosom, he exclaimed,—

"My book and heart
"Shall never part;"

and then holding it out to the men, he exclaimed, at the top of his melodious voice—"Brethren, it is *your* Bible;" and then turning to the female part of his audience, he said,—"Sisters, it is *your* Bible;" and then, wheeling around to the coloured people who were behind the stand, he said,—"Coloured people, ye sable sons of Africa, it is *your* Bible." There was an electric power in the appeal that nobody could resist—the whole of that immense congregation seemed completely dissolved. I heard him preach at another Camp-meeting, when he became so much excited that he actually fell prostrate; and, on recovering himself, he came on his knees to the front of the pulpit, and, in a strain of eloquence which I never heard surpassed, besought the assembled multitude to become reconciled to God. It was said that no less than five hundred persons made a profession of religion in connection with that meeting. I was with him at still another Camp-meeting, not many years before his death, when he seemed, in the early part of the exercises, to be greatly depressed in spirit. In reply to some remark that was made to him by an old preacher, like himself, he said,—I feel that I am now fit for nothing—since I have become old, I have lost the warmth of feeling which I formerly possessed, and I think I ought to quit preaching, and be laid on the shelf." He preached that morning, however, and his subject was the Love of God. Towards the conclusion of his discourse, he became greatly excited, and exclaimed,—"Glory to God, I feel young again. My heart is so light and joyful that I scarcely feel the boards under my feet." These were the only instances in which I remember to have witnessed any thing like a glow of excitement in him in preaching; and, as a general thing, he evinced a much higher degree of animation in addressing large congregations than small ones—but I believe he rarely, if ever, preached, without leaving a deep impression. The great excitement to which he occasionally yielded, might have been objected to by some, but even they could not, I am sure, have seen and heard him at such times, without admiration. He was a preacher *sui generis*—the most accurate and vivid description only approximates the grand and brilliant idea which they have who have been privileged to listen to his finest efforts.

In private life, Mr Snethen had, so far as I know, no superiors. Without being in the least degree obtrusive, he was agreeable and entertaining, and knew well how to bear his part in any company in which he found himself. He was most persevering in his efforts to do good, and he carried this spirit with him down to the very entrance of the dark valley. His death was a fitting and beautiful close of an eminently honoured and useful life.

Most respectfully, your obedient servant,

P. B. HOPPER.

MICHAEL COATE.*

OF THE PHILADELPHIA CONFERENCE.

1795—1814.

MICHAEL COATE was born in Burlington, N. J., in the year 1767. His parents were originally Quakers; but when the early Methodist preachers came into that neighbourhood, they attended on their ministrations, became converted to their views, and welcomed them to their house. In due time, they joined the Methodist Church, and were ever afterwards active in the promotion of its interests. Two of their sons became distinguished preachers in connection with it, and their influence was widely felt in the denomination.

Michael was the subject of serious impressions from early youth, but they seem to have been of only a transient nature. It was under the preaching of his brother Samuel, who preceded him in his entrance into the ministry, that his mind was deeply and effectually wrought upon—he now became overwhelmed with a sense of his guilt and ruin, and besought the Lord to have mercy upon him; and presently he experienced, as he believed, tokens of God's forgiving mercy. The same night to which he dated the surrender of his heart to God, he began to exhort the people to repentance and faith; and from that time he continued to speak in public until at length he became an authorized preacher. His conversion took place in the spring of 1794.

In 1795, he was admitted on trial as a travelling preacher, and was appointed to the Columbia circuit, in the State of New York, in which he continued in 1796. In 1797, he was stationed at Middletown, Conn. In 1796, his brother Samuel, in company with Hezekiah Calvin Wooster, volunteered his services as a missionary to Canada; and their labours were attended with great success. In 1798, he (Samuel) persuaded Michael to join him in a mission through the same desolate region; and, accordingly, he was appointed for that year to the Niagara circuit,—the colleague of James Coleman. To travel in that remote wilderness at that time, exposed to innumerable perils and hardships, and with barely the means of subsistence, must have required a truly self-denying and heroic spirit; but Michael Coate and his associates did not shrink from any sacrifices that were necessary to carry the Gospel into that dark and distant region.

* Stevens' Mem., I.—Min. Conf., 1815.—MS. from Rev. R. W. Allen.

And the triumphs which they achieved, corresponded well to the privations and trials which they endured. A large part of Upper Canada became the scene of a powerful revival, and great numbers were hopefully gathered into the Kingdom of Christ, in consequence of these benevolent labours.

After labouring in Canada one year, Mr. Coate was appointed to the city of New York, with John McClasky and Thomas F Sargent. In 1800, he travelled the Pittsfield and Whittingham circuits, in Massachusetts; and the next year we find him returned to New York City. In 1802, he was stationed on the New London circuit, in Connecticut, with Aaron Hunt;* but, in 1803 and 1804, he was again in New York, where his labours were much more than ordinarily acceptable. During this period of sojourn in New York, he was married to Mrs. Mahetabel Briggs, relict of John Briggs. In 1805 and 1806, he was in Philadelphia; in 1807 and 1808, in Baltimore; in 1809, in Philadelphia again; and in 1810, on the Burlington circuit. From 1811 to 1814, he was Presiding Elder of the West Jersey District, where he finished his earthly course.

At the first Quarterly Meeting for the Burlington circuit, in 1814, held in the city of Burlington, he preached on the Sabbath with great animation, and to the great acceptance and edification of a very large assembly. His discourse was on the future glory of the saved; and was founded on Rev. vii, 9—"After this, I beheld, and lo a great multitude which no man could number," &c. His own views of the Heavenly glory, as he afterwards stated, were uncommonly clear and even transporting; and he seemed to have a rich foretaste of the joys he was describing. This was the last sermon he ever preached. The next day, he was attacked by his final illness. His sufferings were most intense; and, though he remarked to some of his friends that it was easier to do than to suffer God's will, he manifested a spirit of most exemplary patience. In the early part of his illness, he complained of a fearful conflict within, and requested that the twenty-third chapter of Job might be read to him, as being adapted to his peculiar state of mind; and, while listening to it, he found himself greatly

* Aaron Hunt was born in Eastchester, Westchester County, N. Y., March 28, 1768. At the age of seventeen, he was employed as a clerk in a store in the city of New York. After he had been there about two years, he was awakened under the preaching of a Methodist minister in the old John Street Church, and, at the age of about twenty-one, he believed himself to be the subject of a spiritual renovation. In the winter of 1790–91, he commenced preaching, and travelled with William Phœbus on the Long Island circuit. In 1791, he was admitted on trial in the New York Conference and appointed to Fairfield, Conn. In 1795, he located, on account of ill health, but resumed the duties of an itinerant preacher, in January, 1800. In June following, he received Elder's Orders, at the Conference in New York, and was appointed to the Litchfield circuit. About this time, he located his family on a small farm in Redding, Conn., that he might give himself more fully to the work of the ministry. In 1802, he was appointed to the New London circuit; in 1803 and 1804, to the New Rochelle circuit, and in 1805 and 1806, was stationed at New York City, where he was privileged to witness, in connection with his labours, a powerful revival of religion. The next three years he had charge of the Rhinebeck (N. Y.) District; and the three following he spent on the Redding and Middletown circuits, in Connecticut. Returning to the State of New York in 1814, he travelled the Acton circuit two years, after which we find him again in Connecticut, on the Stamford circuit. Thence he passed, in 1817, to Bridgeport, (Conn.). In 1818, he laboured on the Courtlandt circuit, N. Y., and the following year in New York City. Here he continued two years, and then returned to New England, and again travelled the Redding circuit. Having laboured here for two years, he was returned as supernumerary, but continued to move to and fro, preaching as he was able. He died at the house of his son, in Sharon, Conn., April 25, 1858, aged ninety years and one month. He had a clear, strong intellect, was an earnest Christian, and an able and highly successful minister.

comforted. Sometime after this, during a fearful thunderstorm at night, he declared that his soul was filled with rapture, and that the peals of thunder seemed to him more delightful than the sweetest music. After this, his mind was tranquil—he felt that his work was done, and he was ready to depart. In this state of calm and joyful hope, he passed away to his rest on the 1st of August, 1814, aged about forty-seven years.

Bishop Hedding, who knew Mr. Coate well, says in a letter to the Rev. Dr. Abel Stevens,—"He was a man of great talents, a solid, amiable, fine-looking man."

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 20, 1860.

My Dear Sir: I am happy to comply with your request for my recollections of the Rev. Michael Coate. I saw him first in 1801, at a Quarterly Meeting at Pittsfield, Mass., when I was on my way to Conference, and from that time I was in the habit of frequently meeting with him, both on public occasions and in private intercourse, until within a short period of his death. On the occasion of my seeing him at Pittsfield, he was associated with the Rev. Shadrach Bostwick, and I thought I had rarely met two men whose appearance was more bland and attractive.

Mr. Coate was short in stature, but very symmetrically formed, of light complexion, and with a blue eye, expressive of a most kindly and benevolent spirit. I regarded him as a man of much more than common powers of mind, while yet he was one of the most amiable spirits with which I have been acquainted. You could not possibly be in his company, without coming to the conclusion that he was a true, good and faithful man; and the more you saw of him, the higher would be your estimate of his character, and the more would you wish to cultivate his acquaintance.

I regarded Mr. Coate as decidedly one of our ablest preachers, during the period in which he lived. He had a good voice for public speaking, and he knew how to modulate it to good purpose. He spoke with simplicity and earnestness, and evidently out of a heart full of love to the Saviour and his cause. He did not indulge in flights of imagination, but his sermons were usually close, logical trains of thought, luminous indeed, but still demanding a good degree of attention in the hearer. No man was farther than he from being what you would call a *scattering* preacher. He always had a distinct end in view, in his discourses, and he marched steadily forward to its accomplishment, without turning to the right hand or the left. I remember to have heard him once preach a sermon on the text,—"Blessed are the pure in heart, for they shall see God," and I thought it the most perfect specimen of a real John Wesley sermon to which I had ever listened. He was eminently a preacher for thoughtful men—with an exact taste, with the reasoning faculty in a very high degree, with sufficient freedom of utterance, and with a very respectable measure of intellectual culture, he could not fail to pass, with competent judges, as a preacher of high excellence.

Mr. Coate did not speak frequently in Conference, but he always spoke well, and had great influence with his brethren, and indeed all others with whom he was brought in contact. In body and mind, in heart and life, he was altogether an attractive person.

Mr. Coate had a brother, SAMUEL,* younger I think than himself, who was perhaps even more popular as a preacher, with the multitude, than he. He

* SAMUEL COATE was admitted on trial in the New York Conference in 1791, and located in 1810.

was a remarkably elegant, accomplished preacher, and combined in his manner a high degree both of force and of beauty. I think his popularity rather waned in the latter part of his life, in consequence chiefly of his going to England, when it was thought he had better have been labouring at home.

Bishop Asbury, it was understood, had little complacency in his foreign tour. Mr. Coate, at a Conference held shortly after his return, made several motions, one of which the Bishop did not like; and he expressed his disapprobation both of the motion and of the voyage, by saying,—"I believe Sammy went to England to learn perpetual motion."

Yours truly,

LABAN CLARK.

JOHN SALE.*

OF THE OHIO CONFERENCE.

1795—1827.

JOHN SALE was born in the State of Virginia, (in what part of it does not appear,) on the 24th of April, 1769. He was awakened and converted in early life, through the instrumentality of certain Methodist preachers who visited the neighbourhood in which he lived, and shortly after was admitted a member of the Methodist Church. Amidst many difficulties and temptations, he held on his Christian course, gathering fresh strength from fresh opposition, and showing by his daily life that religion had taken deep root in his heart. At length, after many severe conflicts, and much earnest seeking for light from above, he was brought to repose in the conviction that he was called to the work of the ministry; and he was received on trial, in the travelling connection, at the Conference held at Salem Chapel, in Virginia, on the 24th of November, 1795.

The first circuit to which Mr. Sale was sent was Swanino, in the wilds of Virginia, where both his fidelity and courage were put to a severe test. His next circuit was Bertie, in the lowlands of the same State, where, in addition to the ordinary hardships of an itinerant pioneer, he had to encounter a very sickly climate; but he went forward, nothing daunted, to his work. Having closed his labours in this field, he was sent over the mountains to the Holston circuit, where also he had to encounter manifold hardships and privations; though he met them all with unyielding resolution. In 1799, he travelled the Russell circuit, and, the two succeeding years, the Salt River and Shelby circuits. In 1802, he travelled the Danville circuit, where, as in each of his previous fields, a rich blessing attended his ministrations.

In 1803, he was sent to the Northwestern Territory, and stationed on the Scioto circuit, and, in 1804, was appointed to the Miami circuit—these two circuits then embraced all the Southern and Western portions of the territory which now constitutes the State of Ohio. While travelling the latter circuit, he organized the first society of Methodists in Cincinnati.

* Finley's Sketches.—Min. Conf., 1828.

In 1805, he returned to Kentucky, and was appointed to the Lexington circuit; and, the next year, was sent to the Ohio District, where he laboured with untiring zeal for two years. At the close of this term, the district was divided, and he was appointed to the Miami District, where he laboured during the years 1809 and 1810. The next four years, he was on the Kentucky District, and, the two following, was again on the Miami District. In 1817, he travelled the Union circuit; in 1818, the Mad River circuit; and, in 1819, returned to the Miami District. In 1820, he was compelled, by loss of health, to take a superannuated relation. After having continued in this relation five years, his health had so far improved that he was able to resume his place in the itinerant ranks, and, accordingly, in 1825, he was appointed to the Wilmington circuit. The next year he travelled the Union circuit, and his last appointment was to the Piqua circuit.

Mr. Sale, while on the last-mentioned circuit, was arrested by the disease which terminated his life. In the midst of the most intense suffering, he had great peace in believing, and had the utmost confidence that he was nearing his Heavenly home. He died at the house of his friend and brother, Mr. French, on the 15th of January, 1827

Mr. Sale, after forming a matrimonial connection, settled in the neighbourhood of Xenia, at a place called Union, one of the early strongholds of Methodism. His widow, with several children, survived him. One of his sons has since become a travelling preacher.

Mr. Sale was a great favourite of Bishop Asbury, and was several times a member of the General Conference.

FROM THE HON. JOHN McLEAN, LL.D.

CHAPEL WOOD, near Cincinnati,
July 29, 1860.

My Dear Sir: You ask me to tell you what I remember concerning the Rev. John Sale. I knew him well, even before I had reached manhood, and have vivid recollections of his appearance and distinct impressions of his character; both of which it gives me pleasure to record.

He was a man of fine presence, of erect and manly form, and of great personal dignity. He was naturally of a social turn, and had excellent powers of conversation, though nothing ever fell from his lips that even approached to levity. He always conversed on subjects of interest and utility, and very frequently on matters connected with his ministerial labours. I was always struck with the excellent judgment and accurate discrimination which he evinced in his social intercourse.

His mind could not be said to be brilliant, and yet he sometimes produced a very powerful effect by his preaching. His distinct enunciation, earnest manner, and appropriate and well-digested thoughts, always secured to him the attention of his audience; but I have sometimes heard him, when, rising with the dignity, and in the fulness, of his subject, he seemed to me one of the noblest personifications of the eloquence of the pulpit. His words were never hurried—they were always uttered calmly and deliberately. Without the least tendency to extravagance or undue excitement, there was still a lustre in his eye, and a general lighting up of his features, that revealed the workings of the spirit within. In some of his more felicitous efforts, I think I have heard him with as much interest as I have heard any other man. And

I never heard him without being deeply impressed with the conviction that, among all the men known to me at that early period, I should have selected him as the man to fill up, under all circumstances, the measure of his duty.

Mr. Sale's life was an eminently useful one, and he adorned every relation that he sustained, and every sphere that he occupied. Whether as Preacher or Pastor, as Minister in charge or Presiding Elder, he was always intent upon the faithful discharge of his duty, and always approved himself to those among whom he ministered as "a workman that needeth not to be ashamed." His character was so pure that every one felt that it was formed by a close conformity to the Divine Model. His mission on earth was emphatically a mission of benevolence to the world which his Master came to save; and when that mission was accomplished, he finished his course with joy.

I am very sincerely yours,

JOHN McLEAN

THOMAS FRAZER SARGENT, M. D. *

OF THE OHIO CONFERENCE.

1795—1833.

THOMAS FRAZER† SARGENT, the eldest child of John and Mary Sargent, was born in Frederick County, Md., on the 10th of April, 1776. His parents were both worthy members of the Methodist Episcopal Church. His mother died when he was very young, but his father, who migrated to Ohio, a little before the commencement of the present century, survived him. It was his privilege to be trained up in the nurture and admonition of the Lord.

In 1793, when he was in his eighteenth year, while attending a prayer-meeting, he was brought to deep and solemn consideration in regard to his immortal interests. This state of feeling soon issued in a hopeful conversion, of the genuineness of which there was no lack of evidence in his subsequent life. He immediately connected himself with the Methodist Episcopal Church, in what was then the Montgomery circuit. He was admitted to its communion by the Rev. Joshua Wells, with whom he was afterwards a fellow-labourer; and towards whom he ever entertained a most cordial friendship, which was also fully reciprocated.

Almost immediately after he became a communicant in the Church, his mind was deeply exercised on the question whether it was not his duty to devote himself to the preaching of the Gospel. He had been accustomed, for several months, to exercise his gifts in prayer and exhortation, before he made any attempt at preaching; but, at length, in consequence of the failure of the person who had been engaged to preach at a particular time, he was prevailed on to attempt to supply his place; and, though he entered on the duty with great embarrassment and trepidation, he was enabled to discharge it much to the acceptance of his hearers. From this time, his purpose was

* Stevens' Mem., II.—MSS. from Rev. Dr. T. B. Sargent and Rev. R. W. Allen.

† Mr. SARGENT'S middle name, *Frazer*, was from the Captain of the Maryland line, in the War of '76, to whom he was related on his mother's side, but he dropped it sometime about the year 1800.

distinctly formed to spend his life in preaching Jesus Christ and Him crucified; and, as his labours increased, his strength, and confidence, and success increased also. Though he was full of zeal for the cause to which he had devoted himself, his attainments in learning, at this time, were only such as might have been expected from the advantages of a common school; but for this deficiency he subsequently made up, by availing himself of the better means of intellectual culture that were brought within his reach.

Being thus fairly enlisted in his work, he left his father's house, at the request of the Presiding Elder, in 1794, and travelled the Talbot and Kent circuits, on the Eastern Shore of Maryland, on each of which he was employed six months. The next year he was transferred to the Philadelphia Conference, in consequence of his having suffered severely in his first field of labour from the fever and ague. Here he was appointed to Chester and Lancaster circuits, then including a large part of what is now the Philadelphia District. He was ordained Deacon by Bishop Asbury on the 14th of October, 1796; and, in the same year, returned to the Baltimore Conference, and travelled the Carlisle circuit, which then extended far up the Juniata River. In 1797, he was sent to the Baltimore circuit; and, in 1798, to the Frederick circuit, where he had spent his earlier years. He was ordained Elder by Bishop Asbury, on the 3d of May, 1799; and, in the same year, was transferred to the New York Conference, and stationed in the city of New York. In 1800, he was removed to Boston, and, in 1801, was stationed at Boston, Lynn, and Marblehead. In 1802, he was appointed again to the city of New York, and, in 1803, to Philadelphia. On the 26th of June, 1804, he was married to Helena Bartow, of Philadelphia,—a relative, on the mother's side, of Anthony Benezett, and immediately went to Baltimore City station, where he remained two years. Mrs. Sargent's immediate ancestors were Moravians. He spent the years 1806 and 1807 in Alexandria, D. C., and 1808 in Georgetown, in the same District. He was then sent to the Philadelphia Conference, and had charge of St. George's Church, during 1809 and 1810. In 1811 and 1812, he was in the same city, and preached in the Union, Kensington and Bethel Churches. In the spring of 1813, he became a local preacher. In 1824, he was re-admitted into the Philadelphia Annual Conference, as a supernumerary, and until 1832 was successively appointed to the Union charge, in connection with several of his friends. In October of that year, he removed to Ohio, and the following year was transferred to the Ohio Conference, and stationed, as a supernumerary, in Cincinnati.

About the year 1803, he commenced the study of Medicine under the direction of his intimate friend, Dr. Budd, of Philadelphia, and enjoyed also the friendship and instruction of Dr. Rush, concerning whom, not long before Mr. Sargent died, he published a collection of interesting anecdotes, which had an extensive circulation through the newspapers. He attended regularly, during the collegiate term of the year 1803, the Lectures, in the University of Pennsylvania, of Doctors Physic, Rush, Barton, Wistar, Shippen, and James. His attention to medical studies was suspended during the five years that he was in the Baltimore Conference, but was resumed in 1809, and continued till 1812. In 1813, when the circumstances of his family rendered it desirable that he should locate, he was well qualified to

enter on medical practice. The succeeding nineteen years he spent in Philadelphia, during eleven of which he stood in the relation of a local preacher, and eight, a supernumerary preacher in the Union charge. His ministrations were not confined within the limits of his own communion, but were often solicited and enjoyed by churches of other denominations in the city. He was a zealous friend and an active supporter of many of the great benevolent institutions of the day. He was a Manager of the Bible Society of Philadelphia, from its organization till his removal to the West. He was, for many years, President of the Charter Fund of the Methodist Episcopal Church; President of the Missionary Society of the Philadelphia Conference; an officer in the Pennsylvania Temperance Society, &c., &c. His labours, during the whole period, as a Minister, a Physician, and a Philanthropist, were very arduous.

Dr. Sargent, from the time of the removal of his father's family to Ohio, had been desirous to join them; but Bishop Asbury, wishing to retain him in the East, deferred his transfer from year to year, until his marriage in Philadelphia reconciled him to an Eastern residence. It was not till November, 1830, that he was permitted to visit them; and the consequence of that visit was a conviction that the prospects of his own family would be improved by a removal to the West. Immediately after the General Conference in 1832, he determined to remove; and in October of that year actually accomplished his purpose. He became ill on his journey, on account of which he was detained for some weeks in Pittsburg; and he never afterwards entirely recovered from the attack. He was, however, able, after reaching Cincinnati, the place of his destination, to resume both his clerical and medical labours. He was transferred to the Ohio Conference the next year, and appointed as a supernumerary in Cincinnati; where, on the 29th of December, 1833, he fell in the pulpit, in a fit of apoplexy, and almost immediately expired.

Dr. Sargent was the father of thirteen children, the eldest of whom is the present Rev. Thomas B. Sargent D. D., of Baltimore. Mrs. Sargent died in November, 1841, and lies buried by the side of her husband, in Cincinnati.

FROM THE REV JOSEPH HOLDICH, D. D.

SECRETARY OF THE AMERICAN BIBLE SOCIETY.

NEW YORK, January 24, 1852.

Dear Sir: You ask me for my personal recollections of my revered friend, the late Rev. Dr. Sargent. I give them to you with pleasure, but must beg your indulgence for the egotism which the nature of the task renders unavoidable.

I commenced my public ministry in the year 1822, on what was then known in the Methodist Church, as the Lancaster circuit, in Pennsylvania. On the Church books, I found the names of my predecessors, on that field of labour, among which was one, written in a clear, bold, manly hand,—THOMAS F. SARGENT. He was still remembered among the older members of my charge, as a young man of more than ordinary promise, and was spoken of with great respect. The recollection of him had been freshened by a still somewhat recent visit which he had made to his old charge, at the Dedication of the first Methodist Church in the city of Lancaster, at which he assisted in company with the late well-known Rev. Ezekiel Cooper.

I well remember my first introduction to Dr Sargent by the late Rev. James Bateman,* of precious memory It was at his own residence in Philadelphia. I was much struck with his manners and personal appearance. His stature was about six feet; his figure portly and imposing; his features were handsome, and the whole contour of his countenance indicated a natural nobility and generosity. He appeared like one born to command. Mr Bateman entertained for him the highest respect and affection. And well he might. For he not only greatly admired his character, but was under personal obligations to him. His own support, at this time, as Presiding Elder, in the comparative infancy of the Church, was but slender, and I remember his saying, as we left the door, that he should sometimes have been not a little embarrassed, had it not been for Dr Sargent's generosity

After this, I had but few opportunities for personal knowledge of the Doctor until the year 1825, when I was stationed in Philadelphia, and by circumstances thrown a good deal into his company. I had now the means of forming a full appreciation of his character, and I have seldom known a nobler or truer man; or one more firm in principle, frank in manners, or honourable in conduct. He had a lofty sense of honour, and an absolute loathing for every thing mean or despicable. Like many men combining such traits with the elements that contribute strength of character, he sometimes expressed himself strongly and warmly in regard to any thing reprehensible. It is not, therefore, to be wondered at that he sometimes made enemies; but, on the other hand, he secured warm and enduring friendships; for his affections were as strong as his sentiments were noble, and his manners frank and cordial.

In the years 1831 and 1832, I was again stationed in Philadelphia, and had charge of what was then called the Academy,—a Church which had for its place of worship a part of the building originally erected by Mr Whitefield for an Orphan School. To this church Dr. Sargent had been attached, ever since his permanent residence in this city. He was now engaged in full practice in the medical profession, and enjoyed in it no mean repute, yet he continued to minister the Word of Life, and seldom a Sabbath passed without his officiating once or oftener in the pulpit. Under the circumstances, he must have laboured under great disadvantages. The labours of a very onerous profession, requiring constant reading and study, the frequent disturbance of his rest at night, unremitting anxiety for his patients, and liability to very frequent interruption, were far from favourable to eminence in the pulpit. It is then so much the more to his credit that, amid all these drawbacks, he maintained so high a reputation as a preacher He was heard with attention and profit by the most intelligent and pious of our auditors. The general feeling of this class was indicated by the remark of one of them to me,—"If you find yourself at any time in need of aid, we shall always be satisfied if Dr Sargent takes your place." At this time, he preached at the Academy regularly once a fortnight, besides occasional supplies.

His preaching was not confined to this particular church, nor to the churches of his own denomination. He was frequently invited into other pulpits, and it deserves to be remembered that this was in a day when ministerial interchanges were not so common as at present. Among others, the late Rev. Dr.

* JAMES BATEMAN was born in Queen Ann's County, Md., in 1775; and was "born again" in the year 1800. He entered the itineraney in the Philadelphia Annual Conference, in 1806, and, from that time, continued to travel and preach acceptably and successfully until the year 1814, when he located. In 1817, he was re-admitted into the travelling connection, and continued in it till his death. His last appointment was to the Caroline circuit, in 1830; where, in about three weeks after entering on his pastoral labours, he was called to his final rest. As a Man, he was distinguished for a well-balanced mind, an amiable disposition, and gentlemanly manners; as a Christian, for meekness, earnestness, and consisteney; and as a Preacher, for clearness, force, and fervour. He was most exemplary in all his relations. His end was not only peaceful but triumphant.

James P Wilson, so well known for his learning and ability, frequently requested his services in the First Presbyterian Church, and was heard to say that he had no regret at being absent from his pulpit, if he could secure the services of Dr. Sargent in his place. On one occasion, speaking of his acceptable discourses, he remarked,—"He would make an excellent Presbyterian preacher, if he could only say Shibboleth."

His popularity, (if it be proper to use that term, in respect to Dr. Sargent's preaching,) did not arise from any meretricious qualities—it did not consist in what many consider beauty of style and language, nor yet in impassioned appeals or vehement declamation. He did not aim at that sort of elegance that frequently obscures the thought, or makes the idea second to the language. He regarded language as only the medium of thought, and considered *that* the best, and therefore the most elegant, that most clearly and perfectly conveys the meaning. He loathed all affectation of eloquence, and could not endure an ambitious display of high-sounding phrases. Hence his sermons were composed of clear, strong, useful thoughts, clothed in language simple, chaste, and formed into sentences mostly short, but always clear and unencumbered. He was an able and instructive preacher, and eloquent too, in the highest and best sense of that term. His topics had great variety, or he would not have so long interested the same audiences. He dwelt chiefly on the most vital parts of the evangelical scheme, yet with a divergence, as occasion seemed to require, to subjects less strictly evangelical. One sermon of this kind excited particular attention, and gave great satisfaction—it was on the advantage of possessing the Holy Scriptures. It was afterwards published in the Methodist Magazine.

Dr. Sargent's sermons were perhaps better adapted to instruct and edify the pious, and direct the enquiring, than to arouse the careless. Yet in the latter he was sometimes highly effective, and many no doubt have been struck with the strong appeals he would make to the consciences of the irreligious.

It was during this period of my acquaintance with Dr. Sargent, that he made the visit to his relatives in Ohio, that issued in his removal to Cincinnati. The announcement of his intention to remove awakened no little feeling among his friends. He had been so closely connected with many families as Physician, Preacher and Friend, and had filled so many important posts of influence, that few persons would have left so large a gap in society. He had no conception of the warmth of his friends' attachment, nor how firmly they had wound themselves around his heart. It was not until his arrangements were irrevocably made that he seemed to become fully conscious of it. I remember his saying that, if he had known what his removal would cost him, he would never have entertained the thought.

Dr. Sargent, at different times, related to me some incidents illustrative of the character of Dr. Rush, whose friendship it was his privilege to enjoy. Some of these are not unworthy of preservation, as they serve to show that the Doctor was not less decided as a Christian than eminent as a Physician. Dr Rush strongly disapproved of the theatre, and, on one occasion, he was asked by a lady if he had heard a certain performer who was just then attracting great attention. On receiving a reply in the negative, the lady expressed surprise, and enquired if he disapproved of such amusements. "Madam," was his decided answer, "I will not pay so poor a compliment to the religion of my Saviour, as to go on the devil's ground in search of happiness."

Take another instance, showing Dr. Rush's sentiments in regard to the use of intoxicating liquors long before the date of the Temperance movement. A missionary from the West Indies came to Philadelphia for medical advice, and stayed at Dr Sargent's. Dr. Rush was called in as consulting physician. On prescribing a medicine that was extremely unpalatable, his patient enquired

if he might not take it in a little good old Jamaica rum. "No, Sir," was the Doctor's decided reply. "Why, Sir," said the other, "what harm will it do?" "Sir," was the significant answer, "I am determined no man shall rise in the Day of Judgment and say, 'Dr. Rush made me a drunkard.'"

These are all the "personal recollections" of Dr. Sargent that I think worth relating. I am aware that they do but little justice to his memory; but, such as they are, they are at your service, to use or not, as you see proper, in your intended work.

Believe me, my Dear Sir,

Yours with very great respect,

JOSEPH HOLDICH.

JOHN COLLINS.

OF THE OHIO CONFERENCE

1795—1845.

FROM THE HON. JOHN McLEAN, LL.D.

CHAPEL WOOD, near Cincinnati,
September 4, 1855.

My Dear Sir: It is easy for me to comply with your request for a sketch of that venerable preacher of the Gospel, the Rev. John Collins, as I had not only a long and intimate acquaintance with him, but actually wrote a somewhat extended account of his life not long after his decease. I believe you may fully rely on the authenticity of the statements I am about to make.

JOHN COLLINS was born in Gloucester County, N. J., November 1, 1769. His parents belonged to the Society of Friends. In June or July, 1794, he was awakened by a severe illness, which brought him apparently to the verge of the grave. In this extremity he sought religion, and found it the ensuing October. His convictions were deep, his struggle was protracted and earnest, but the victory was great. The evidence of his acceptance was clear, and he soon became an active member of the Methodist Church. Some time after this, his mind was much exercised about preaching. He resisted the conviction of duty, until he became satisfied that he could not safely resist it any longer. The first sermon he preached was instrumental in the conversion of a young man, who afterwards became an eminent and a successful preacher in the Methodist Church. This removed all his objections, and encouraged him to persevere.

After labouring some years in New Jersey, as a local preacher, Mr. Collins, with his family, removed to the West, in 1803, and settled on a farm in Clermont County, about twenty-five miles West of Cincinnati. In 1804, he preached the first sermon in Cincinnati, that was ever preached by a Methodist minister. In 1807, he joined the Methodist Conference, and was appointed to the Miami circuit. This new responsibility was assumed by him not without much doubt as to the question of duty. He placed a much lower estimate on his own abilities than did any one else. Before he left home on this mission, he made out for his wife a list of his appoint-

ments on the eireuit, stating the day and the hour for the commeneement of public worship. She was a woman of ardent piety, and uncommonly strong faith; and she solemnly pledged herself to engage in prayer in his behalf, during the hour of his preaching. This pledge was faithfully redeemed, and Mr. Collins had the most satisfactory assurances, in his own feelings and in the success of his labours, that the prayers of his wife were answered.

Mr. Collins was appointed to many circuits, and filled many stations. He occasionally acted as Presiding Elder. The most extraordinary success attended his labours every-where Thousands, through his instrumentality, became members of the Church, and, by their future course, gave the most satisfactory evidence of a sound conversion.

With one or two short intermissions, the labours of Mr. Collins were continued in the Church until 1837, when his increasing infirmities, by the advance of age, required him to take a superannuated relation, which was not changed until he left the Church militant for the Chureh triumphant.

From the time of his loeation, he lived about seven years to bless the Church with his labours, and to do good to all, as his strength enabled him. The pressure of years and of infirmities wore visibly upon him; but, with a cheerfulness and resignation truly Christian, he continued to preach; and, although his health was feeble, yet the same overflowings of love were in his heart; and his words reached the hearts of his hearers. His hair had become white, his countenance pale and somewhat sunken; but his eyes showed that the fire of his zeal burned brightly.

His debility continued to increase until he was confined to his bed. But there he preached in his conversations to all who called to see him; and he was visited by many of his friends. The approaeh of death, which he clearly perceived, gave him no alarm nor uneasiness. He patiently waited for the coming of his Lord. Rarely did he ever preach a sermon without referring to the promise that grace should be given to the Christian aeeording to his day. This promise he signally realized in his dying hour. His sky was clear; his soul was serene and joyful. His last words were "Happy, happy, happy." Thus departed, on the 21st day of August, 1845, this venerable man, in the seventy-ninth year of his age.

As a Local and an Itinerant Preacher, it is believed the Methodist Chureh in the West has not had one more successful than Mr. Collins. Without any disparagement to others, it may be said that, more than any one else, he secured the affections of his hearers, and especially of those who were converted through his instrumentality. He was so unassuming and gentlemanly in his manners, so instructive and religious in his conversation, and evinced so mueh solieitude for the happiness, in this world and the next, of all with whom he conversed, that the most obdurate hearts could not resist his influence. His friends lingered around him with an affection surpassing the love of man. Some may have resisted his efforts, but no one who knew him parted from him without loving him, and being deeply impressed with his piety. And very few could enjoy even a single interview with him, without gaining a higher idea of the loveliness and attractiveness of religion, than they had ever had before.

Mr. Collins was not a classical scholar, but he was a deep thinker, and an extensive reader. Very few equalled him in Biblical knowledge, and he had a general acquaintance with History and English literature. His mind was discriminating, logical, and well balanced. His nature was impulsive, but it was disciplined by prudence and grace. Though an acute logician, he did not, in the treatment of his subjects, feel bound to conform rigidly to the rules of scholastic discussion. He was a profound judge of human nature, and in his addresses he aimed more at the logic of the heart than of the head. His manner was entirely free from all affectation. His countenance showed a glow of affectionate earnestness, which, if equalled, was, I believe, never exceeded; and the silvery, plaintive tones of his voice were sure to captivate the heart. He never preached without shedding many tears himself, and he almost always had a weeping congregation. His sermons were remarkable for the most striking and impressive illustrations, drawn from facts in common life. Many men of the most enlarged experience and observation have said,—"We have heard greater preachers than Mr. Collins, but we never heard one we liked so well."

He was not a Paul, or a Cephas, but he was like the Beloved Disciple John. His everlasting theme was love,—love to God and man. Those who knew him, in going to hear him, expected a feast; and they were seldom disappointed. His mind not unfrequently became full of the inspiration of his subject; and on such occasions he rose to a height of impressive eloquence, rarely surpassed. These efforts were never premeditated. They were of a character which neither study, nor mere ingenuity, could ever attain. They were at once so spiritual and so lofty, as to seem to have no connection with material things. And the gush of tears which always accompanied these elevations, made them still more irresistible. No one, for the time being, could be insensible to such appeals.

Many years ago, a gentleman from the East, travelling in Ohio, happened to be in the neighbourhood where Mr. Collins was to preach. The occasion was a Quarterly Meeting; and he afterwards gave the following account of it:—

"The meeting was opened by a young man, who, I was informed, had been recently introduced into the ministry. He was followed by an old man dressed in linsey-woolsey. He was tall and thin. His head was whitened by the frosts of years. His countenance was one that men love to look upon. There was nothing remarkable or peculiar in his features. His forehead was high and a little projecting; his eyes small and somewhat sunken; his nose thin and a little aquiline; and his chin rather long; but he had an expression of countenance that could not be easily forgotten. His image is hung up in the chamber of my memory to be contemplated and admired.

"As he rose, every eye was riveted on him; and such was the silence of the large assembly that the faintest whisper might have been heard. My interest was excited by his first appearance; but when he began to speak, I felt sure that I was in the presence of no ordinary man. His voice was rather weak, but its intonations were soft, sweet and touching. It was what we readily conceive as perfection in utterance, though it may not be so easy to describe it. His gestures were few and unstudied. In fine,

there was in his whole manner an indescribable charm that I had not before witnessed.

"He read the parable of the Prodigal Son. On coming to the words,—'And when he saw him afar off, he ran and fell upon his neck and kissed him,' he suddenly paused. 'This,' said he, 'is my text.' I had heard it preached on a hundred times; and I thought I could preach a decent sermon on it myself; but even his manner of reading it told me that he had discovered something in this portion of Scripture that was new to me.

"He illustrated the love which our Heavenly Father bears to his disobedient children by the affection manifested by parents towards their offspring in all circumstances, even when disobedient and unnatural in their conduct, and the joy which the parents experience when the children return to their duty. I felt that I had never heard the subject presented in so striking and impressive a manner; and my mind was involuntarily put upon a review of my early life; and I tasked my memory for an unkind look, word, or action, towards my beloved parents. I felt an assurance that those around me were similarly employed. There was a peculiar solemnity pervading the whole audience. Some eyes began to moisten, and I felt that my own were of the number.

"'But,' says the preacher, 'I will tell you a story. In the year 1820, I was retained in the Mad River circuit. You know, my friends, there are extensive prairies in that part of the State. In some places there are no dwellings within miles of each other; and beasts of prey are often seen there. One evening, late in the autumn, a few of the neighbours were assembled around me in one of those solitary dwellings, and we had got well engaged in the worship of God, when it was announced that a child of a widow was lost in the prairie. It was cold, the wind blew, and some rain was falling. The poor woman was in agony, and our meeting was broken up. All prepared to go in search of the lost child. The company understood the business better than I did; for they had been bred in those extensive barrens, and occurrences like the present were probably not unfrequent among them. They equipped themselves with lanterns and torches—for it was quite dark—and tin horns to give signals to different parts of the company, when they should become widely separated. For my own part, I thought it my duty to take charge of the miserable woman. She was nearly frantic; and, as time permitted her to think of herself as a childless widow, and the circumstances of the probable death of her child, her anguish seemed to become constantly more intense. She took my arm; the company divided off into parties; and, taking different directions, we commenced the search. The understanding was that, when the child should be found, a certain blast of the horn should be given; and that all who should hear it, should repeat the signal. In this way the whole company would receive the information.

"'The prospect of finding a lost child in those extensive prairies would, at any time, be sufficiently discouraging—the difficulty must be greatly increased by a dark, rainy night. We travelled many miles, and to a late hour. At length we became satisfied that further search would be unavailing; and all but the mother determined to return home; but *she* could not, for a moment, endure the idea. She would hear of nothing but con-

tinuing the search. Her strength at last began to fail her, and I prevailed on her to return to her house. As she turned away and gave up her child for lost, her agony seemed too overwhelming to be endured. 'My child,' said she, 'has been devoured by wild beasts; his little limbs have been torn from his body, and the hideous monster has drank up his blood.' As she clung to my arm, it seemed as if her very heart-strings would break. At times, I had almost to support her in my arms to prevent her falling to the earth.

"As we proceeded on our way back, I thought I heard, at a great distance, the sound of a horn. We stopped and listened. It was repeated. It was the concerted signal. The child was found. 'And what,' said the preacher, 'were the feelings of the mother? My child was dead and is alive again; he was lost and is found.' It was too much. The whole assembly burst into a flood of tears. Some sobbed outright, and attempted in vain to conceal their emotions. 'Such,' added the preacher, 'are the feelings of your Heavenly Father, when He sees his disobedient and wandering children returning to Him, when even afar off.'

"I have given," says the writer, "an abstract of a sermon of forty minutes. My readers may form some idea, from what I have said, of its character; but to feel such a sermon in all its power, it must be heard. I retired from the house with feelings which could not readily find utterance.

"I heard him preach the two succeeding days, and with a still more exalted idea of his oratorical powers. In fine, I have come to the conclusion that the British spy only dreamed of a pulpit orator—that it was left for me to behold one."

The appearance of Mr. Collins never failed to make the most favourable impression. His dress was always neat, but plain and Quaker-like. Solemnity and benevolence, intelligence and sagacity, were beautifully blended in the expression of his countenance. His voice was shrill, but so full of melody and pathos, as not unfrequently to draw tears from the eyes of his hearers, on his reading the first hymn. Both in the pulpit and out of it, he was a man long to be remembered.

Most affectionately and truly yours,

JOHN McLEAN.

BENJAMIN LAKIN

OF THE OHIO CONFERENCE.

1795—1849.

FROM PROFESSOR SAMUEL WILLIAMS.

CINCINNATI, O., May 19, 1860.

My Dear Sir: In preparing the following sketch, I have, in the lack of personal acquaintance with Mr. Lakin, derived the greater part of my information concerning him from his own manuscripts; part of which were contributions to the Methodist Historical Society of this city, and part, his private journals and papers, now in the possession of the Rev. John F. Wright.

BENJAMIN LAKIN, son of Benjamin Lakin, was born in Montgomery County, Md., August 23, 1767. The family were originally from England; but in what year they migrated to this country is not known.

When Benjamin was about nine years old, his father died, and, soon after, his mother removed with her family to Pennsylvania, and settled near the Redstone Fort,—a neighbourhood at that time much exposed to the assaults and depredations of the Indians. From this point they emigrated, about the year 1793, to Kentucky, when it contained but few settlements and a sparse population. The family settled on Bracken Creek, within or near the limits of Mason County, where they enjoyed the occasional visits of a travelling preacher, and were permitted to hear the sound of the Gospel from ministers of their own Church.

Sermons and meeting-houses were almost equally rare; yet there were a few points where preaching was regularly kept up, and little societies of Christian people were united in Church-fellowship. Thus, while the State was yet a dark and bloody ground, and the scene of a border warfare with the Indians, religious people were planting the seeds of Divine truth in their own neighbourhoods, and establishing the beacon-towers of Divine light for the guidance of a bewildered and straying population.

Occasionally revivals of religion, accompanied with strange awakenings and conversions, occurred, under the ministry of Bishop Whatcoat, and, in one of these seasons of religious interest, Mr. Lakin was converted and became a member of the Church. This was in the year 1791, when he was about twenty-four years of age. Not long afterward he conceived himself to be called of God to preach the Word; and, the impression strengthening, he became a licentiate, and set forth as an itinerant preacher in the Methodist Church. He began his work, November 6, 1794, and for a short time laboured on the Hinkston circuit, under the superintendence of the venerable Francis Poythress, Presiding Elder. At the Holston Conference, held in April, 1795, he was admitted on trial, and appointed to travel the Green circuit. It is unusual to give the management of a circuit or a station into the hands of a preacher not in orders; but at this time such were the exigencies of the Church, and the confidence of the Superintendents in Mr. Lakin's ability, that he was sent to his work as Preacher in charge.

The severest hardships of the itinerancy met Mr. Lakin almost at the outset of his ministry; he was associated with a people yet in an unsettled state, and placed in charge of societies rude and undisciplined. Intoxicating liquors were in free use, even among church-members; for while *drunkenness* was strictly inhibited, *dram-drinking* was not. This latitude was jealously discouraged by our preachers, as it often gave them trouble; for members were known at times to take too potent a draft. It required the utmost prudence as well as the utmost gentleness to deal with offending brethren, lest the classes should be rent asunder and the entire Church receive harm. In both these regards, Mr. Lakin was well adapted to succeed; for with great firmness he united a generous disposition.

To the care of the societies placed under his charge were added the difficulties of the travelling, the dangers of the road, the roughness and uncertainties of his route, and the poor fare and ill accommodations which

he so often found in the cabins of the people. These things almost damped his faith and discouraged his heart, as they certainly did depress his spirits and disorder his body. His temptations to repine were strong, and he often debated with himself the question of refusing his call and forsaking the work committed into his hands. His spiritual conflicts were protracted and severe. In his agony he prayed the Lord to take him out of the world. The Monk of Erfurt and the Founder of the Jesuits had just such contests with invisible foes; and they who have read their history may know how dreadful the combats fought by the backwoods preacher. The storm often swept through his soul. Darkness fell upon him: the bitterest distress entered into his heart, yet he never considered himself forsaken of God; but in the Lord Jesus he took refuge, and was sheltered in the cleft of the Rock until the storm was overpast. But did he never murmur at his lot? Once. It was while riding along a desolate road, with the certainty of hardships he was just beginning fully to realize, and a prospect of suffering and poverty if he remained in the ministry upon which he had just entered; and he began to chide with Providence for calling him to such a work. At once, he checked the spirit of complaint; but so deeply pained was he at the thought of repining that, though it rained and thundered about him, he neither felt the one nor heard the other.

Yet, amid these trials of his faith, there were many sunny hours. On horseback, at his preaching places, by the road sides, and in the cabins of the settlers, the Lord met him in prayer, and gave him the full assurance of his love. Lamenting the unsteadiness of his faith, he continually resolved to live in closer communion with God: and, with the Psalmist, his heart cried out for the living God,—"Whom have I in heaven but thee, and there is none on earth that I desire besides thee!"

In due time, Mr. Lakin came to consider the question of matrimony, and he arrived at the sensible conclusion that he ought to marry. Wedlock and the Itineracy were then in antagonism: accordingly, at the Conference held in the spring of 1798, he took a location. On the 12th of April in that year, he married Elizabeth Roye, who proved to be a true yokefellow in the Gospel, and a most excellent and pious woman. She was a great help to her husband, being, as he says himself, "a faithful friend, a loving partner, and an able counsellor in the things of God."

Notwithstanding his location, Mr. Lakin continued to preach as opportunity served, and was the instrument of doing much good. Still he was unsatisfied, and considered himself out of his true element; and towards the close of the following year, he had serious thoughts of again entering the regular ministry; but circumstances seemed to prevent it. He did not, however, give up all intention of doing so, and the matter continually weighed on his mind, until October, 1800, when he attended the Conference at Bethel, and took an appointment in the Limestone circuit.

Having thus re-entered the travelling connection, Mr. Lakin remained in it, and continued useful and active as long as his strength allowed. He was sometimes severely tempted to locate, by reason of bodily affliction, and his wife's health, but his faith always triumphed, and enabled him to hold on his way without faltering.

As Mr. Lakin was self-sacrificing, so he was *industrious.* He seemed to observe strictly the rule of our Discipline:—"Never be unemployed; never be triflingly employed." Whatever time he could devote to the purpose, he spent in reading and study. As he could carry very few books with him, he made the better use of those which he found in the houses of his friends; and, to aid his memory and possess compendiums of information, he occasionally made abstracts or analyses of books which he read. One of the fullest of these is founded on Mosheim's Church History. It was also his custom to prepare notes of his sermons; and some of his discourses were written out in full. This pains-taking, to a man who spent much of his time on horseback, and most of it from home, must have been at the cost of a great deal of personal inconvenience and hardship. Many of his sermons were, without doubt, arranged and composed while passing from one point to another; and the main heads reduced to writing at his stopping places. He did not read his manuscripts in the pulpit, and they only served to impress the subject more deeply on his mind. In addition to this, Mr. Lakin kept full journals of his experiences and labours for many years, with an occasional interruption, in which he recorded nothing. His correspondence, also, was quite extensive.

Mr. Lakin had good *executive ability.* This is shown by his being in charge in the various fields of labour to which he was appointed, by the general prosperity and harmony of the Church under his ministrations, and by his successful efforts to regulate and harmonize the societies. He was naturally timid, and no one was more loth to resort to extreme measures; yet neither his personal feelings nor his own preferences prevented him from executing discipline, and requiring a steadfast observance of the Church rules. His judgment was clear; and, though quick to discern, he was never rash—he might even have been thought slow—yet the outcome of his efforts proved the correctness of his decisions and the propriety of his conduct. Wherever he found confusion, he endeavoured to rectify it. If he discovered members walking disorderly, he called them to account; and if, against any, charges were laid, he promptly ordered an investigation and acted accordingly. In these matters, he continually sought direction and counsel from the Almighty, in fasting and prayer; for God's glory and the interest of souls were more to him than the highest degree of popular favour.

While he was thus firm and inflexible as a ruler of the Church, Mr. Lakin was not wanting in the smaller courtesies and amenities of life. He was *kind;* and, though not relaxing his principles, he was always disposed to mediate between offended and offending parties. On one occasion, a girl eloped from her father's house in order to marry against his consent. The girl's brother was greatly enraged at her conduct, and even threatened summary vengeance against her lover, should he succeed in finding him; but finally relented, and went to the residence of the young man's brother, where he saw the parties married. Mr. Lakin, being at the parents' house the same evening, used his efforts to prevent an outbreak in the family, and succeeded. After prayers, he prevailed on the father to send for his erring daughter and her new-made husband, which was accordingly done the next day; and Mr. Lakin left them all in a fair way to

peaec. This was not the only time in which he reconciled differences between chief friends; and there are those who will, in eternity, bless him for being a *peace-maker.*

Mr. Lakin was a man of a peculiarly *tender conscience.* Even innocent words and aetions were sometimes the occasion of painful reflections, and especially where he conceived himself to have eonversed too much, to have used some unguarded expression, or misapplied some word which might perchance be turned into evil. I do not mean that he was over-scrupulous, but that he made all diligenee to shun not only the evil itself, but the very appearance of evil; and, failing in this, felt himself eondemned. At one of the Conferenees, he made some statement eoncerning his work; and though it was in no wise calculated to injure any one, or to occasion any changes in the arrangement of the work, he was afterwards doubtful of the propriety of having made it—perhaps he assumed some eredit to himself—yet for some weeks it gave him great distress. At another time, having, with great pain from severe and eontinued illness, and in mueh bodily weakness, attended his Conference at Cineinnati, he was anxious to return home as soon as possible; and, immediately upon the adjournment, he set out without tarrying for the Communion service. He was afterwards much afflicted on this aecount, as he appeared to himself to have lightly esteemed an ordinance of the Lord. At the close of one of his sermons, the thought occurred to him that he had not once mentioned the name of the Saviour; and he was in great pain for a long while, until at last he remembered that he had not neglected to introduee it. "Wo is me if I preach not *Christ.*"

In his religious life, Mr. Lakin was *methodical*, using regularly the various means of grace, both public and private, and, by precept and example, enjoining them on others. He did not, even for bodily affliction, neglect fasting; indeed, he often exhausted his strength, and brought on disorder of his physical system, by his eontinued abstinence. This means he took to mortify the flesh and to humble himself before God.

Mr. Lakin was a man of *implicit faith*, but he was not presumptuous. He knew that the Almighty is a prayer-hearing and a prayer-answering God; and that it is safe to depend on his promises. Henee he carried all his troubles to God; and in every thing, by prayer and supplication, with thanksgiving, he made known his requests unto Him. If his horse was lost or disabled, he prayed that it might be restored; if his friends were ill, he prayed for their reeovery; if his wife was anxious and troubled, he prayed the Lord to give unto her peaee; if danger stared him in the face, he prayed that he might escape or conquer it; and, indeed, all the circumstanees and ehanges of his life were made a subject for devout prayer. With such a habit of devotion, what wonder is it that he cheerfully endured the pain and underwent the toil of an itinerant's life?

Mr. Lakin was constant in his recognition of God's providence, with a disposition to interpret God's dealings to his own profit, and at no time to regard them with indifferenee. He was ever led to exclaim,—

"In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul most dear
Because conferred by thee."

Perhaps with this generous and implicit faith there was mingled a shade of superstition—a failing of even wise and cultivated minds—a fond view of God's presence and an unwarranted interpretation of God's conduct. Thus dreams were, in some sort, regarded by him as premonitions; strange or unwonted occurrences, as intimations of coming events, or an indication of the Divine will. Far be it from me to deny that our Heavenly Father, even in these days, does, in some cases, use dreams to awaken a slumbering conscience, to enlighten a darkened understanding, or inform an erring judgment; but it seems to me a gross superstition to expect special revelations, and to rely on singular or unaccountable impressions. They who do so will come finally to supplement Scripture, and even to reverse its authority. Not so was it, however, with Mr. Lakin; yet he occasionally had presentiments of coming good or evil, which he firmly believed. One or two instances have been told me, which I give.

On one occasion, after preaching at Point Pleasant, before pronouncing the benediction, he admonished the congregation to seek for a change of heart and a preparation for death; because some great calamity was about to fall upon them, though he could not then tell what it was to be. A few days after, the cholera broke out in Point Pleasant.

A lady of Mr. Lakin's acquaintance, and connected with him by marriage, was afflicted with a disease pronounced by her physicians incurable. Such was its nature that it made her restless and impatient. When Mr. Lakin visited her, she desired him to pray for her. Reproving her for impatience and lack of faith, he told her that he had prayed for her, and that the Lord, in His own good time, would rebuke the disease and restore her to health. She recovered, and is still living, at an advanced age, able to perform a considerable amount of labour for a woman of her years.

Diligently and successfully Mr. Lakin laboured in the Lord's vineyard, until 1818, when his health and strength so far failed him that he was obliged to retire from the active ranks in the ministry; nor did he retire too soon. He was at first placed on the list of supernumerary preachers, but soon afterward on the superannuate roll. This relation to his Conference he sustained until his death. At first he resided among his old friends in Kentucky; but, three or four years later, he removed to Ohio, and settled on a tract which he had purchased, in Franklin township, Clermont County, not far from the present village of Felicity. Still, he was not idle. As his strength permitted, he filled various appointments around the country, and preached with great acceptance.

His excellent wife, the companion of his youth and the firm friend and adviser of his maturer years, was taken from him, March 16, 1828. After her death, as Mr. Lakin had no family, he made his home at Point Pleasant, O., with his nephew, William P Lakin; and, surviving him, he continued to reside with the widow. His means of support were not large, but sufficient. He received a small sum from the Church, and at times valuable presents from his friends. Had he desired more, he might easily have obtained it.

The last sermon which Mr. Lakin preached was delivered on Sunday, January 28, 1849. On his return home, he was somewhat indisposed; but, on the following Friday, set out on horseback (his usual mode of trav-

elling) to attend a Quarterly Meeting at Felicity. He rode about six miles, and reached the house of his niece, Mrs. Richards, intending to remain over night. Here he was attacked with a chill and nausea, which quite prostrated him; but on Monday he was much better, and in the evening he sat by the fireside, conversing freely and cheerfully with the family till about seven o'clock, when, looking at his watch, he stepped out of the room door, and immediately fell. It was thought that he had fainted, and the usual restoratives were applied; but death had touched him, and gently the spirit took its flight, February 5th, 1849, in the eighty-second year of his age, and the fifty-fifth of his ministry.

Mr. Lakin was of medium height, and of a spare habit. His appearance in advanced life was that of a cheerful, placid old man; and such indeed he was. There was nothing morose or peevish about him, and he had a spirit of hopefulness, which could take part in, and even suggest, measures of progress in the Church. Though sedate, his conversation was spiced with a quiet humour, and his association with others always left a favourable and pleasant impression. His education, for his circumstances and opportunities, was very fair. He was a persevering scholar, and acquired the larger part of his information by diligent study, after entering the ministry, and in the midst of its severest labours and requisitions.

I might extend the narrative of Mr. Lakin's life, and present further illustrations of his character, but I suppose that what I have written is sufficient for your purpose.

I am very truly yours,

SAMUEL WILLIAMS.

TIMOTHY MERRITT.

OF THE NEW ENGLAND CONFERENCE.

1796—1845.

FROM THE REV G. F COX, D. D.

BATH, Me., March 22, 1849.

Dear Sir: The venerable man, of whom you have requested me to furnish you some notices, was well known and greatly respected, as well for his intellectual as his moral qualities, both in and out of his denomination. You could not know him without being deeply impressed at once by his power and his excellence. I cheerfully comply with your request, in communicating to you some of the leading facts in his history, in connection with my general impressions of his character.

TIMOTHY MERRITT, a son of James and Hannah Merritt, was born in Barkhamstead, Conn., in October, 1775, just as the elements had become combined for that fearful tempest which witnessed the birth of our Nation's liberty. His parents were members of the Methodist Church, and trained him in the nurture and admonition of the Lord. When he was about seventeen years old, his mind was deeply and permanently impressed with

religious things, and, shortly after, he consecrated himself to the service of God in the Christian ministry. He was preaching as early as 1794. In 1796, he entered the travelling connection, and was stationed on the New London circuit, which was then about three hundred miles in extent. In 1797, he was on the Penobscot circuit, in Maine; in 1798, on the Portland circuit, where he continued two years; in 1800 and 1801, on the Bath and Union circuit; and, in 1802, at the Bath station. In 1803, he located, and continued in Maine ten or eleven years; and then returned to his native place, where he remained some three or four years. His motive in temporarily becoming a local preacher was to relieve the churches of the burden of supporting him and his growing family, and to enable them to administer more liberally to the support of their regular stationed preachers. But he was far from relaxing his public labours during this period; for he was almost constantly put in requisition for ministerial services, and he met every demand with the utmost promptness, and sometimes at a great personal sacrifice. In 1817, he re-entered the travelling connection, and was stationed in Boston, where he continued two years. In 1819, he was at Nantucket; in 1820, at Wood-End, where he remained till 1822; and, during this latter period, was privileged to witness at Lynn a season of refreshing in connection with his labours, in consequence of which he received to the church about a hundred members. In 1822, he was stationed at Providence, R. I.; in 1823 and 1824, in Bristol, R. I.; in 1825 and 1826, he was again stationed in Boston; in 1827, in Springfield, where he continued two years; in 1829 and 1830, at New Bedford; in 1831 at Malden, where he acted to some extent as the editor of Zion's Herald; and from 1832 to 1835 he was at New York, as assistant editor of the Christian Advocate and Journal. From New York he returned to the New England Conference, and was stationed at Lynn, South Street, where he continued two years. But, in consequence of the failure of his physical energies, he sustained to the Conference from this time to his death only a superannuated relation. He died at Lynn,—the place which had witnessed to some of his most active and successful labours,—May 2, 1845.

Mr. Merritt, while a local preacher in Maine, rendered himself somewhat conspicuous by his defence of the National Government, in the War of 1812. On a Fast day, which occurred in the course of the War, he preached, by request of some of his friends, to the soldiers quartered at Hallowell, and then about to leave for the battle-field, a sermon which was received with the warmest approbation by the dominant party, and with corresponding disapprobation by the opposite party. The sermon was called out by one of a somewhat different character, which had been delivered to the same class of men, a short time before. Of the first sermon I know nothing except that the text was,—"This year thou shalt die." Mr. Merritt's text was terrible, and exhibits at once his characteristic boldness, and the then highly excited state of public feeling. It was from Judges v, 23: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." The sermon is now before me. It contains no allusion to any previous circumstance, but is a calm, dignified, religious defence of the Government

for declaring War on certain occasions, with an application of the general principles of the discourse to the War then existing. It closes with a grave address to the soldiers then before him,—a body of new recruits for Col. Loring's regiment.

Mr. Merritt was well fitted, by the structure of his mind and general habits of thought, for conducting religious controversy. He took his positions with great caution, and defended them with great vigour; and such was his adroitness that he had not unfrequently well-nigh done the work of vanquishing his opponent, when he seemed to be only preparing for an onset. His most important controversies were with the Universalists; and, in one of these, he published several pamphlets which were certainly marked by no common ability.

In the councils of Methodism he stood in the foremost rank. In the Annual Conferences, in Committees, Councils for trial, &c., he always bore a prominent part, and made himself felt as a master-spirit. To the General Conference, the body that governs the Methodist Episcopal Church in the United States in its ultimate appeals, he was, I believe, elected a delegate regularly till near the close of life; and here also he exerted a wide and most salutary influence. His acknowledged soundness of judgment and incorruptible integrity secured to his opinions, in every circle, a highly respectful and deferential regard.

Mr. Merritt was certainly, in many respects, an uncommon man. Though his advantages for early education were not great, he contrived to make up for the deficiency, by a vigorous intellectual discipline, with such means as his situation in life subsequently afforded him; and he gained such command of language, such readiness and appropriateness of thought, as rendered him in a high degree interesting both as a writer and a speaker. His religious character was alike attractive and impressive. During the fifty-three years in which he was professedly a follower of Christ, it is not known that he ever became weary in well-doing, or that his religious affections ever subsided into that state of deep spiritual languor which so often overtakes the followers of Christ. In his intercourse with his brethren and with the world at large, he evinced a meekness that delighted to prefer others before himself; a magnanimity that could overlook and forgive even intentional injuries; and a spirit of living faith, of earnest devotion, which showed that his soul was mainly occupied by the paramount concerns of the world to come.

Mr. Merritt's heart was greatly in the missionary cause. At the time when our lamented brothers, Cox and Wright, were fitting out for Africa, he remarked, with great animation mingled with regret, that, if he were a little younger, he would rejoice to give his life to the work of evangelizing the heathen. In his contributions to different benevolent objects he was liberal almost to a fault; and when age had rendered him incapable of active efforts, he still regarded it a privilege to contribute of his substance; and sometimes his contributions, it is believed, greatly exceeded his means.

He was from principle an abolitionist. He believed, in accordance with the views of the founder of Methodism, that Slavery is essentially a sin; and that the duty of the master and the right of the slave unitedly demand its abolition. But, while he contended earnestly and laboured diligently

on this subject, he avoided all offensive personalities and asperities of temper, and gave credit for honesty of purpose, wherever he discovered it, and even made allowance for the influence of hereditary prejudice.

He has left some valuable productions:—"The Christian Manual"—"The Convert's Guide"—A work on "Universalism," besides some treatises and sermons in pamphlet form. His contributions to the periodicals in connection with his denomination were somewhat numerous, and always able.

Mr. Merritt was married to Mary, daughter of Capt. James Maxwell, of Bowdoinham, Me., November 19, 1801. They had twelve children, only eight of whom reached their maturity. One of the sons, a young man of great promise, who was about to enter the ministry, has died suddenly since the commencement of the present year.

With a hearty approval of the noble task you have assigned yourself, and with a strong wish for its speedy completion,

I am very truly yours,

G. F. COX.

PETER VANNEST *

OF THE PHILADELPHIA CONFERENCE.

1796—1850.

PETER VANNEST was born in Bethlehem township, Huntingdon County, N. J., on the 5th of August, 1759. In the year 1771, he went to live in Philadelphia, and shortly after became deeply concerned for the salvation of his soul. So intense was the anguish of his spirit that he afterwards said that the very pavements, as he walked over them, seemed to bend beneath his feet, and he actually feared that the earth was about to open to swallow him up. His anxiety, after this, seems to have subsided; and it does not appear that any particular effort was made, either by himself or others, to render his impressions enduring.

In the year 1780, the same momentous subject pressed upon his mind again, but no important result seems to have been reached. He went to England sometime before the year 1788; for in that year he yielded to the request of a friend in Bristol to go to what was then called the Guinea Street Chapel, to hear a Methodist preacher by the name of Thomas Warwick. As he listened to his discourse, he found that every part of it applied so exactly to himself, that he supposed the preacher must have had him in his eye, and that nothing but delicacy kept him from calling his name. Under this sermon, he had such views and feelings as he had never had before; and, on retiring to his lodgings, he distinctly resolved that the salvation of his soul should henceforth become with him the all-engrossing object, and he spent no small part of that night upon his knees, begging for mercy.

* Min. Conf., 1851.—MS. from Rev. R. W. Allen.

A few days after this, he was, by his own request, received on trial as a member of the Methodist Society, and, in about two months, his mind was composed to an humble trust in the Lord Jesus Christ. He had now joined a class in Bristol, of which he continued a member for about three years, when he was himself appointed leader of a class in the village of Bedminster. In the beginning of 1794, the Rev. Henry Moore sent him the Local Preacher's Plan, the appointments upon which he fulfilled until the beginning of the year 1796, when he returned to his native country. Towards the close of that year, he was received as a member of the Philadelphia Conference, and appointed to the Salem circuit, N. J., though he did not commence travelling that year. In 1797, he attended the Conference at Duck Creek, Smyrna, De., and was appointed to the Middletown circuit, Conn.

From this time his appointments were as follows:—In 1798, he was appointed to the Croton circuit, but, after three months, was sent again to Middletown. In 1799, he was appointed to Whittingham, to form a new circuit; in 1800, to Fletcher, formerly Essex; in 1801, to New London; in 1802, to Bay Quintie, Upper Canada; in 1803, to Niagara, though his name stands on the Minutes for Oswegatchie; in 1804, to Burlington, N. J.; in 1805, to the Elizabethtown circuit; in 1806, to Sommerset, Md.; in 1807, to Holland Purchase, as missionary; in 1808 and 1809, to the Cayuga District; in 1810, to the Gloucester circuit, N. J.; from 1810 to 1814, to the East Jersey District; in 1815, to the Salem circuit; in 1816, to Freehold; in 1817, to Bergen; in 1818, to Gloucester. In 1819 and 1820, he was supernumerary, and was appointed to New Mills, (Pemberton,) N. J.; and in 1821, he took a superannuated relation.

From the time that Mr. Vannest ceased to be effective till his death,—a period of about thirty-one years, he had his home at Pemberton, where he was eminently useful, and highly respected and venerated. He watched over the church in that place, with exemplary fidelity, to the last. When he was in his ninety-second year, he was often seen, with staff in hand, going about from house to house, and inquiring with great interest in respect to both the temporal and spiritual welfare of the inmates.

During the last few years of his life, he employed a portion of his time in writing articles for the Christian Advocate and Journal—they were characterized by great simplicity, and often by deep feeling, and they excited so much interest that persons in various parts of the country wrote letters expressing the wish that the paper might receive further contributions from the same pen. The last time that he attempted any thing in this way was but a few weeks before his death, when he carried two pieces for revision to the Methodist minister, then stationed in that place, and remarked with emphasis that they were the last productions of his pen. On Tuesday, October 8, 1850, he was attacked with paralysis, which totally disabled one side, and so affected his speech that, for two or three days, it was with difficulty he could be understood; but his speech gradually returned, so that, in three days, he could converse, with comparative ease, with the numerous Christian friends who came to watch the exercises of his triumphant spirit. He was fully aware that death was approaching, but, instead of viewing it with terror, he hailed it with rapture as the intro-

duction to an eternal and glorious rest. The language of praise and thanksgiving was continually upon his lips, until death's seal was placed upon them. He died on the 17th of October, 1850, in the ninety-second year of his age.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 16, 1860.

My Dear Sir: In the winter of 1801, while I was travelling in Vermont, I met for the first time with Peter Vannest. After this, I often met him in Conference, and we were both members of the New York Conference at the same time. I knew him very well, and esteemed him very highly.

The first thing I would say of him is that he was a man of the strictest integrity. Nothing could move him a single hair's breadth from any position which he believed to be right. He was a man of strong prejudices, and his attachment to Methodism had almost the power of a ruling passion. He had received the system both of doctrine and of discipline with the strongest conviction, and he never wavered in the least, in his adherence to it, till the close of life. Indeed, he was jealous of any thing that he thought even *looked* toward an invasion of any of the established usages of the Church. He was distinguished for a spirit of active benevolence. He delighted especially in ministering to the wants of poor widows and their fatherless children; not only visiting and sympathizing with them, but contributing, as far as his own limited means would allow, to their support. He was a close imitator of his Divine Master, in going about doing good.

Mr Vannest had great simplicity, as well as cordiality, of manner, and was always ready with a word of caution, or encouragement, or consolation, to his brethren, when he happened to meet them. In taking leave of any of his friends, he would shake hands with them most affectionately, and say,—"Only keep close to Christ—keep close to Christ." One of my relatives informed me that he attended a Quarterly Meeting in the Genesee District, of which Mr. Vannest had been the Presiding Elder, and, in taking his leave at the close of the meeting, he made an address characterized by the most childlike simplicity and subduing pathos. Among the odd things which it contained, he related the following:—Said he, "I have some things against you, my brethren; you drink too much whiskey—you complain that the water is not good; but look at me, who drink no whiskey at all, and see how hale and healthy I am, and if you will leave off the whiskey, I am sure you will have nothing to fear from the water." Then turning to the sisters, he said,—"How kind, how very kind you have been to me, and how much reason I have to love you; but I have something against *you* also. You wear those bag bellows sleeves,* and you think they are handsome; but you greatly mistake. They don't look half as well as you think they do. I advise you to leave them off, and be contented to be plain Methodists." There was so much that was benign and patriarchal in his manner that he could say anything; and though it might not be fully approved, no one would find it in his heart to object to it.

Mr. Vannest was of about the middle stature, and rather inclined to be stout. His manners, as I have already intimated, were marked by great simplicity, and his heart was full of warm affection. I think his education had been better than that of the greater portion of Methodist ministers of his day. I recollect that he wrote a beautiful hand, and my impression is that he was educated for a merchant. His preaching was plain, practical, thoroughly evangelical, and more than ordinarily effective. He attracted very considerable attention in his day, and well deserves an enduring memorial.

Very sincerely yours, LABAN CLARK.

* The allusion was to a peculiar fashion of that day.

SAMUEL KENNEDY JENNINGS, M. D.*

OF THE METHODIST PROTESTANT CHURCH.

1796—1854.

SAMUEL KENNEDY JENNINGS was born in Essex County, N. J., on the 6th of June, 1771. His paternal grandfather was a native of New England, but early removed to New Jersey, where, for thirty years, he held the office of Ruling Elder in a Presbyterian church. His maternal grandfather, the Rev. Samuel Kennedy, was a native of Scotland, migrated, at an early period, to this country, and settled in New Jersey, where, for many years, he was a highly respected Presbyterian clergyman. His father was Dr. Jacob Jennings, who, after having practised Medicine, for many years, in New Jersey, was licensed to preach, then removed to Virginia, and thence to Pennsylvania, and finally became the minister of a Presbyterian church in Western Pennsylvania, and died in 1813.

The subject of this sketch, besides enjoying the benefit of the best parental training, received much advantage from the instructions and counsels of his venerable grandfather, who was equally attentive to the education of his intellect and his heart. After spending some time at an Academy, he entered Queens (now Rutgers) College, where, after passing through the regular course, he was graduated in the year 1790.

His father's family having now taken up their residence in Virginia, he went, in due time, to join them. There he studied Medicine under the direction of his father; and there he continued to reside for many years after his father's removal to Pennsylvania. At the age of twenty-two, he married a Miss Cox,—daughter of John Cox, Esq,, an intelligent and excellent "Virginia gentleman." At this time, he was engaged in teaching a school,—an employment for which he was admirably qualified; but, after a few years, he relinquished this to devote himself to the medical profession.

Notwithstanding all the advantages of early moral and religious culture enjoyed by Dr. Jennings, he became, while he was yet quite a young man, a decided infidel; and so firmly was he entrenched in his scepticism, that he never hesitated, in any company, to stand forth in defence of his views. The circumstances of his conversion were remarkable. As his father was given to hospitality, it happened that he had for a guest, on a certain occasion, quite an obscure Methodist itinerant preacher. Young Jennings, fully confident of his ability to sustain himself, especially against such an opponent, was more than willing to enter the lists with him; and, accordingly, he talked on in defence of his views at considerable length, the preacher meanwhile listening with respectful but silent attention. When, however, both his logic and rhetoric seemed to be exhausted, and he paused in expectation of some response, the humble preacher said,—"Young man, I see that you are established upon a rock"—whereupon the youthful deist began to congratulate himself that his argument had convinced even

* Dr. Stockton's Fun. Serm.—MS. from Rev. Dr. J. M. Jennings.

the minister himself—but, much to his disappointment, the minister proceeded to finish his sentence thus—"from which nothing but the power of God can ever move you." This simple answer proved the death-blow to his infidelity. That expression,—"the power of God,"—was continually sounding in his ears, and forcing him into communion with himself. "The power of God," said he—"this is a new element in the process. I must examine this. If it be a genuine experience, I must know it." He retired, fell upon his knees, and earnestly prayed to the God of nature that, if Christianity were indeed a revelation from Him, he might be convinced of the fact. This was the commencement of the process by which he was gradually delivered not only from the tyranny of infidel prejudices and convictions, but also from the general blindness and corruption of the evil heart of unbelief. After a somewhat peculiar experience, involving some sore conflicts with the tempter, he was brought to hope in the Divine mercy, and to rejoice in the confident belief of his adoption. From this time, his conviction of the truth of Christianity was never disturbed, even by the intrusion of a sceptical thought.

In the year 1796, about two years after his conversion, Dr. Jennings began to preach the Gospel; and, though he never engaged in the itinerant work, and never sustained the pastoral relation, he continued to preach regularly on the Sabbath, until within two years of his death. He was ordained to the office of Deacon, by Bishop Asbury, in 1805, and to that of Elder, by Bishop McKendree, in 1814. Having been employed, both as a Physician and a Preacher, successively at New London, Lynchburg, and Norfolk, in Virginia, until the spring of 1817, he then, in the same double capacity, took up his residence in Baltimore. Here he was exceedingly popular as a preacher, and his services were often put in requisition by other denominations than his own. Nothing adverse to his popularity or usefulness occurred for several years; but when, at length, a number of persons in the Methodist Episcopal Church attempted a modification of its government by the introduction of the Lay element into the Annual and General Conferences, Dr. Jennings sympathized and co-operated with them, and the result was that not only was the proposed change rejected, but the originators and promoters of it, and among them Dr. Jennings, were expelled from the connection, and formed a new body, known as the "Methodist Protestant Church." It was distinctly admitted, however, by the prosecutors, that there was nothing in the conduct of Dr. J., in connection with the affair, to bring the semblance of a shade upon his moral character. With this seceding branch of the Church he made his ecclesiastical home till the close of his life; and, while he remained in Baltimore especially, he was actively engaged in the promotion of its interests, and was, by common consent, its most prominent representative in that city.

In 1845, Dr. Jennings removed to Alabama, where he had children and grandchildren, whom he was naturally desirous to see, and with whom he spent the remaining part of his proper intellectual life. In the fall of 1852, he had an attack of partial paralysis, or more properly of cerebral congestion, during the continuance of which, he lost, to a considerable extent, the command of language, being unable to call his own name or the names of his children. He so far recovered from the attack as to be able to con-

duet the devotions of the family; but while, in performing this service, he would sometimes display his wonted flow of forcible and appropriate language, at others he would utter himself in so confused and incoherent a manner that it was difficult to determine what he intended to express. In the spring of 1853, his son, the Rev. Dr. J M. Jennings, took him back to his former home, in Baltimore, where he remained, receiving the watchful and devoted attentions of his daughter, Mrs. Dr. Owings, till his death. He was accustomed to go out regularly every day, when the weather would allow; and, in one of these walks, on Baltimore street, he was seized with paralysis. He instantly sunk down on a packing-case, in front of a store; was carried inside and immediately recognized; and then taken in a carriage to the house of his daughter, where, after lingering five or six days in a state of insensibility, he passed on to mingle in higher scenes. He died on the 19th of October, 1854, in the eighty-fourth year of his age. A Discourse, commemorative of his life and character, was delivered by the Rev. T. H. Stockton, D. D., in St. John's Church, Baltimore, on the 11th of March, 1855,—which was published.

Dr. Jennings was, for twenty years or more, engaged in different Professorships in the Medical department of the Washington University. He had a large medical practice until he left Washington for Alabama, and, during his residence in Alabama, he allowed his skill, in the management of difficult cases, still to be occasionally put in requisition; so that it may be said that he practised Medicine, in connection with his ministry, until within about two years of his death.

Dr. Jennings published a volume entitled "A Compendium of Medical Science," which is said to be fully worthy of his high professional reputation. He published also a pamphlet, containing an "Exposition" of the controversy in which he was engaged with the Methodist Episcopal Church; also a Sermon entitled "Faith and Regeneration," preached at the Opening of the Maryland Annual Conference of the Methodist Protestant Church, Alexandria, D. C., 1840.

He was thrice married, but had issue only by the first marriage. Four of his children, two sons and two daughters, survived him, and are respectively the heads of large families. Both his sons are highly respected physicians, and one of them, like his father and grandfather, is also engaged in the ministry of the Gospel.

FROM THE REV THOMAS H. STOCKTON, D. D.
OF THE METHODIST PROTESTANT CHURCH.

PHILADELPHIA, February 13, 1860.

My Dear Sir: I became personally acquainted with Dr. Jennings, in Baltimore, the city of his residence, in the latter part of the year 1829. From that time to the day of his death,—particularly during several terms of pastoral service in that city,—I had frequent opportunities of seeing and conversing with him; receiving from him many professional favours, both medical and clerical; and being admitted to his confidence as a friend, especially during the last few years of his life. I visited him in his last illness, and attended his Funeral.

I think of Dr. Jennings as he was physically, mentally, morally, socially, professionally, and spiritually; and in each of these relations I am constrained to regard him as a model.

Physically—he had an admirable constitution—sound, vigorous, energetic and enduring. His personal appearance was at once commanding and attractive. With a fine face, head and bust, he combined a rich complexion, flexible countenance, and musical voice; and, if I may anticipate a little here, I may add that he had a natural and impressive elocution.

Mentally—he was distinguished chiefly for the perceptive and reflective powers. There was comparatively little ideality about him; for though he apprehended, admired and commended this quality in others, his own intellect was strictly scientific and practical. Considering the perceptive and reflective faculties alone, I should say that the latter were the stronger, though the former were remarkably quick and clear. The reflective, moreover, outlasted the perceptive. The shock which curiously confused the latter, left the former comprehensive, connected and sure. In a word, the reflective powers distinguished him. These gave him the habit of abstraction,—a habit of vast importance to him in his spiritual ministry, enabling him to mature the most instructive and edifying discourses for the pulpit, as he rode the round of his daily medical practice. To these faculties also must be attributed his habit of thoroughness, whether in theological or natural science. He was never at ease until he could see the end of his subject: neither would it satisfy him to discern the end from afar, by over-vaulting intuition: he must reach it by a careful progressive survey of all the intervening points which led to it. Then, having the entire range at command, he found no difficulty in treating his theme just as he pleased; concisely or diffusely; completely or in sections; setting it forth, however, in language always free, forcible, animating; combining principle and fact, doctrine and experience, in equal facility of happy and striking expressions. As to books, I judge, without being quite certain of it, that, after full engagement in the duties of his two professions, he did not read very extensively His collegiate training opened to him the general scope of ancient and modern literature; and his professional education made him acquainted with the chief standards in natural and spiritual lore: but beyond these limits I presume he was not devoted to any extraordinary research.

Morally—his nature was of the amplest mould. His broad breast had a large heart in it. His principles were of the highest order,—manly, honourable and independent; while yet his feelings were sympathetic, benevolent and genial. He was remarkably unselfish,—apparently seeking every body's relief, comfort, and interest, except his own; or rather finding his own pleasure in the enjoyment and advantage of others. He had great self-respect; was duly sensible of the importance of character, reputation, and position; and of course looked with contempt, or rather pity, upon all mere pretension, or foolish vanity He preferred merit to assumption, and substance to show; being himself sincerely humble, good and true.

Socially—he was admirably qualified to increase the common happiness. He was polite, affectionate, attentive; dignified as a prince, and yet simple as a child; affable, pleasant, sometimes even jocular—exceedingly apt in imitation of the ludicrous, if, at any time, it seemed proper to indulge in it; but nevertheless always watchful for opportunities of doing good, and ready, in an instant, as if by a higher and unfailing instinct, to turn from any thing merely entertaining, to render some essential and permanent benefit. His family and friends, the Church and the world, to the full extent of his range, will ever cherish the remembrance of the gentle silence, the inquiring aspect, the benignant recognitions, with which he entered their various circles, bringing and dispensing perpetual joy.

Professionally—he had few equals, and scarcely any superiors. As a Teacher, whether as Principal of an Academy or President of a College, his

abilities were generally acknowledged to be of a high order. As a Physician, whether regarded as a Practitioner, a Preceptor, or a Professor, he was always in the front rank. As a Minister of the Gospel, whether viewed as a Preacher or a Pastor,—so far as a local or unstationed preacher *could* be a Pastor,—he was one of the wisest and best, one of the most attractive, efficient and useful, of his time.

But I must speak of him *spiritually*—for it is in this relation that he looms up before me as an object of the highest attraction. Not only had his scepticism all been given to the winds, but his faith was eminently clear and sure, his love abounded, and his hope was full of Heaven. Earthly pleasure, wealth, and renown he cared nothing for; but the calls of distress he was ever ready to answer; and day and night, winter and summer, and, even amid the ravages of the pestilence, he was equally untiring, in the huts of the poor and the mansions of the rich. He did as much good at the bedside of the sick, by his pious counsels and fervent prayers, as by his extraordinary skill in the management of disease. Besides all his architectural plans, and financial struggles, and hospital solicitudes, and lecture-room discussions and demonstrations, through the week, he instituted a Sabbath afternoon lecture for the religious instruction of such of the students as chose to attend. And besides filling his regular official appointments, in connection with his brethren, in the pulpits of different churches,—if the itinerant superintendent, happening to be a youth, or in poor health, was in need of attendance at home, or of conveyance to and from church, or of a substitute in the pulpit, at the altar, in the adult class-room, in the children's class-room, in the prayer-meeting, in the love-feast, or any where else, "the beloved physician's" presence, and carriage, and services, were always ready, if at all practicable, to meet the demands of the occasion. And besides such incessant activity at home, he was ever prompt in answering, as far as possible, similar calls from abroad; visiting neighbouring towns and cities, and there extending, according to his ability, the cause and the praise of his Lord and Master. And all the ministerial service which he thus performed, for more than half a century, was an entirely free and gratuitous offering. His whole Christian life was one continuous act of devotion to the service of Christ; and when, at length, in extreme old age, his feebler faculties gradually declined, though the stronger still retained their vigour,—his faith in Christ, his love for Christ's Church,—composed of all Christ's people, and his hope of all "that pertains to the resurrection of the dead and to life everlasting," still triumphed over the multiplying indications of approaching dissolution.

"I am nobody," was one of the frequent, pathetic, but uncomplaining, utterances of his last days—"I never was much, but now I am nothing." Scarcely had such words passed his lips, however, when, quickening in spirit, rallying his bodily energies, brightening and flashing in countenance, his musical and admirably modulated voice would sound to the depths of his strength,—"But I hope to live forever;" and then, trembling up again to its sweetest tenderness, would proceed with tears of grateful rapture—"Thank God, I *expect* to live forever." In speaking of his assurance of soon entering into rest, he said,—"I don't care how soon—the sooner the better. But I am content to wait. The Lord's time is my time." In the brief interval, however, it was wonderful to witness his untiring industry in doing good. Every day, even to the last, found him about his Master's business; and when death actually came, all felt an assurance that it was not to put a period to his usefulness, but only to introduce him to a nobler and vastly extended sphere of benevolent activity.

I am, with great respect, yours in Christ,

T. H. STOCKTON.

FROM THE REV J. M. JENNINGS M. D.

OF THE ALABAMA CONFERENCE.

LOWNESBORO', Ala., February 6, 1860.

My Dear Sir: I now proceed to fulfil my promise to furnish you with several incidents illustrative of my father's benevolence.

In my early boyhood, before our family had moved from Virginia, I remember very distinctly the reception of a stranger into my father's house, who was suffering with a foul and fetid ulcer of the leg, familiarly called the *shin-sore*. Of all the ulcerations that afflict our race, none are so offensive to the olfactory as this, excepting those of cancerous character. One of the best rooms was assigned to this man, where he received constant attention until cured, when he was dismissed with a blessing.

While living in the city of Baltimore, a stranger presented himself at our door. He was care-worn and haggard, indicating the effects of debauchery. His dress was foul and ragged. He wore a wig which, for want of cleanliness, was filled with vermin. He represented himself as having once been in the ministry in the Protestant Episcopal Church, and having been Rector of a parish in South Carolina. Suffering from dyspepsia, he had been advised to use brandy. The result was that he became completely demoralized, and finally a pauper. He was received, accommodated with comfortable quarters, and faithfully nursed till his health was restored, when he left well-clad, giving promise of a new life.

Again, in Baltimore, when I was about fourteen years of age, a youth of about the same age stood at my father's door, with a letter addressed to my father, the contents of which I well remember. I think I can repeat its language—"To the Rev. Dr. S. K. Jennings—Dear Sir: I am a stranger in your city, having arrived here about two weeks since from Ireland. I am poor I have a large family. I have heard of your benevolence. I give you my son, the bearer of this, in the name of the Lord." I was standing by. My father, having read the letter, looked at the boy for a few seconds, and then said to him,—"My son, I like your looks, and I will take you, in the name of the Lord." That youth was cared for as I was; was educated at the same college, and graduated at the same medical institution. He was a noble young man, and I loved him as a brother.

These are examples of my father's benevolence. He lived to do good, and he could never be easy or happy unless he was thus employed. If a man hungered, he fed him; if he thirsted, he gave him drink; if a stranger, he took him in; if naked, he clothed him; if sick, he visited him. He had successfully cultivated that charity which suffereth long and is kind; which hopeth all things; endureth all things.

Very truly yours,

J. M. JENNINGS.

JOHN WILSON *

OF THE NEW YORK CONFERENCE.

1797—1810.

JOHN WILSON was born in Poulton, England, on the 13th of February, 1763. Under the instruction and guidance of Christian parents, his mind became early impressed with religious truth, and, while he was yet a mere youth, he made a public profession of religion, and joined the communion of the Methodist Church. He came to New York in the year 1793, recommended by the preacher then stationed in Liverpool. In 1795, he returned to England on business, and, on his return passage to this country, had a very extraordinary experience of the Divine presence and love, which he always considered as marking a distinct and blessed epoch in his Christian life. From this time he exhibited an uncommon degree of zeal in the service of Christ, being always on the alert to do good, especially to the souls of his fellow-men. He was soon appointed a Class-leader, and an Exhorter, and then was licensed as a Local Preacher; and each of these stations he filled with respectability and usefulness. Believing that God had called him to devote himself to the work of the ministry, he entered the travelling connection in 1797, when he was thirty-four years of age, and was appointed to the New Rochelle and Croton circuit. In 1798 and 1799, he was appointed to Long Island; in 1800 and 1801, was returned to New Rochelle and Croton; and in 1802 and 1803 was stationed in the city of New York. About this time, he was attacked with an obstinate asthma, which greatly restricted his ministerial labours, and rendered the remainder of his life a scene of almost continual suffering.

At the General Conference in 1804, he was appointed Assistant Editor and General Book Steward in New York,—for which office he was remarkably well qualified. In 1808, he was appointed first in charge of that Concern; and in this relation he continued, discharging his duties with great fidelity and acceptance, till the close of life.

Mr. Wilson, though suffering greatly from the oppressive malady to which he was subjected, allowed nothing to materially interrupt his labours through the several years in which he was thus afflicted. On the evening of the 28th of January, 1810, he conversed and prayed with his family as usual; and, at five o'clock the next morning, being unable to throw off the phlegm which accumulated in his throat, suffocation and death almost immediately ensued.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, January 31, 1860.

Dear Sir: The Rev. John Wilson passed away in quite the early part of my ministry; but I had still such opportunities of judging of his character that I have no hesitation in attempting to convey to you the impression which he made upon me. I do this the rather as nearly all his contemporaries, especially his associates in the ministry, have followed him to his long home.

Bangs' Hist., II. and IV.—MS from Rev. R. W. Allen.

Mr. Wilson had an uncommonly practical and well-balanced mind, which enabled him always to appear to advantage in every place he was called to occupy. His mind, too, was far more highly cultivated than were those of most of his brethren in the ministry. He was well acquainted with the Latin and Greek languages, and the Greek Testament was his constant companion. He was a well read theologian—had formed very definite views of the Christian system, and was able to state with great precision and clearness the grounds on which they rested. He had also a thorough knowledge of the human heart,—especially of its workings in connection with Christian experience; and few minds could distinguish more accurately between genuine and spurious religious emotions. His executive talent was quite extraordinary—in his management of the Book Concern he evinced uncommon wisdom and energy, and it prospered greatly under his administration. But when the claims of business pressed most strongly upon him, he never lost sight of the paramount importance of cultivating the spiritual mind. Indeed, it was in the strong and abiding sense he had of invisible and eternal realities, that he found the grand spring of his unremitted and laborious activity.

Mr. Wilson was a highly acceptable as well as eminently useful preacher. He delighted to dwell upon those truths which form the very marrow of the Gospel, and are most essentially identified with Christian experience; and he always did it in so luminous and impressive a manner that it was not easy to remain indifferent under his preaching. His discourses were happily adapted to meet the varied wants of his hearers—to awaken the careless, to guide the inquiring, to succor the tempted, to reclaim the wandering, to comfort the sorrowful, and to carry forward the Christian to higher and yet higher attainments in holiness. And the effect of his preaching corresponded to its happy adaptation—it was the channel of blessing, in a greater or less degree, to all the various classes of his hearers. Indeed, his ministry may be said to have been an eminently useful one.

Mr. Wilson possessed an uncommonly amiable and genial temper, and had a corresponding blandness of manner, which made him peculiarly welcome to the social circle. He had withal a large share of wit, which he was by no means prodigal in using, though, when occasion required, he could always turn it to the best account. Bishop Asbury once said to him, in the examination of characters in the Conference,—"Brother Wilson, I am afraid you are not as spiritual as you used to be." He replied, with a pleasant smile upon his countenance, and a little pertness of manner,—"Indeed, Sir, if you had heard me preach to the Africans last Sabbath, you would have had a different opinion." He then, in most respectful terms, thanked the Bishop for his reproof, and expressed the wish that he might profit by it.

In all the relations he sustained, he was a model of integrity, humility, faithfulness, and true Christian dignity. In his intercourse he was as far removed from an offensive hauteur on the one hand, as from a cringing sycophancy on the other. The kindly interest which he took in the welfare of all, made all who knew him his friends. Many monuments of his Christian and ministerial activity and fidelity survive, in the institutions of his Church, and in the good influences that are working invisibly upon a generation that never knew him.

Affectionately yours,

N BANGS.

WILLIAM PENN CHANDLER.*

OF THE PHILADELPHIA CONFERENCE.

1797—1822.

WILLIAM PENN CHANDLER was born in Charles County, Md., on the 22d of June, 1764. He dated his conversion to God to the 20th of August, 1790, while he was attending a religious service at St. George's Church, Philadelphia. He was admitted into the travelling connection at the Philadelphia Conference, in 1797, and appointed to the Strasburg circuit. In 1798, he travelled on the Strasburg and Chester circuits. In 1799, he was admitted into full connection, was ordained Deacon, and appointed to the Cecil circuit; and, in 1800, he travelled Cecil and Dover. In 1801, he was ordained Elder, and appointed to Bristol. In 1802, he was stationed in Philadelphia; and, in 1803, he travelled the Milford circuit. In 1804, he was appointed Presiding Elder on the Delaware District, where he remained discharging his duties with uncommon success for four years. In 1808, he was put in charge of the Chesapeake District—here his health failed, and he was entered on the Minutes of the following Conference as a supernumerary, but without a station. In 1810, he was stationed on the Bristol circuit, but, his health failing again, he was induced, the next year, to take a superannuated relation. He located in 1813.

The following account of Dr. Chandler's labours is from the pen of the venerable Thomas Ware, who, at the time referred to, was Presiding Elder of the Philadelphia District:—

"Such was the state of things on this (Strasburg) circuit, when I prevailed on Bishop Asbury to appoint Dr. Chandler to it, as the most likely, in my opinion, to be useful in stirring up the people. Dr. Chandler was a dentist, and, at the time I obtained his consent to travel, he was reading Medicine with Dr. Rush. He had been, for some time, a licensed preacher. He was gifted, enterprising, and every way well qualified for the itinerant work; and in that capacity I thought he would be most likely to be useful. I had a particular friendship for him, as I had long known him, and I did not doubt that he would be eminently successful in the work of saving souls, provided he would give himself up wholly to the service of the Church. I, accordingly, communicated with him on the subject, but he pleaded his engagements with Dr. Rush as a barrier against his engaging in the work. I then waited on the venerable Rush, and expressed to him my views in respect to the duty of Dr. Chandler, who perfectly agreed with me in the matter, and cheerfully released him from his engagements; whereupon Dr. C. entered with all his heart into the work.

"At the commencement of the second quarter, Dr. Chandler began covenanting with the people. He obtained a pledge from them to wholly abstain from the use of ardent spirits, and to meet him at the throne of grace three times a day,—namely, at sunrise, at noon, and at the going down of the sun, to pray for a revival of the work of God on the circuit, and especially that He would visit them, and give them some token for good at their next meeting. As the time for the meeting approached, he pressed them to come out without fail, and expressed a belief that the Lord would do great things among them. Soon after he commenced this course, there were evident indications that the work was beginning to revive; and many began to predict with the preacher that something great would be done at the Quarterly Meeting.

"On Saturday, many people attended. I opened the meeting by singing, and then attempted to pray; but in two minutes my voice was drowned in the general cry throughout the house, which continued all that day and night, and indeed for the greater part of three days. A great number professed to be converted, who stood

* Min. Conf., 1823.—Bangs' Hist., III.—Meth. Mag., VI.—Thomas Ware's Autobiography.—MS. from Rev. R. W. Allen.

fast and adorned their profession. But the best of all was, many, who had lost their first love, repented, and did their first works, and God restored them to his favour.

"Cecil circuit had been added to the Philadelphia District. The Quarterly Meeting on this circuit was at hand, and I urged Dr. Chandler to attend it. He came with a number of the warmhearted members from his circuit. On the first day of the meeting, there were many present, and the prospect was very encouraging. But there were appearances of rain, which, it was thought, might discourage the people from coming out in the evening. Dr. Chandler, however, pressed them to come, saying that he believed God would be present, and do wonders among them. 'Some of you,' he added, 'will be kept away from the apprehension that it will rain; but, mark my word, there will be no rain in this vicinity until the Quarterly Meeting is ended.' I was startled at this bold prediction, and was on the point of requesting him to recall or qualify it, but finally concluded to let it pass.

"Night came, and the house was crowded. A gracious work commenced. Some, of whom it was least expected, were found upon their knees, crying for mercy. The morning of the Sabbath was the most dark and threatening I ever saw. The clouds appeared surcharged with rain, and it was the expectation of many that Dr. Chandler would be proved a false prophet. But still it so turned out that the rain was withheld until the meeting closed, and the people generally had reached their homes. The clouds then began to empty themselves upon the earth, and the fall of rain exceeded any thing that had been known for many years before."

While on the Delaware District, Dr. Chandler's labours were blessed to the hopeful conversion of great numbers of persons. He commenced his labours upon this district about the time that Camp-meetings were introduced into that part of the country; and his talents qualified him peculiarly for mingling advantageously in these exercises. His appeals to the consciences of the careless and impenitent are said to have been characterized by awful solemnity and irresistible power. He succeeded, in a remarkable degree, not only in awakening the people to care for their immortal interests, but in securing the confidence and good-will of all classes.

Notwithstanding Dr. Chandler located in 1813, he was so much attached to the travelling connection that, in the last year of his life, he begged the privilege of dying among his itinerant brethren; and his request was accordingly granted, and his name placed on the superannuated list, at the Philadelphia Conference, in May, 1822. On the first Sabbath in May, 1820, while he was engaged in preaching, in Ebenezer Church, Philadelphia, he was visited with a paralytic stroke, from the effect of which he never fully recovered. In July, 1822, he, accompanied by his wife, made a voyage to the West Indies for the benefit of his health. After a passage of twenty-four days, he arrived at the island of St. Eustatia, and, on the week following, had a second stroke of paralysis, which affected his right side as the other had his left. He embarked for home with as little delay as possible, and reached Philadelphia not far from the middle of September.

All hope of his recovery was now abandoned. His mind shared with his body, to some extent, the effects of his disease; but, even when he was confused on other subjects, he would converse upon the great truths of the Gospel with his accustomed clearness and force. He was, however, by no means, clear in regard to the evidences of his own Christian experience; though it was observed that, whenever a prayer was offered at his bedside, he seemed to rise to an unaccustomed degree of confidence in the promises of the Gospel. Thus he continued till within a few days of his death, when the clouds that had obscured his prospect all passed away, and left him fully assured of his gracious acceptance. One of his friends called

to see him one Sunday morning on his way to church, and the Doctor inquired of him the day of the week. On being told that it was Sunday,—"Sunday?"—said he, "Go then to the meeting, and tell them that I am dying, shouting the praises of God." And then, turning to his wife, he said,—"My dear Mary, open the window, and let me proclaim to the people in the streets the goodness of God." His last two days seem to have been passed in an uninterrupted ecstasy. His physician, who was a pious man, stated that he spoke to him of the joys, the glories, the inhabitants, of Heaven, as if he were in the midst of them. Dr. Chandler told him that he felt that the connection between his soul and body had already begun to dissolve; that there was a freedom, a fulness, a clearness, in his mind's operations, that he had never before formed a conception of—"in fact," said he, "I know not whether I am in the body or out of it." From this state of intense rapture he passed into a profound slumber, which proved the immediate harbinger of death. He died on the 8th of December, 1822, in the fifty-ninth year of his age. His Funeral Sermon was preached on the following Sabbath, from I. Thess. iv, 13.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, March 8, 1860.

My Dear Sir: I knew the Rev. William Penn Chandler, by reputation, from an early period of my ministry; but my first personal knowledge of him was at the General Conference of 1808, of which he was Secretary. My opportunities, then and subsequently, of noticing his more prominent characteristics, were such as to leave upon my mind so distinct an impression of the man, that I think I may safely venture to attempt an answer to your inquiries.

Dr. Chandler had a high reputation as a Preacher. The general tone of his discourses was strongly evangelical, his thoughts consecutive and well-arranged, and his utterance fluent and impressive. You felt that his whole soul was in every thing that he said, and that he lost sight of every thing else in the one all-absorbing desire to save the souls of those whom he addressed. His preaching was not only highly acceptable, but was instrumental in bringing many souls to Christ.

Dr. Chandler was of about the medium height and size, had a fine, expressive countenance, and was very urbane and gentlemanly in his manners. The freedom and grace of his movements, and the facility with which he could adapt himself to any change of circumstances, would impress you at once with the idea that he was no stranger to cultivated society. Still he was so far from being disposed to assume any airs of self-importance that he was rather distinguished for his modesty. I was forcibly struck with an illustration of this that occurred during the Conference I have already referred to. He was appointed to preach, on Sabbath afternoon, in the church in which the Conference was held. Most of the preachers were present. The Doctor, as he entered the pulpit, showed, by the paleness of his countenance and his half-tremulous manner, that he was not altogether delivered from the fear of man. As he rose to speak, his voice faltered, and he began by saying that he feared he should not be able to go through the service, as he felt strangely indisposed. I saw that he had got—what I had often experienced myself—the *pulpit-fever*—and I confidently anticipated, as the result, a *warm* discourse. After a few sentences, his colour came back; his symptoms of indisposition all vanished; a kindling of the soul from its very depths became apparent; the right thoughts and the right words flowed from his lips with-

out any visible effort; and he gave us a sermon, which not only gratified but quite enraptured the whole congregation.

Dr. Chandler's voice was not often heard on the floor of Conference, though he was an attentive and interested observer of all that passed, and, whenever he felt called upon to express his opinion, he did it briefly but appropriately. His excellent judgment, in connection with his genial spirit and bland and fraternal manner, gave him great influence both in public and in private. He lived a useful and honoured life, and, so far as I know, not the semblance of a spot rests upon his memory.

I am very truly yours,

LABAN CLARK.

GEORGE DOUGHARTY.*

OF THE SOUTH CAROLINA CONFERENCE.

1798—1807.

GEORGE DOUGHARTY was a native of South Carolina, but in what part of the State, or in what year, he was born, I am unable to ascertain. It seems probable, however, from the best data that can be obtained, that the year of his birth was not far from 1772. He was admitted into the South Carolina Conference, as an itinerant preacher, in December, 1798, and received his appointment to Santee. In 1799, he was at Oconee, and, in 1800 and 1801, at Charleston. In 1802, 1803, and 1804, he was Presiding Elder of the Seleuda District; and, in 1805 and 1806, of the Camden District. In 1807, he took the superannuated relation. His health was declining, during the last two years of his life; but his indomitable resolution sustained him and kept him travelling almost to the last. His last public act was to attend the Annual Conference in Sparta, Ga., in January, 1807 Here he brought forward a Resolution that, "if any preacher should desert his station, through fear, in time of sickness or danger, the Conference should never employ that man again." He supported the Resolution with prodigious energy, and carried his cause like a General dying in the midst of victory.

It was resolved, as a last resort, that Mr. Dougharty should try the effect of a voyage to the West Indies; and, accordingly, he accompanied Captain Bingley from Charleston to Wilmington, N. C., whence the ship was expected to sail. On their arrival at Wilmington, they found the ship was likely to be detained several days, and Mr. D. went to stay with a family who regarded it a privilege to do every thing they could to minister to his relief and comfort. His Captain, who had kindly offered him a free passage, called frequently to see him, fully intending to make the proposed voyage as comfortable to him as possible. But it soon became manifest that his disease had made such progress as to render it unsafe even to attempt to remove him to the vessel. It was determined, therefore, that he should remain where he was, until there should be something more deci-

* Min. Conf., 1808.—MS. from Rev. Dr. L. Pierce.

sive in respect to his bodily condition. The result was that his next removal was to his long home. He lived about five weeks, and they were weeks of most intense suffering; but his suffering was endured with a dignified composure and fortitude that made it a privilege to minister around his death-bed. He died on the 23d of March, 1807, and was buried in the African Church, in Wilmington, by the side of William Meredith, by whom the church had been founded.

FROM THE REV LOVICK PIERCE, D.D.

COLUMBUS, Ga., April 17, 1860.

Rev. and Dear Sir: In complying with your request that I should furnish you with a sketch of George Dougharty. I cannot but regret my inability to do justice to so noble a subject. But I believe I am now the only man living that can write any thing concerning him from personal recollection; and I certainly cannot decline doing any thing in my power to rescue the memory of such a man from oblivion. I had the happiness to know him, and hear him preach occasionally, during six years of his ministry. He was my first Presiding Elder, and to his greatness and goodness I am a debtor to this day.

I cannot state particularly what were the early advantages of Mr Dougharty, in the way of education, but I suppose they were better than those of many of his associates, though they were far from being what would now be called *liberal*. But to learn all that could be learned, that would subserve his work as a minister of Jesus Christ, was his practical motto—and well did he carry it out. Many suppose that he shortened his days by his intense thinking. His mind seemed to me, in its relation to the tabernacle which it inhabited, like some mighty engine, that makes the timbers of the vessel it is propelling tremble. So intensely was he interested in the study of the Hebrew, that I remember reading to him in our English Bible, while he read in his Hebrew Bible, until I observed that the powerful workings of his mind had completely exhausted him. He was far in advance of the period in which he lived, in his estimate and advocacy of education. As early as 1803, he was labouring in his native State for the establishment of an Academy, to be under the control of the Methodist Episcopal Church. With him, I believe, this great idea of denominational schools, unembarrassed by the influence of wicked and infidel teachers, had its origin;—an idea which has, within a few years, ripened into the richest harvest that education has ever enjoyed. His success, however, was very limited. He did indeed inaugurate his plan in a small Academy, founded upon an endowment too meagre to give it permanent life; and it did not long survive its originator. But it left upon the mind of the Church the living idea of the want of sanctified learning, which, like a precious leaven, has been working in the public religious mind ever since. I know whereof I affirm, in as far as the Methodists in South Carolina and Georgia are concerned; for I have been not only contemporary with them, but intimately associated with this part of their history, for fifty years; and I confess that I have often been moved in heart, as I have allowed my imagination to picture this pioneer of education looking out, from his quiet grave-home, upon the present prosperous state of the cause to which he was so much devoted.

Mr. Dougharty was about six feet in stature—his shoulders a little stooping—his knees bending slightly forward—his walk tottering—and, in his general appearance, a very personification of frailty. He had lost one eye after he reached manhood, by small-pox; and the natural beauty of a fair

face had been otherwise dreadfully marred by the ravages of the same malady. His hair was very thin, and he wore it rather long, as was the custom of itinerant preachers in his day. His costume, like that of his brethren generally, was a straight coat, long vest, and knee breeches, with stockings and shoes—sometimes long, fair-topped boots, fastened by a modest strap to one of the knee buttons to keep the boots genteelly up. And in those days it was a beautiful clerical dress, where the wearer was a person of good taste, and genteel habits. But in these little accomplishments Mr. Dougharty was sadly wanting—indeed I would say that his negligence on this subject was so great as to form a positive fault in his character.

The state of his health was such, for a considerable time, as to convey to him a premonition of an early grave. The gradual encroachments of a pulmonary disease upon "life's feeble springs" served to quicken him to the highest degree of effort of which he was capable; and hence he determined to live single, and to keep clear of every thing that would serve in the least degree to embarrass or retard his labours. He bargained only for a grave on earth, and never doubted but that loving friends would see that contract faithfully carried out. But, notwithstanding his bodily weakness, he preached almost daily, and often twice in a day, riding large circuits or districts, as his appointment might be, for seven or eight years successively. It seemed as if his great mind and warm heart infused into his feeble frame a preternatural life and energy. His sermons were frequently long, and always characterized by a glow that seemed akin to inspiration.

His mind was like an orb of light upon which no perceptible shadows ever fell. His conceptions were perfectly clear, and his language always appropriate. If you listened to him long enough to apprehend his course of thought, your attention was sure to be enchained for the remainder of that discourse. His memory was remarkably prompt and retentive—every thing he had read or heard, that could be made available in his holy calling, was safely garnered there for future use. Hence the rapid accumulation of his intellectual wealth. He was no plagiarist—from the books which he read and the discourses to which he listened, he gathered only great staple thoughts, throwing mere words by, as you would sift chaff from wheat. He never dealt in foreign products, but manufactured his own web of pertinent and pointed words. His discourses, though delivered extempore, were well elaborated in his own mind, and his words seemed to flow forth as the effect of a constantly kindling inspiration. His voice was shrill and penetrating, and its tones were somewhat of a feminine type. His articulation was so distinct and perfect as to render it easy for the most distant hearer, in such large assemblies as were common at our early Camp-meetings, to understand perfectly every sentence that he uttered. His sermons were admirably divided between the argumentative and the hortatory; and he was equally at home in the one as in the other. In his day, there prevailed among those who pretended to be elevated above the plebeian ranks, a great deal of second-hand Deism. Much of Dougharty's preaching had reference to this unhappy feature of the times: the Divine character of Christ was a theme upon which he dwelt with great delight, and often with prodigious effect. I once heard him, in an assembly of swaggering Deists, preach from the text,—"He was despised and rejected of men," until it seemed to me that his words must have burnt their way through all the false philosophy that was arrayed against him, and left their indelible imprint upon every conscience. And the discourse did, to a great extent, demolish the castle of Deism in that congregation. It was a signal victory. The captives threw down their weapons, and capitulated unconditionally. That was *the* sermon of the occasion. His supremacy as a Preacher in his day was never disputed, to my knowledge, by any competent witness.

Allow me, in confirmation of what I am saying, to refer to an incident that was once related to me by the Rev. Dr. Flinn of Charleston, S. C.,—himself one of the most eloquent men in the Presbyterian Church. He stated that, in the early part of his ministry, he was carrying forward, in a country church, a very interesting protracted meeting. Many were inquiring what they must do to be saved. The meeting had reached a critical point. The Doctor was nearly exhausted by continuous labour, had no one to assist him, and knew not which way to turn. At this stage of affairs, Dougharty was passing through that region, and, hearing that Flinn was in need of help, made it in his way to call upon him, and tender him his services for a short time. His manner seemed so courteous, and his spirit so gentle, that Flinn could not but be prepossessed in his favour; but, when he looked upon his lean and awkwardly built person, and mean apparel, and unpromising visage, he had many scruples about suffering him to preach; especially as his people were at best a little fastidious, and a weak or ill-timed harangue, just then, might seriously jeopard the interesting state of things in his congregation. But he felt that ministerial comity demanded that he should accept the proffered aid; and he did so, secretly, however, regretting the necessity that seemed to be laid upon him. When the hour came, the Doctor conducted him into the pulpit, and then took a seat in a distant part of the church, fearing and rather expecting that his Methodist brother would make a grievous failure. Mr. Dougharty commenced the service by reading a hymn, in a style of great impressiveness. Then followed a prayer rich in evangelical thought, and altogether pertinent to the occasion. But the sermon was yet to come; and, notwithstanding the excellent introductory services, he was not relieved altogether from his anxiety concerning the residue; especially as the text that was announced required the skill of a master-workman. The Doctor said he actually turned his eyes downward to the floor, that he might not see the ungainly form that rose up in the pulpit before him. The preacher, however, launched forth fearlessly into his great subject; "and, in fifteen minutes," said the Doctor, "I found myself not only straightened into an erect posture, but absolutely enchained by a burst of eloquence, a mellow blaze of rich thought, as rare as it was overwhelming; and to this day my recollection of that discourse places George Dougharty in the very front rank of American preachers. He filled my ideal of an able minister of the New Testament."

Allow me to mention one or two other incidents connected with Mr. Dougharty's ministry, which are of special interest as illustrating some of his fine traits of character. And the first that occurs to me certainly reflects any thing but credit upon his native State—it is nothing less than a violent attack upon him by a mob, in the city of Charleston, on no other ground than their hatred of Methodism. On his way home one night, after preaching, he was met by a band of ruffians, who seized him and dragged him to the nearest pump, and while several of them held him beneath it, another pumped a jet of water into his face as large as the spout would allow, until strangling had brought him to the verge of life—then they would pause long enough for him to recover his breath a little, and then would repeat the cruel operation. It is impossible to say what might have been the issue of the affair, had it not been that certain ladies, on their way home from meeting, saw what was passing, and rushed to the rescue, stopping the spout of the pump with their handkerchiefs, and dispersing the gang by raising the cry of 'murder.' After his release, he hobbled along home, not only thoroughly drenched, but wounded and bruised; and, on entering the parsonage, a good old matron, who kept house for him, exclaimed,—"Why Brother Dougharty, what is the matter?" He very placidly replied,—"Oh! nothing, except that they have had me under the pump a little." He subsequently wrote and published a little satirical

poem in reference to this affair, and entitled it "Beelzebub's Conferenee." In the opening, it represented a diabolical eall to Conference, eommencing with the following lines:—

"Apollyon threw open his jaws and gave a yell,
"Which rang to the furthermost corners of hell."

I remember only two other lines besides these; which I suppose to indicate one of Apollyon's reasons for calling his legions into eouneil:—

"Perhaps when the Christians are wet and beat,
"It may serve to cool their religious heat."

I recollect another incident illustrative of the facility and adroitness with which he could manage in an embarrassing situation. On a certain occasion, when he was preaching, he was greatly annoyed and interrupted by the loud, boisterous talk of eertain persons who nominally made part of his audience. Turning to the group of offenders, he said, with great eomposure,—"It is impolite for so many of us to talk at once; and I believe I am entitled to the preference;" and then went on with his discourse. This gentle hint only provoked them to talk louder, and take on a more defiant air. But Dougharty had too much shrewdness, and withal was too well aequainted with the characteristics of this class of scoffers, to be embarrassed by any such demonstrations. After a few moments, he turned again to the talkers, and said—"I suppose the subject you are upon is of too great importance, in your judgment, to be post poned until I can get through my discourse—I will therefore wait on you until you can finish"—and, thus saying, he rested his elbow on the book-shelf before him, (for it was at a Camp-meeting,) and his head upon his hand, and, turning his face directly towards the group of triflers, seemed to have composed himself to rest. This pause turned thousands of eyes upon them,—eyes darting forth indignant and stern rebuke. They felt now that they had become objects of public notice; and they began at first to talk louder, as if in retaliation for their being placed in so awkward a predicament; and then they virtually invoked the sympathies of the audience, as gentlemen exposed to eontempt by a pine-woods Methodist preacher. But they did not meet the response which they desired. They could not brook the withering scowl, which they saw clouding the faces of the multitude around them; and, in order to win and wear away a part of the honour of the day, one of them stepped out, and, with a low but contemptuous bow, said,—"We are done, Sir;" to which the preacher, with great suavity of manner, replied,—"I thank you kindly." They looked as if annihilation would have been a relief to them.

His remarkable skill as an impromptu preacher was strikingly illustrated in an incident that occurred at a Camp-meeting, in Darlington District, S. C., in the year 1805. On that occasion, decency was more wantonly outraged than that now refined and noble population could readily believe. The following were some of the occurrences. A vast crowd of strolling, I might almost say prowling, fellows, of the baser sort, either eame to this meeting on purpose to annoy its quiet worshippers, or else they banded together to do it after they reached the ground. At that time, though the Methodists were nominally allowed to worship in their own way, yet there was no special protection extended to them; and, on some occasions,—such for instance as that to which I refer—both their rights and their feelings were shamefully trampled upon. At this meeting, the assembled rowdies halloed, cursed, drank and fought,—perpetrating enormities over which it is necessary, even at this distant day, to draw a vail. Preaching they would not hear; but if, at any time, there was a shout raised, and a report got out that some one was erying for mercy, or had gone up to be prayed for, this tumultuous erowd would come rushing to the altar of prayer, like eattle to a salt-lick, laughing and profanely

ridiculing the work of God. On Sunday, when fully reinforced, and roving about in a large pine forest which surrounded the tents, it came to pass, under the preaching of the Rev. James Jenkins,*—famous through all the country for having a stir and a shout,—that a lady in the congregation began to praise God aloud. This was enough to give promise of all the merriment they could ask for. They broke forth from every shady grove, and every point of the compass, and came thundering into camp with the tramp of a herd of buffaloes,—thus producing a scene of the utmost confusion and tumult. The lady had by this time become quiet, and every thing seemed to indicate that the time for Mr. Dougharty to launch a thunderbolt had come. He accordingly arose and said,—"I desire very much to engage your attention for a short time. And as I am aware of your impatience, I propose, as a sort of compromise with you, to waive all the usual introductory services, and proceed directly to my discourse. He then announced his text, which was—"And the herd ran violently down a steep place into the lake, and were choked." He commenced with some striking remarks upon the general policy of Satan, showing that he cared not what means he used for the accomplishment of an object, if they might only prove successful. Thus, when he was dislodged from a man, he was well satisfied to enter swine, if, by so doing, he could prejudice men against Christ. In this manœuvre he was, in the instance here recorded, very successful. "But," said the preacher, "let us consider the text in the order of the thoughts which it suggests:—First, we will notice the herd into which the devils enter; Secondly, the Drivers employed; and Thirdly, the Market they are going to." And then commenced his *exposé* of the infernal entrances into men, and the agencies employed, under the figure of drivers, in the establishment of brothels, drinking saloons, gambling stalls, and other similar auxiliaries to ruin. I do not believe that there was ever another effort, made under similar circumstances, that equalled it. It was pertinent, awful, loving, scathing and unique. It was the attack of a master-mind, in a last resort, and was entirely successful. He swept along his pathway, like a blazing comet, drawing such life-like pictures of vice and diabolical intrigue that the miserable creatures before him seemed spell-bound—though they were all standing, scarcely a man among them broke ranks. When he reached his imaginary market with them, the end of an abandoned life,—of a dark and soul-destroying course of wickedness, the picture took on such an appalling hue that an involuntary shudder evidently came over the audience—you seemed actually to see them, in successive columns, disappearing from mortal view and sinking into the everlasting abyss. The most stout-hearted sinners present seemed to be overwhelmed with amazement; and, as the preacher began to draw in his lines upon them to see if any thing had been accomplished, they left in wild confusion, and were soon *en route* for home. It was, in many respects, a brilliant triumph; though it is probable that he never knew what was the final issue. Enough was known, however, to show the extraordinary powers of the man.

I have no hesitation in expressing the opinion that George Dougharty had no equal in his day among his own brethren; and it is questionable whether he had any superior any where, whose career as a preacher extended only through nine years. But God, who endowed him with such noble facultics, saw best that he should pass over only a brief segment of the sphere of human life, and then sink into his last slumber, amidst the soft and mellow light which meets a good man on the verge of life. All that disturbed him in his last days and hours was the needless fear that he might occasion some

*James Jenkins was in the itinerant connection twenty years,—having been admitted in 1792, and located in 1812.

trouble to the friends among whom he providentially went to die;—friends, too, who esteemed it a privilege and an honour to minister to him in his languishment, till he was no longer a subject for their watchful and loving attentions.

I am yours with great respect,
L. PIERCE.

WILLIAM KEITH.*

OF THE NEW YORK CONFERENCE.

1798—1810.

WILLIAM KEITH was born in Easton, Mass., September 15, 1776. He had serious impressions from the time that he was eight years old, but, through the influence of bad example, was prevented from making religion the chief concern until he had reached his eighteenth year. At a love-feast, held in May, 1794, he was enabled, for the first time, to repose in the gracious promises of the Gospel. Shortly after this, he joined the Methodist Church, and entered with great zeal upon the duties of the Christian life.

After sustaining to the Church, for a short time, the relation of a private member, he began to be exercised in regard to the question whether it might not be his duty to engage directly in preaching the Gospel. But he had many severe conflicts on the subject before his mind was finally made up; for while, on the one hand, he longed to be instrumental, by proclaiming the truths of the Gospel, in saving the souls of his fellow-men, on the other, he was deeply oppressed by a sense of his own inadequate qualifications for the work to which he aspired. At length, in the year 1798, he commenced preaching, and was stationed for that year on the Albany circuit. Something may be inferred, in respect to the measure of zeal that he carried into his work, from the fact that he travelled three hundred miles in four weeks, and sometimes on foot through storms and snows, and preached forty-three times; the consequence of which was that, in April, 1799, he had become so much enfeebled, by excessive labour and exposure to inclement weather, that he felt obliged to desist from travelling altogether. According to his own account, this withdrawal from active labour proved unfavourable to his Christian growth; and, though he maintained all the forms of religion, and was irreproachable in his morals, he felt that the inward power and life of godliness was not what it had been with him in other days. Some of the preachers, observing this declension, reproved him with a degree of severity which served rather to awaken prejudice and beget a gloomy habit of mind than to secure the desired reformation; and, in the autumn of 1801, he actually withdrew from the connection. During this period of his separation from the Church, he mingled somewhat with Christians of other denominations, and it is understood that proposals

* Min. Conf., 1811.—Bangs' Hist., II.

were made to him, in one or more instances, to resume his ministry, in connection with another communion; but to this he could not be persuaded. After having remained in this position about a year and a half, he felt it his duty to return to the people from whom he had withdrawn. On this occasion he says,—"As soon as I consented to bear the Cross, and join the Methodists again, I felt a return of the favour of God, and could truly say,—'My Jesus is mine and I am his.'" After labouring as a local preacher for about two years, he again entered the itinerant connection, and continued in it until his death. In the years 1806 and 1807, he was stationed on the Newburgh circuit, and, in 1808, on the Montgomery circuit, in which places, (and indeed wherever he laboured,) many were savingly benefitted by his ministry. In 1809, he was stationed in New York, where he ended his days, on the 7th of September, 1810, within one week of being thirty-four years of age. He died of consumption, and his decline was extremely gradual, though it manifestly acted upon his spirit as a purifier. In the earlier stages of his illness, his consolation was less abundant than he could have desired, but, before his death, his prospect became unclouded, and he passed away with the full confidence of going to be forever with the Lord. He also rendered his dying testimony to the sustaining power of the truths which he had preached, and requested that his absent friends might be informed that he died, trusting entirely in that Saviour to whom he had devoted himself.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, October 25, 1859.

My Dear Sir: I was stationed in this city in the year 1810; and in that year my acquaintance with William Keith both began and terminated; for before the close of the year death had numbered him among its victims. I found him sinking under a pulmonary consumption, and scarcely able to perform any ministerial labour Once only I heard him preach; but the effort, though made in much bodily weakness, was one of great power, and left an impression upon my mind which is still fresh, after nearly half a century.

Mr. Keith, when in health, must have been a man of fine personal appearance, and his manners were those of an accomplished gentleman. He was of about the medium height, and had a countenance in which it was difficult to say whether benignity or intelligence was the more prominent. His mind was one of great depth, clearness, and comprehensiveness. He was never satisfied to move merely on the surface of a subject, but he loved to penetrate its depths, and explore its intricacies, and solve problems of high import, that superficial minds would never think of encountering. In the pulpit he was at once argumentative and persuasive. He presented his subject in a clear, strong light, fortifying his positions with proofs which it was not easy to resist, and then, by a gentle and winning process, he would carry the heart, as he had before done the understanding. He delivered the terrors of the law with great plainness and boldness, and never abated at all from the solemnity, or even the severity, of his message, by softening or qualifying it in any way which the Bible did not authorize. He hesitated not to wield the naked sword of the Spirit; and it sometimes did mighty execution; but it was always done with meekness and love, and therefore rarely provoked resentment or ill-will. The effects of his preaching were sometimes truly astonishing—his audience were completely bowed under the power of the truth which he proclaimed,

and many connected with his ministrations their abandonment of the world as a supreme portion, and their joyful hope of a better life.

Mr. Keith, though deeply imbued with the spirit of a living piety, had a very low estimate of his own Christian attainments. Indeed, he was sometimes left to deep despondency, owing perhaps to a naturally gloomy temperament, or possibly to some inadequate and one-sided view of Christian truth. But, as he approached the better world, the clouds all passed off, and left him rejoicing amidst the brightest beams of the Sun of Righteousness. He knew in whom he had believed, and had perfect confidence that his Saviour would keep what he had committed to Him; and therefore he departed in triumph. Though he never had the advantage of a collegiate education, and his career was comparatively brief,—as he died at the age of about thirty-four,—he has left a broad mark which will not be quickly effaced; and the few who still remember him, give him a large place in their hearts.

Affectionately yours,

N. BANGS.

BILLY HIBBARD.*

OF THE NEW YORK CONFERENCE.

1798—1844.

BILLY HIBBARD, a son of Nathan and Mehetabel (Crosby) Hibbard, was born in Norwich, Conn., on the 24th of February, 1771. His mother died when he was two years old; but his father, shortly after, gave him another mother, who treated him with as much tenderness, and was every way as considerate of all his interests, as if he had been her own child. Though he was a mere boy during the period of the Revolution, yet, as his father was called away to perform military service, he took a deep interest in those stirring scenes, and carried a vivid impression of them to his grave. When he was six years old, he was sent to school to a man of not only a rough but brutal character; but, preferring to suffer rather than complain to his parents, he submitted in silence to the most cruel punishments, amounting well-nigh to torture. But even under these trying circumstances, he made more rapid progress in his studies than any of his schoolmates. The tyrant-master is said to have been afterwards hung for forgery.

While he was yet quite a boy, his father removed his family from Norwich to Hinsdale, Berkshire County, Mass. Here also he was sent to school; and as many of the boys with whom he was brought in contact were accustomed to use profane language, it was not long before he had contracted the same odious habit. His conscience, however, soon awoke to do its office; and the burden of guilt pressed so heavily upon him that he was well-nigh ready to despair of mercy; but, in reading of the sufferings of Christ, he was suddenly relieved of his distress, and melted into tears in view of the evidence which he thought he had of God's forgiving mercy.

* Memoirs by himself.—MSS. from his sons, Dr. William Hibbard, and Rev. Dr. F. G. Hibbard.

He now found himself greatly perplexed with certain doctrines, which he had been taught to believe, particularly the doctrines of election and reprobation; but he seems to have been relieved by some impressions which he believed were made upon his mind in answer to prayer, some of which were found to correspond remarkably with the history of his future life. After this, however, his mind was occasionally agitated with the same subjects, and he was so far brought under the influence of corrupt example that, for a long time, without being openly vicious, his life was nothing better than a course of the freest conformity to the world. He was, however, at length delivered from the snare into which he had fallen, and recovered to the full sense of Christian obligation, and the faithful discharge of his more spiritual duties. As he had been brought up among the Congregationalists, he was very reluctant to connect himself with any other denomination; but, after a severe and somewhat protracted struggle, he came to the conclusion that his convictions and sympathies were with the Methodists, and therefore he resolved to cast in his lot among them.

In the spring of 1792, he went, in company with a brother of the young lady who afterwards became his wife, into the Western part of New York, to find a suitable place for a permanent settlement. After travelling on foot, by a circuitous route, between three and four hundred miles, they came to a place called Norway, near the Royal Grants, where he purchased a farm. Here he remained during the summer, and late in the fall returned to Hinsdale, where, in January following, he was married to Sibbel, a daughter of Timothy and Sibbel Russ. Shortly after this, leaving his wife at her father's, he returned to the place which he had fixed upon as their future home.

But having, about this time, become greatly revived in his religious feelings, it was strongly impressed upon his mind that it was his duty to preach the Gospel—and more than that,—that he ought to return and commence his labours among his relatives and acquaintances in Hinsdale. In obedience to this conviction, he almost immediately disposed of his farm, and commenced making his other arrangements with a view to returning to Massachusetts in the fall. This purpose he succeeded in accomplishing, and in October following he was again in Hinsdale, where he met with a cordial welcome from his friends, though they were somewhat disturbed by his zeal in the cause of Methodism.

Until this time he had had no opportunity of becoming a member of the Church; but, on attending a Methodist meeting a few miles from his father's, he availed himself of the opportunity thus presented of joining a class; and, from that time, he attended that meeting regularly every Sabbath; meanwhile he established a prayer-meeting, and procured occasional Methodist preaching in the place where he lived; and, in due time, a class was formed there also, of which he became the leader. As he began now to exhort in public, the opposition of his friends became much more decided, and not only his father rebuked him with great severity, threatening to disinherit him if he persevered, but even his wife, whose mind seems to have received its direction from her mother, declared that she felt ashamed of him, and ashamed even to show her own head out of the door. But none of these things moved him, so fully was he convinced that he was acting in accord-

ance with the dictates of an enlightened conscience. He made no effort to change the views of his wife, or to induce her to attend the Methodist meetings; but it was not long before she volunteered to accompany him, and, at the very first meeting she attended, she received impressions which resulted, at no distant period, in her becoming a member of the Methodist Church.

Notwithstanding he had been so strongly impressed with the idea that it was his duty to preach the Gospel, it would seem that his idea of preaching, in respect to himself, had included nothing more than exhortation; being fully satisfied that his knowledge was too limited to justify any higher exercise of the ministry. But, as many of his friends, among whom was the Congregational minister of the place, expressed to him strongly the opinion that he ought to preach, in the technical sense, he finally accepted their judgment as the voice of Providence, and resolved that, after paying for a farm which he had lately purchased, and making some other arrangements for the support of his family, he would travel and preach as much as he could. Accordingly, he spent his days in hard work, and his nights, with the exception of what was absolutely demanded for rest, in study, and attended one prayer-meeting each week. This constituted a part at least of his training for the ministry.

But still his scruples in regard to his want of intellectual qualifications for the work did not leave him; and his mind seems to have become settled at last, by what many would regard an equivocal test—his opening the Bible at random, and his eyes first falling upon Luke ix, 60—"Jesus said unto him, Let the dead bury their dead; but go thou and preach the Kingdom of God." Soon after this, he was invited, by a professed Deist, to hold a meeting at his house, on Hinsdale Flats, the next Sabbath; and he, accordingly, went and preached on the text,—"Blessed are the pure in heart, for they shall see God." He was enabled to speak with a good degree of freedom and comfort; and the audience were highly gratified, and one old man, who died six months after, was hopefully converted, from listening to that discourse. To his great gratification, he quickly ascertained that his father's opposition to his becoming a preacher had subsided, and the only regret his father seemed to feel was that his defective education, for which he acknowledged himself responsible, should stand, in any degree, in the way of his usefulness.

After preaching several times, he applied to the preacher on the circuit for a regular license,—which was, accordingly, granted him. He remained at home for about two years, labouring on his farm, and preaching on the Sabbath in the neighbouring towns. In 1797, he went, by direction of the Presiding Elder, to the Pittsfield circuit, and travelled until June, 1798; then to the Litchfield circuit, where he remained till the session of the New York Conference, held at Granville, in September following, when he was received on trial in the itinerant connection, and appointed to the Dutchess circuit. The next year, he laboured on the Cambridge circuit. In 1800, he was ordained Deacon, and travelled the Granville circuit; and, in 1801, the Long Island circuit. In 1802, he was admitted to the order of Elder, and was appointed to the Dutchess circuit, where he continued till 1804. In 1805 and 1806, he was on the Croton circuit; in 1807 and

1808, on the New Rochelle circuit; in 1809, on the Redding circuit; in 1810, on the Courtlandt circuit; in 1811 and 1812, on the Rhinebeck circuit; and, in 1813 and 1814, on the Pittsfield circuit.

Mr. Hibbard's sympathies were very strongly with the War of 1812; and hence, at the Annual Conference of 1814, held in New York, he intimated that he should feel it to be his duty to volunteer his services as a Chaplain to the army, if the militia should be called out in any part of the country where he might happen to be travelling. The suggestion was favourably received by the Conference; and, accordingly, when the militia were put in requisition to march to Boston, Mr. Hibbard volunteered his services, and was appointed Chaplain of Col. Chamberlain's regiment. He joined the regiment on their way to Boston, and, on their arrival there, they were ordered to encamp at Cambridgeport, until they should receive further orders. He not only offered a prayer with them regularly at nine o'clock every morning, but held religious meetings for them on two or three evenings in the week, which were numerously and very respectfully attended. He became very popular with the soldiers, and, as the result of his labours among them, no less than forty-three were hopefully converted, and joined the Methodist Society.

In 1815, he was appointed to the Litchfield circuit; in 1816 and 1817, to the Granville circuit; in 1818, to the Chatham circuit; in 1819 and 1820, to the city of New York. Here he laboured till the last of May, 1821, when he ruptured a blood vessel, while preaching in the Forsyth Street Church. After this, he was appointed to the Petersburgh circuit, where he laboured one year, in great feebleness, yet not without considerable success. At the next Conference, he felt constrained, in consideration of the state of his health, to ask for a superannuated relation, in the hope that, by taking time to rest, he might recover his energies, and be able to resume his accustomed labours.

In 1826, Mr. Hibbard, having partially regained his health, thought he might venture to supply an easy circuit, and, accordingly, wrote to the Bishop, mentioning five circuits, to any one of which he thought he might safely be appointed. But his wishes were not heeded; for, at the close of the Conference, he received his appointment to the Petersburgh circuit, which embraced no less than seventeen appointments every two weeks. When he came to inquire of the Presiding Elder why his wishes had been disregarded, he was told that it was in consideration of the reduced state of the circuit, and of the conviction that was felt that no one could do more to improve it than himself. The next year, and the year following, he was stationed on the Salisbury circuit; but, before the close of the second year, he had had several turns of bleeding at the lungs, which well-nigh disabled him for all public service. In 1829, he was stationed on the Tyringham circuit, but was able to labour only during a part of the year, and, at the next Conference, he again asked for a superannuated relation. In this relation he continued till the close of life. He lived at Canaan, Columbia County, N. Y., and occupied himself in preaching, as far as his health would permit, in writing, and in cultivating his little farm. He made two journeys to the South, and spent nearly one whole winter in Washington, and the vicinity, the effect of which was favourable to his health.

In 1825, Mr. Hibbard published a small volume containing Memoirs of his own life. In September, 1843, while he was superintending the issue of a second edition of this work, in New York, the intelligence reached him that his house in Canaan, with nearly all its contents, had been burnt to the ground. Much as he was distressed at this unexpected loss of nearly every thing that he had, including a large quantity of manuscript, a portion of which at least he had designed for the press, the first and prevailing sentiment of his heart was a sentiment of gratitude to God, that, in circumstances of such imminent peril, the lives of his family had all been spared.

Mr. Hibbard continued to preach till almost the very close of his life; and he retained his intellectual vigour unabated to the last. He died at Canaan, after a short illness, in perfect peace, on the 17th of August, 1844, in the seventy-fourth year of his age, and the forty-ninth of his itinerant ministry. His Funeral Sermon was preached by the Rev. Nathaniel Mead, of the New York Conference.

Mr. Hibbard was the father of ten children,—eight sons and two daughters. Three of the sons are physicians, having been graduated at the College of Physicians and Surgeons of New York, one is a local preacher, and the youngest son,—the Rev. *Freeborn G. Hibbard*, D. D., belongs to the regular itinerant connection, and has occupied many honourable posts of usefulness in the Church. Mrs. Hibbard,—a woman of many noble characteristics, died at the old homestead, in Canaan, on the 2d of April, 1860, in the eighty-sixth year of her age.

Mr. Hibbard's publications, besides his Memoirs, are a pamphlet, entitled "Errors of the Quakers," and another, entitled "Address to the People of New England," and various contributions to newspapers.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 23, 1860.

My Dear Sir: I was well acquainted with Billy Hibbard from the year 1801, when I first met him at the Pittsfield Quarterly Meeting, till the close of his life, though my intercourse with him was not without considerable interruption. The best opportunity I had of observing his characteristics was when we were stationed as colleagues in the city of New York; but I saw him frequently at other times, and was in such relations with him as would justify me in calling him an intimate friend.

He was considerably above middle size, had a good and intelligent face, and was a little slow and awkward in his movements. His powers of mind were far above the ordinary standard, though his mental constitution was so peculiar,—I might almost say, unique, that it would be difficult to compare him with any other man. His eccentricity discovered itself in all circumstances and on all occasions; and he would often say things which would well-nigh convulse his audience, when it was evident that he had not only had no design to produce such an effect, but could not understand how the effect had been produced. In other cases, however, it would seem as if his drollery found vent when he could not but have been aware that it must at least disturb the risibles of his audience. In the early part of his ministry, as he was preaching on the Golden Calf, after describing the process of its formation, he said, "When it came out of the fire, it came out a great Calf,—bah!" He was particularly shrewd in meeting and warding off the attack of an adversary

About the time the new Constitution was formed in this State, he attended a Camp-meeting at Granby, in which he dwelt with great earnestness on the position that "a law-established religion is wicked." He said "it was wicked as it existed under Pharaoh; it was wicked as it existed under Nebuchadnezzar; it was always wicked; but when Daniel came out, the *toleration ticket* prevailed." In a conversation with the Rev. Dr. M., a Congregational minister of this State, the Doctor stated that he felt that sin mingled with everything that he did—that there was sin in his very prayers. My old friend did not hesitate to say that he had no relish for the doctrine that we must live in sin, and set people to serve the devil and dance. "But," said Dr. M., "I regard daneing as a very civil and innocent recreation." "Then," replied Billy, "if there is sin in praying, and no sin in dancing, the sooner you stop your prayers and begin to dance, the better."

His preaching, of course, took its complexion, in some degree, from this intellectual peculiarity to which I have referred; but his discourses were sensible, full of important truth, and always contained something at least which could not be forgotten. He had a clear, heavy voice, and a good degree of animation, while his attitude and gestures were rather stiff and ungainly. He talked a good deal in Conference, and scattered his arrows in every direction; but there was always so much of kindliness and good nature in his manner, that I believe his wit never procured for him any enemies. He would sometimes, by a single stroke of good-natured satire, arrest a troublesome debate, or administer a reproof to vanity and self-conceit, that would not soon be forgotten.

He was an amiable, kind-hearted man, and enjoyed in a high degree the confidence and affection of his friends. He was an agreeable and entertaining companion, and, with all his inveterate drollery, was a devout man, and had his heart earnestly set upon the promotion of the great interests of Christ's Kingdom.

Yours truly,

LABAN CLARK.

FROM THE REV FREEBORN GARRETTSON HIBBARD, D. D.

OF THE EAST GENESEE CONFERENCE.

CANANDAIGUA, N. Y., October 29, 1860.

My Dear Sir: I am thankful, through your courtesy, to be able to add a few words of personal recollections of my father, to accompany your sketch of his life. But, in my very brief tribute, I know not where to begin my selection from the crowd of hallowed recollections that throng upon me, and I fear to touch hastily a character I venerate so deeply.

My father's personal acquaintance was more extended than that of almost any other man whom I have known. His unbounded and universal good-will, his remarkable powers of conversation, the charm and novelty of his discourse even on the commonest themes, his heartiness and frankness, and his most tenacious memory even of local and isolated facts, all contributed to swell the circle of his personal acquaintance. And where he had acquaintance he generally had friendship, never enmity. With an ease of manner which made him at home equally in the circles of the rich and the poor, he would adapt himself, without apparent effort, to any exigency that might occur I have often observed, with astonishment, when travelling with him, how easily his memory and invention would supply materials for the instruction or entertainment of the unlettered and the children, and then how dexterously and effectively he would hold his part in the discussion of public themes with public men. Where he was known, the children would often meet him at the gate

with a welcome, and, when seated by the fire, it was an ordinary affair for him to have one on each knee, others standing around in listening attitude, while one or two might be seen peeping over the back of the chair. Hundreds live to-day whose first acquaintance with him was thus formed.

With a wonderful felicity he brought this same simplicity into the higher walks of life. He was extensively acquainted with the leading men of his day, especially of his own State. Martin Van Buren, when a member of the Senate of the United States, once asked my oldest brother, Dr. William Hibbard, of New York, if my father would be willing to serve as Chaplain to Congress, and said that, if he would consent, he would procure his election. He was of the Jeffersonian school of politics, familiarly versed in the principles of our government and the politics of the day, and, with his almost theocratic views of the providence of God in our national affairs, all parties might have heard some salutary truth, had he gone to Washington. In the true spirit of his calling, when he visited President Jackson, with whom he enjoyed a personal friendship, he proposed prayer on leaving, and the old warrior knelt with him, and responded "Amen" to his petitions, and with special emphasis when he prayed for the "Administration." I never heard a man who prayed for the Government and public affairs with more comprehensiveness, appropriateness, or devout fervour. When he was at Boston as Chaplain of the army, in the war of 1812, he was the favourite of the soldiers, and had more personal influence over them than any other man; and, on one occasion, when an attack upon the enemy was in contemplation, they declared their readiness to volunteer if "Father Hibbard" would lead them. Many of those poor fellows were brought to Christ by his instrumentality. In 1841, when he visited Dansville in Western New York, he met General Chamberlain, who had command at Boston. They had not met before since the close of the war, and their meeting was like that of brothers.

Since the days of Arminius, no man has ever opposed more heartily and earnestly the distinctive points of Calvinism. Wherever he found his text, and whatever might be his theme, the "Five Points" would be sure to meet him, and generally, like the enemy of Christian, stand completely astride his path. At the same time, while he showed no mercy to the *ism*, he was in closest friendship with many of the leading Calvinistic ministers of his day. I have known him, with two or three New England divines, of the "old school," argue by the hour, and, when the battle "waxed hot," they would often in turn gently shake each other by the knee to stop the speaker, that the next might "get the floor," and reply. Uniformly they parted friends, and interchanged the courtesy due to high-minded and generous combatants. On one occasion, when my father was to preach, Elder Hull, the apostle of the Baptist Church in Columbia, Rensselaer and Berkshire, who was to be present, touched him on the shoulder, and said, "Brother Hibbard, I guess you had better let John alone to-day." "John?" replied my father, "I have nothing to do with John; but if he gets in my way, I shall box his ears and tell him to stand aside." But there was the rub—"John" was always in the way. "Brother Hibbard," says a good Presbyterian brother, "you hurt my feelings yesterday." "Why, how, Brother, did I do that?" He referred him to some remark he had made in respect to some point of Christian doctrine. "Oh," said he, "I am sorry you took that—I meant that for the devil; and you have stepped in and taken the blow. Don't get between me and the devil, Brother, and then you wont get hurt." The aggrieved brother was his intimate friend to the day of his death.

On one occasion, my father and Lyman Beecher had a pass at arms through the public journals, my father using the columns of the Pittsfield Sun, published by his old friend, Mr. Allen, and Mr. Beecher using, if I rightly remem-

ber, the Stockbridge Eagle. It is enough to say that the controversy was conducted, on my father's side at least, in his own peculiar unmistakable way. The two were personally strangers to each other; but, not long afterward, my father was travelling in Connecticut, and overtook a gentleman well-mounted, and, as the usage of the day was, they fell into conversation. Presently the stranger suspected his equestrian companion was a minister, and not being able, by any art of conversation, to elicit the fact in the case, at length directly put the question,—"May I ask, Sir, are you not a minister of the Gospel?" "I am," was the reply. "Do you belong to the standing order?" "No," said my father, "I belong to the *kneeling* order." The answer was too characteristic to elude detection, and, looking him full in the face, he asked,—"Is not your name Billy Hibbard?" "It is." "And mine is Lyman Beecher—give me your hand." They shook hands, and were thus fully introduced. Upon inquiry, they found they were both on their way to Litchfield to preach, where they freely interchanged ministerial courtesies, and finished the personal interview so agreeably commenced on the road.

His ready wit and repartee seldom failed him. Once, when the roll-call of Conference gave his name as *William*, he arose and objected to answering to that name, insisting that his name was *Billy*. "Why, Brother Hibbard," said Bishop Asbury, "Billy is a little boy's name." "Yes, Bishop," he replied, "and I was a little boy when my father gave it to me." At the time when the Discipline forbade any travelling preacher to publish any book or pamphlet, without the approbation of his Conference, he was once complained of for writing "Philom's Address to the people of New England." Bishop McKendree, accordingly, put the question in open Conference, "Brother Hibbard, do you know who wrote Philom?" "I do, Bishop," was the prompt reply "Who is he?"—asked the Bishop. "Philom," said my father, with an air of imperturbable gravity that betrayed his remorseless irony, "is a personal and very dear friend of mine, and I could not disclose his name without betraying his confidence. I therefore beg to be excused from telling." Every body was convinced who Philom was, and the subject was dismissed with the usual laugh at the adroit serio-comic method of eluding the vexatious inquiry.

In the pulpit, as I have often heard him say, his audience should never sleep, and they should either cry or laugh. They generally did both. And yet, said he, "I would rather preach to a man asleep than to one prejudiced; for the one would at least have no evil report to carry away, while I should expect the other would both slander me, and wrest the Scripture to his own destruction." If it be said that his preaching often produced a smile, it is also true that it often drew tears and melted the heart. A more natural actor never appeared upon the stage, and to this his innate love of pantomime might have led him, had he not received a higher call. These natural powers of imitation sometimes helped to render his address intensely exciting. On one occasion, while describing the horrors of the lost, and representing the "rich man" in torment, his audience cried aloud, and many rose to rush out of the house. Such was the hurry in the gallery that they fell over each other, as they descended the stairs, and, as they fell, they cried aloud for mercy. The preachers and brethren present instantly gathered round the slain in the porch, and began to pray, and several were converted on the spot. Such scenes were no confusion in olden time. An old-fashioned Methodist warrior would snuff the battle farther than a trained war-horse, and never was so much at home as in its smoke, and din, and heat.

My father's tact at debate arose from his almost intuitive perception of character. He detected in an instant the weak point of the enemy, and especially that idiosyncrasy of character, which, more than all, had caused his

error To this idiosyncrasy, rather than the logical merits of the argument, he would address himself, either by soothing or caustic applications, as the case required. This, however, was only when a moral cause lay back of a doctrinal error, and where to touch the former would be to relieve the latter. In sober argument, where the candour and confidence of his adversary could be relied on, he was a generous and courteous opponent, and, with his advancing years, he became more decidedly fond of metaphysical reasoning.

Wherever I go, I find some one, even in parts remote from his old field of labour, who was brought to Christ through his instrumentality, whom he baptized, or who has some other pleasing reminiscence of his public ministry. A gentleman now living in Ohio, whom I recently met in the cars, on finding that Billy Hibbard was my father, remarked that that was a sacred name in his family. His mother, when a girl, once thoughtlessly went to a Methodist meeting. My father preached. She was awakened and brought to Christ, and united with the Methodist Church. For this her father turned her out of doors, and disinherited her. She came to my father, and found in him a counsellor and friend. That lady, on her death-bed, gave charge that a copy of my father's memoirs should be ever kept in the family.

But I have already overstepped my permitted limits, and must close. My dear Doctor, in asking of me this brief letter, you have recalled the sorrows of the parting hour, and caused a fresh tribute of tears to a memory ever dear, ever hallowed. But with freshened grief at my own orphanage, I devoutly thank God that I have had a father, whose name I never fear to hear called up, either among friends or strangers.

Ever yours sincerely,

F. G. HIBBARD.

ELIJAH ROBINSON SABIN

OF THE NEW ENGLAND CONFERENCE.

1799—1818.

FROM THE HON. LORENZO SABINE.

MEMBER OF CONGRESS, ETC.

BOSTON, March 17, 1860.

My Dear Sir: It is only an act of filial reverence and gratitude that I perform in complying with your request for a sketch of my ever venerated father. The pressure of my public engagements does not indeed allow me to do all that I could wish; but I will do the best that I can under the circumstances. Though I was only fifteen years old at the time of his death, I have a most distinct recollection of many of the circumstances and events that I shall record; and for others I am indebted to my excellent mother, who survived her husband about seven years.

In the Records of the Colony of Plymouth, William Sabine is mentioned as early as 1645, and he was probably the first of the name in America. He seems to have been a man of respectability, since he often represented Rehoboth in the Courts of the Colony, and was otherwise employed in public affairs for several years. His name is spelled—Sabine and Sabin, on the same page, while the orthography, in cases of persons of his lineage, is—Saben. Some of his descendants settled in Connecticut.

ELIJAH ROBINSON SABIN was born in Tolland, Conn., September 10, 1776; and was the fifth of the eight children of Nehemiah Sabin, and of Mary, his wife. Nehemiah (the father) helped to achieve the Independence of his country; and, at Trenton, under Washington, received a wound in the head, which ultimately caused his death. When the subject of this notice was eight years of age, the family (two of his brothers having deceased young at Tolland) removed to the Western part of Vermont, and to an unbroken wilderness; and he never attended school for a single day afterwards. But his thirst for knowledge was excessive; and, before he arrived at manhood, he acquired a tolerable education. He used to relate that, after a hard day's work in clearing land, it was his common practice to study late at night by the light of a pitch-pine knot; and that, forbidden to do this, finally, he carried a book to the field, as often as he could manage to labour alone, or obtain a promise from his brothers not to tell of him.

I remember, also, that he spoke of his "conversion," while quite a youth, under the influence of Calvinistic preaching; but am unable to recall the reasons he gave for becoming a Methodist, and for entering the ministry. In 1798, we find evidence that he preached in Vermont; and that, a year later, he was received into the New York Conference, on probation, and sent by that body to Needham, Mass. It is officially recorded, in the year 1800, that "he was carefully examined respecting his moral character, gifts, grace, and usefulness, and was judged to be a pious and useful preacher." So, too, it is said that "some remarks were made" in the Conference relative to "his attempt to introduce field preaching;" and that, instead of being censured, "he was applauded for his zeal." His appointment to the Landaff circuit followed, and it is written that he "was the apostle of this upper part of New Hampshire." The region, at the opening of the century, was lone, distant, and so utterly unknown, that he himself stated that "it was some time before he could find any one who could tell him in what part of the world it might be discovered." In his accounts of his hardships, it is remembered that he spoke of journeyings for an entire day without food; of sleeping in the forest, with his horse tied to a tree, and with his own head resting on his saddle-bags. Two years of exposure and incessant labour on this circuit so impaired his health that he was compelled to retire, and to allow his name to be placed on the list of supernumeraries. His fame as a preacher, and his winning manners, meantime, had secured to him many friends, together with a commanding influence. At the homes of the Clarks, (who—a large family—were among the earliest settlers on the upper waters of the Connecticut and its tributaries,) he was especially and ever, a most welcome guest. John Clark of Landaff fought under Stark at Bennington, and it was the pride of his life, in his declining years, to narrate to his grandchildren and to his visitors, the particulars of that memorable affair. His daughter Hannah was a beautiful girl; and, wooed and won by the young preacher, married him on the 18th of April, 1802, and before the completion of her seventeenth year.

Partially restored, Mr. Sabin resumed the ministry in 1805; and, though hardly twenty-nine years old, he was appointed the Presiding Elder of the

Vermont District, and to direct the operations of fourteen ministers, one of whom (Hedding) became a Bishop. The country was still new, his district extensive: and, untiring in his efforts to win men to embrace the Gospel, he endured deprivations and sufferings, which now seem almost incredible. The limits of this communication will not allow of details; but justice demands the statement of the fact, that, at the period in question, the preachers of Methodism were *allowed* the miserable stipend of eighty dollars annually, and their travelling expenses, with the additional sum of sixteen dollars for each child under seven years, and twenty-four dollars for each one between that age and fourteen, without any provision whatever for the offspring not thus to be classed; and that, so far from receiving the whole of their allowance, the reports to the Conference show that, at times, many were recipients barely of forty-eight or fifty-four dollars.* Mr. Sabin had two children under seven, and was thus *entitled* to one hundred and twelve dollars for a year's toil and exposure, in the service of his Master; but I know, from his own lips, that, while presiding over the Vermont District, the moiety was never paid to him. More fortunate, however, than some of his brethren, his wife and little ones were spared utter destitution by the old soldier of "*Bennington Fight*,"—(as he called it,—) who, though but the owner of a cold, rocky, rough farm, had something to spare to his daughter and grandchildren. As for Mr. Sabin himself, years after, and when comparatively comfortable, he often hushed the discontents of his oldest son, by relating stories of his long and weary journeys, guided by bridle paths, or by spotted or marked trees, mid snow and rain, in patched and thread-bare garments, with coarse and scanty food, and not seldom with the fear of outright starvation.

Nor were poverty and self-denial all. The Methodists in Georgia, and at the South generally, have always ranked among "respectable" people; but the early followers of the Wesleys in New England were called to endure almost every imaginable indignity. Mr. Sabin, though of commanding presence, and of singular ability to adapt himself to circumstances, and to the humours of men, did not entirely escape. Once, he was felled to the floor by a blow on his head with the but-end of a whip-stick; and, struck down a second time, he escaped death, probably, only because of the interposition of a neighbour of his assailant. Once, he was way-laid; once, while preaching, he was surrounded with a rabble that blew horns and trumpets; once, he was put to silence by drum and fife; and once, he was prevented from fulfilling an appointment by the shouts and epithets of a mob.

In 1809, the New England Conference met at Boston, and was attended by no less than fifty-one members. To Mr. Sabin was assigned the high post of Presiding Elder of the New London District, which embraced the State of Rhode Island, considerable portions of Connecticut and Massachusetts, and a part of New Hampshire. He had the assistance of eleven ministers. In the superintendence of this extensive and interesting section, he remained two years; and won distinction for his unremitting

* The *average*, one year, is reported at forty-eight, and another at sixty-two, dollars, for the single; and from seventy-five to one hundred and twenty dollars for the married. One minister, who travelled more than three thousand miles on horseback, received just *one dollar and four cents*, and again *five dollars and thirty-three cents*, more than his expenses.

labour, zeal, eloquence, and success. He and his subordinates were blessed for their personal sacrifices, by the acquisition of upwards of three hundred members to the churches under their care, and by the lessening of the prevailing prejudices against their particular forms and opinions.

We find him next in Massachusetts. After brief service in Needham, and the adjacent towns, he was promoted to the Methodist pulpit of Boston, in which he officiated until, physically wrecked, he retired to waste slowly away of consumption, and to lay down mortality, in the triumphs of faith, among strangers. The metropolitan churches were but two. His colleagues, at different times, were Greenleaf R. Norris,* Philip Munger,† and Elijah Hedding, who were boarders in his family. Vividly enough do I recall their looks, manners, and style of preaching; as well as the occasions when, with solemn visage, they pinched my ear for the "sin" of laughing in their presence. Those were indeed sad days for roguish, prank-loving boys, and for glad and gleesome girls.

Mr. Sabin's residence in Boston was the only palmy period of his sorrowful life. His people were poor, and were struggling to extinguish a considerable debt which they had incurred in the building of the Bromfield Street Church; but yet they supported him in comfort, and were never weary of attentions and gifts. He increased his scanty library, he improved his scholarship, he lived and dressed as a clergyman should do. He was high-toned and sensitive; and had keenly felt the wrongs inflicted upon himself, and the denomination to which he was attached. In the Capital of New England, he was treated with the consideration due to his talents and to his character as a Christian gentleman. The sympathy and countenance of ministers of other communions, for the first time extended to him, was a precious balm to his wounded spirit. He ever mentioned, with deep emotion, the kind offices of Dr. Eckley, of the "Old South," who gave him instruction in Hebrew, and the assistance in general literature, of Mr. Huntington, Associate Pastor of the same church; and the aid afforded by Dr. Lathrop, of the "Old North;" and his still more intimate relations with Dr. Baldwin, of the "Second Baptist."

In 1811, Mr. Sabin's failing health admonished him that he must dissolve his connection with the Conference, and locate. He had achieved a

* Greenleaf R. Norris was born in Epping, N. H., and professed faith in Christ, when about twenty-one years of age. He entered the work of the ministry in his twenty-third year, and laboured on the New London, Tolland, Ashburnam, and Providence circuits, one year each, and, after he received Elder's Orders, was stationed in Boston. Here, in the winter of 1810, he took a violent cold, which laid the foundation of consumption, of which he died, September 29, 1811, at the house of Mr. Richard Boardman, in Cambrid e, Mass., in the twenty-eighth year of his age. He died in great triumph. He was a man of pleasant address, and an acceptable and useful preacher.

† Philip Munger was born in South Brimfield, Mass., in the year 1780. His father was a Deacon in the Baptist Church. He (the son) was converted, as he believed, under Methodist preaching, at the age of sixteen. At twenty-one, he was licensed to preach, and, the next year, (1802,) was admitted on trial in the New England Conference. During thirty-four years he was in the work as effective; and filled many important appointments. From 1836 to 1846, he was on the list of either supernumerary or superannuated; but these relations he sustained from physical and not from mental feebleness. At the Conference in 1846, he was made effective and appointed to Wayne charge. He went to his field of labour in good spirits, but was almost immediately attacked with a distressing disease that soon had a fatal issue. He died at his own house in East Livermore, Me., on the 19th of October, 1846. He was a man of considerable culture, great activity and industry, and excellent preaching talents, and a consistent Christian life. He preached, during his ministry, no less than nine thousand sermons.

position in Boston, never before occupied by one of his denomination; and was Chaplain of the House of Representatives of Massachusetts. It happened that the member of the House from Hampden, Me., had become devotedly attached to him, and that a minister was wanted there, who could unite and bring into one fold Methodists, Congregationalists, and Baptists. In due time, an invitation came, in the name of these several sects, and he removed to the Penobscot in May of the following year.

New trials awaited him. Within a month, England and the United States were involved in the horrors of war. The people of his flock lived by getting and transporting lumber, and their business was soon nearly suspended. Soon, too, the enemy's cruisers on the coast prevented water communication with Boston; and bulky articles of food were carried, by land, over two hundred and forty miles, and prices became fearfully high. Mr. Sabin and his family shared in the general distress, and, at times, were destitute of nearly every common comfort of life.

At last, and in September 1814, a British land and naval force ascended the Penobscot, plundered the village of Hampden, and wantonly destroyed what could not be taken away. The minister's books were riddled with grape-shot, or burned, or torn in pieces, and his furniture was broken up, and used as fuel to cook the soldiers' food. His wife and children were safe in the back settlements of the town. True to duty ever, he himself was at the hospital in rear of the American troops, to assist in dressing the wounded. After the British obtained possession, he went among them in the hope of staying the work of destruction; but was made prisoner, and confined in the hold of a transport-vessel, where he came near dying of suffocation. Finally, when it was his turn to stand under the hatchway for air, he gave the "sign" to an officer, who proved to be a brother Mason, and who soon removed him to a better place. His wife, distracted when tidings of his captivity reached her, mounted a horse, against the remonstrances of a hundred persons who occupied the house and barn, in which she and her little brood had found shelter, and rode unattended through mad and intoxicated sailors and soldiers, to obtain his freedom.

She found the British commander nine miles distant, and prevailed, on the ground that her husband was a non-combatant. But, though released, he was, in a certain sense, well-nigh homeless. The British established a government over the Eastern part of Maine, with the Penobscot as the Western boundary of the territory which they claimed to have conquered. Hampden thus became a frontier town: impoverished by the war, and just sacked, it could no longer support its minister; and, exposed to alarms and incursions, it was no longer a fit place for the abode of a poor consumptive, with a timid, anxious wife, and seven children, of whom the oldest was a lad of twelve years. Mr. Sabin, accordingly, retreated to Landaff, N. H., and to the house of his father-in-law. In the spring of 1815, he returned, and resumed his duties.

The single difficulty of his life with persons of his own communion occurred at Hampden. Among the Methodists there, were several exhorters, who had been allowed, by the travelling preachers, to interrupt worship at pleasure. To this Mr. Sabin would not submit. Sometimes, persons of the congregation would carry out the principal disturber by

main force, mid cries and general confusion; while, at others, he would pause in his sermon, pronounce a benediction, and quit his pulpit.

The result was that a part of his flock seceded, and held meetings in a school-house. With some, secession for this cause was a pretence. His great crime was that he had the manners, the feelings, and the culture, of a gentleman; and that he mingled freely with his parishioners of the two other denominations. A majority of the Methodists, however, remained; and, without exception, the Congregationalists and Baptists continued their relations, also. A short story will relieve my narrative, and show the nature of the complaints of the disaffected. Sister N—— S——, once rose in meeting, and relieved her burthened soul in these words:—"I can't be silent with such doings. I can't sit under Brother Sabin's preaching. He goes with folks who wear ruffled shirts, and women who curl their hair. Sister Sabin invited me to tea, and I saw her goold candlesticks, and she sent round supper on a salver." "Amen, amen," shouted Brother H—— S——, and Sister M——. The offensive candlestieks were small brass ones; the tea-tray was of the commonest kind; and two dollars now would purchase both. The point of the incident is, that, in the lapse of a few years, this very woman's household furniture was worth nearly as much as her sick minister's entire property, when she saw the "goold," and the "salver."

Meantime, this broken and shattered man of God was passing to his account. In the autumn of 1817, he visited his old flock in Boston, and was received with every manifestation of love and devotion. Provided with funds and a letter of credit, by his steadfast friend, Col. Amos Binney, and told by that noble man to "be sure to want for nothing that money can buy;" he set out, in November, for the South, there to pass the winter. The journey was tedious, for it was made in coaches and waggons. He suffered much on the way, though he rested among the brethren of his own faith, in all the prineipal cities. He arrived, at last, at Augusta, Ga.,—to linger, and to die.

Of his final sickness, I might write much; but must limit my account to such particulars as show the power of his religious faith and hope. In a letter addressed to Bishop George, though designed for his brethren of the Conference, he said:—"O, how sweet is the love of God in the midst of affliction! O, Brethren, come magnify the Lord with me: come let us exalt his Name together! God has been pleased, of late, to lead my mind into a state of Divine composure and calmness; by which, in some degree, I feel my will sunk into his, and which more and more disposes me to resign all into his Hands, even for life or death. Such was my situation by spasms in the stomach, for several hours, that I thought seriously of going suddenly into the presence of my Judge; but I was not terrified—peace had residence in the soul. Forever praised be the name of our God! I'll praise Him while He lends me breath! I leave these lines as my best, and perhaps my last, pledge of love, addressed to my Fathers and Brethren of the New England Conference."

Thus did the attenuated sufferer utter his feelings, a month before his decease. The Rev. S. Dunwoody, who was stationed at Augusta, and attended the last moments of this devoted man, thus describes the closing

scene of his laborious and afflicted life:—"On Monday, April 28th, he said he had a calm confidence in God; but not such a sense of the Divine fulness as he wished." At this time, "his bodily strength was so far exhausted that he could scarcely speak above a whisper. About sunset, he broke out in praising God in such a manner as astonished all around him. One of his expressions was,—'*If this be dying, it is very pleasant dying.*' To a number of us who stood round his bedside, he said he would not exchange his situation for the healthiest among us. Next morning, he asked the time of day; and, being told it was half-past eight, he said he hoped to be in Heaven by twelve. His life, however, was prolonged a few days more. On Saturday night, he slept tolerably well, till about half-past one o'clock: he was then waked up with coughing, which threatened immediate suffocation. About daylight he breathed easier; but his end visibly approached. Feeling himself drawing very near to eternity, he was heard to say—'O, the pain, the bliss of dying!' and, in a few minutes, his happy spirit took its flight to that rest that remains for the people of God." His death took place on the 4th of May, 1818, and before the completion of his forty-second year.

A short time before his decease, he selected for the text to a Funeral Sermon, which he desired Bishop Hedding to deliver in the Bromfield Street Church, the following words, from the Epistle to the Ephesians:—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." His former colleague complied soon after the news of his departure reached Boston. The church was crowded to excess; and the services were impressive to a degree to excite audible sobs, and the free flowing of tears.

In concluding this mere outline of his career, I cannot forbear to record what those who knew him best will allow to be true, without condition or qualification, that a more uncomplaining, unselfish, self-sacrificing, faithful man, has seldom lived. "Some hearts, like primroses, open most beautifully in the shadows of life;" and his emphatically was one of them.

Mrs. Sabin died at Hampden on the 28th of February, 1825,—the twenty-second birth-day of her oldest son. I still meet some persons who remember her, and who speak of her great beauty, and of her gentle, unobtrusive character. She was proud of her husband, and loved him best when his prospects were darkest. She governed her family without blows or harsh words, but exacted obedience. She reproved and she commanded in woman's sweetest tones; and was an object of general admiration, as much for her virtues as for her personal attractions.

Mr. Sabin published the "Road to Happiness;" and another book called "Charles Observator," in which fact and fiction were woven with some skill; and several Occasional Sermons and Tracts; and began the collection of materials for a History of Maine. As a writer, however, he did not excel. The truth is, that—as is often the case with the self-educated—a pen checked his thoughts; and his publications and manuscripts, as well as his familiar letters, are constrained, and suggest to the reader that he feared free utterance, and the commission of grammatical or rhetorical errors. The universal testimony is, that his pulpit performances were

celebrated for ease of address, brilliancy, fervour, command of language, and close reasoning; but his writings, if not remarkable for the converse of all these qualities, are, at best, barely respectable.

He was the father of five sons and two daughters; who, of the three ways of spelling their surname in the Plymouth Colony Records, have adopted that of *Sabine*. It casts a flood of light on the half homeless kind of life of Elijah Robinson Sabin, to add, in conclusion, that his seven children were born in three different States, and in six different towns.

Very sincerely and with the highest respect,

Your friend,

LORENZO SABINE.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, March 6, 1860.

Dear Sir: When I came on the Landaff circuit, in 1801, I travelled with Elijah R. Sabin for one quarter, and formed an intimacy with him from which I derived much pleasure and advantage.

He was a man of spare habit, of a very lively and expressive countenance, with a slight crook in his shoulders. His face, his movements, every thing about him, betokened activity, energy, and perseverance;—qualities which were exceedingly prominent in his physical, intellectual and moral constitution. Though he never engaged in things at random, or without counting the cost, and surveying carefully whatever might aid or hinder his efforts, yet, having once intelligently set himself to an enterprise, he was not the man to abandon it upon any light consideration. His character combined zeal and prudence in such proportions that they mutually qualified and balanced and assisted each other. He had excellent common-sense, which made him a most useful counsellor in all matters of difficulty. He was a man of a kindly spirit, never needlessly giving offence, while yet he was too conscientious and resolute to be deterred from reproving gross iniquity, whenever the Providence of God called him to it. He was considerate and dignified in his appearance and manner, without, however, the least approach to austerity, or even stateliness. The impression that he made, at all times and in all companies, was that he was an earnest, faithful man, and that it was his first concern to be always about his Master's business.

Mr. Sabin was an able, effective, and acceptable preacher. There were some drawbacks to his popularity, particularly from a slight lisp which he had, and from a tendency to asthma, which sometimes embarrassed him in his utterance, and brought his hearers into a rather painful sympathy with him. But his voice, though somewhat shrill, was clear and agreeable, and there was an earnestness, and often a pathos, in his manner of speaking, that could scarcely fail to command and hold the attention of his audience. He had an excellent command of language, and a happy facility of utterance; and what he said was always worthy not only of being heard, but carefully treasured. You felt that he always spoke out of a heart warmed with love to Christ. He had a logical mind, and his discourses were framed in such a manner as at once to interest and to edify—there was material for the thoughts to digest, and for the heart and the conscience to appropriate and apply.

Mr. Sabin's influence was widely felt, and highly valued, in all the councils of the Church, and both his ability and fidelity were honourably tested in a protracted course of public usefulness. His motto was "Be ye holy in all manner of conversation."

Yours truly,

LABAN CLARK.

JAMES QUINN *

OF THE OHIO CONFERENCE

1799—1847.

JAMES QUINN, a son of John and Sarah (Henthorn) Quinn, was born in Washington County, Pa., April 1, 1775. His ancestry, on both sides, were from Ireland. Both his parents were educated in the Church of England, and took some pains to instruct their children in the principles of morality and religion. About 1784, his father sold his farm with an intention of migrating, with his family, to Kentucky, but was afterwards diverted from his purpose, and settled near Uniontown, Fayette County, Pa. Here were several Methodist preachers exercising their ministry; and his parents were both awakened under their preaching, and professed to be converted to God. His mother, who died in April, 1789, adorned her Christian profession till the close of life; but his father openly apostatized, and was, for many years, abandoned to a habit of intemperance, though he was finally reclaimed, and died in the hope of a better life. Shortly after his parents became members of the Church, they had their children baptized, and James, who was then eleven years old, was much impressed by the solemnity, and the remembrance of it operated as a restraint upon his corrupt inclinations, until he became a subject of renewing grace. Indeed, he does not appear to have been, at any time, other than a discreet, sedate and well-disposed youth.

On the day that completed his fourteenth year, he lost his excellent mother; and the event so deeply affected him that he had well-nigh resolved to begin at once to walk in the footsteps of her faith; but his impressions seem gradually to have subsided under the influence of worldly care. After his mother's death, he continued to labour on the farm, until his father formed a second marriage, and then, with his father's consent, he went to live at another place, and was successively employed by two or three different farmers in that region.

In the year 1792, under the ministry of Daniel Fidler† and James Coleman, who travelled the Redstone circuit that year, his mind became thoroughly awakened to his immortal interests, and, soon after being admitted on probation in the Methodist Episcopal Church, he found peace and joy in believing. When he was about eighteen years of age, he was employed in a family by the name of Crooks, who, though not religious, consented to his offering an evening prayer with them during the whole period of his sojourn in their house. Afterwards, he lived for some time as a labourer with a local preacher by the name of John Foot, and, at a still later period, and for a longer time, with another by the name of Wil-

* Wright's Memoir.

† DANIEL FIDLER was a native of New Jersey. He was converted to God in his sixteenth year; was received into the travelling connection in 1789, and travelled various circuits in the Western and Southern States for five years. In 1794, he was appointed to Nova Scotia, where he continued five or six years. After his return, we find him actively and laboriously employed in the ministry for thirty years. He died at his residence in Pemberton, N. J., on the 27th of August, 1842, in the seventy-first year of his age. He had a high reputation as a faithful and useful minister.

liam Wilson; and it was from the house of the latter that he started to his first circuit in the itinerant field.

Mr. Quinn was early impressed with the idea that it might be his duty to preach the Gospel; but it was not until he had reflected long and taken counsel of many of his judicious Christian friends, that he became fully persuaded that he was called to that responsible vocation. After having officiated for some time as a local preacher, under a license from the Quarterly Conference, he was received into the travelling connection by the Baltimore Conference, in May, 1799, and appointed to the Greenfield circuit. He began now to apprehend that he had misinterpreted what he thought were the indications of Providence in favour of his entering the ministry, and was becoming faint-hearted in view of the responsibilities he was about to assume. The morning that he was to set out on his circuit, Mr. Wilson, with whom he had been living, asked him to lead in the family devotions. He took up the Bible with a heavy heart, and, opening at the seventy-first Psalm, read on till he came to the sixteenth verse, which reads,—"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." His faith instantly seized hold of this promise, his mind became disburdened and joyful, and he went forth, "leaning on all-sufficient grace," to his arduous work. That precious promise he was in the habit of devoutly calling up, as often as he received his annual appointment; and, when regularly engaged in his itinerant work, he was accustomed to make it the subject of a discourse on the 3d of June,—observing that day as a sort of anniversary.

In 1800, he was appointed to the Pittsburg circuit. In 1801, he was ordained Deacon, by Bishop Whatcoat, and appointed to the Erie circuit. In 1802, he travelled the Winchester circuit. In April, 1803, he was ordained Elder, by Bishop Whatcoat, and appointed to the Redstone circuit. In May of this year, he was united in marriage with Patience, daughter of Edward and Sarah Teal, who had lived in the neighbourhood of Baltimore, and been brought into the Methodist Church, under the ministry of Asbury, prior to the Revolution. After their marriage, Mr. Quinn went forth to his work, while his wife remained at her father's during the principal part of the Conference year.

Early in 1804, Mr. Edward Teal, the father of Mrs. Quinn, removed, and settled in Fairfield County, O. At the close of Mr. Quinn's term of service on Redstone, being transferred to the Western Conference, he removed his wife into the same neighbourhood, and built a small cabin, where he left her, and went forth to his duties on the Hockhocking circuit, to which he had now been appointed. During this year, he had a very refreshing visit from his old friend, Bishop Whatcoat, who, while affectionately holding his hand, thus addressed him:—"Well, I first found thy footsteps on the lake-shore, in 1801; next I found thee in Winchester, Va., in 1802; then met thee at the altar, in Light Street, Baltimore, in 1803; and now I find thee here. Well, we must endure hardships as good soldiers of the Cross of Christ. The toils and privations of itinerancy are great, but Christ has said 'Lo, I am with you always, to the end of the world.'"

In 1805, Mr. Quinn was returned to the Hockhocking circuit. In 1806, he was appointed to the Scioto circuit, with Peter Cartwright as his col-

league. In 1807, finding that his family were likely to suffer, if left to depend wholly upon his earnings as an itinerant preacher, he reluctantly yielded to the necessity of the case, and asked and obtained a location. He had formerly been a practical farmer; but his efforts in that way now seemed to avail but little. The Legislature of the State elected him Associate Judge of the Court of Common Pleas, for Fairfield County; and his friends sought in every way to encourage him; but, after all, he was an unhappy man, being constantly impressed with the idea that he had done wrong in retiring from the itinerant work. He continued in this relation for about two years, when he was literally driven back, by the strength of his own convictions, into the travelling connection.

In October, 1808, Bishop Asbury presented Mr. Quinn to the Conference for re-admission, and he was cordially received, and appointed Presiding Elder of the Muskingum District. Here his labours were greatly blessed to the enlargement of the work, and, at the close of his term, in 1812, so great had been the increase of charges, that a new district was formed, called Scioto, of which Mr. Quinn was placed in charge. On this district also he continued four years, and was both popular and useful. Our last war with Great Britain fell into this period; and, as a portion of the army was, during part of the time, stationed at Chillicothe, he was often called to exercise his benevolence by visiting the sick and dying soldiers.

He attended the General Conference at Baltimore, in May, 1816, and, on his way home, was attacked by a severe illness, which put his life in imminent jeopardy, and obliged him to pause on his journey for six weeks. In the autumn following, his term on the Scioto District expired; and his health was so much reduced that the Conference placed him in a supernumerary relation, though Bishop McKendree appointed him in charge of the Fairfield circuit, which was quite in the vicinity of his residence. In 1817, he was appointed to the Pickaway circuit; and, in 1818 and 1819, was stationed at Cincinnati, to which place he removed his family. In 1820, he was again a member of the General Conference, held in Baltimore, and that year and the next was stationed at Chilicothe. In 1823, he was appointed to the Deer Creek circuit, in the same neighbourhood; and, on the very first day of the year, was called to mourn the death of his beloved and devoted wife. His health, at the same time, was greatly reduced, and, in consideration of this, he was released from his obligation as the preacher in charge of the Deer Creek circuit, during the greater part of the year. At the session of the Ohio Conference in 1823, he was chosen a delegate to the next General Conference, to be held in Baltimore the succeeding May; and was appointed, at the same time, to the Brush Creek circuit, including West Union, where many of the people were acquainted with him, and had exceedingly desired to have him as their Pastor. In the autumn of 1824, he was stationed at Zanesville; and, in October of this year, he was married to Eleanor Whitten, of Tazewell County, Va.,—a lady who proved herself every way qualified for the responsible place to which her marriage introduced her. He attended Conference in the fall of 1825, and, on account of feeble health, was favoured with a subordinate station on the Fairfield circuit. The next year, he was re-appointed to the same circuit, in charge. In 1828, he was stationed at Chilicothe, and served as an efficient delegate

in the General Conference, which held its session in May of that year in Pittsburg. In the autumn of that year, he was appointed to the Hillsboro' circuit; and, as there was no "preacher's house" on that circuit, at that time, he purchased a little place within its bounds, and removed his family to it. In 1829, he was returned in charge of the same circuit; in 1830, was appointed to the Wilmington circuit; and, in 1831, to the Straight Creek circuit. In 1832, he attended the General Conference at Baltimore. In the fall of that year, he was appointed to the Washington circuit; in 1833, to the Hillsboro' circuit; and, in 1834, to a new circuit called Sinking Spring. In 1835, he was appointed Presiding Elder on the Lebanon District; and, in May, 1836, attended the General Conference at Cincinnati. In September of the same year, he was appointed Presiding Elder of the Chilicothe District, where he laboured for three successive years,—his term of service closing in the fall of 1839. He was next appointed in charge of the Wilmington circuit; and though, by this time, his bodily strength had somewhat abated, he was still able to attend his appointments, and perform with acceptance all the other duties that devolved upon him. The next year he was re-appointed to the same circuit, though his labours were rendered comparatively light, from his colleague's being placed in charge. At the session of the Conference in the autumn of 1841, he was appointed Agent for the "Preachers' Relief Society of the Methodist Episcopal Church." The next year, as he was unable to perform the work of an effective labourer, the Conference assigned to him a supernumerary relation, with the understanding that he should be the judge of the amount of service he should undertake. In September, 1843, he attended the Conference at Chilicothe, and was so evidently debilitated and unfit for any further active service that the Conference, with great cordiality, placed him on their superannuated list. Shortly after his return from Conference, he was called to attend at the death-bed of his brother, the Rev. Isaac Quinn, M. D.,* who died on the 16th of October. From this time till 1847, he was able to mingle with his brethren in Conference, and to make himself useful in various ways; but, in March of that year, he suffered a most severe attack of inflammatory rheumatism; though he so far recovered from this that in May he was able to attend the Quarterly Meeting, which was held in his immediate neighbourhood, and to take part in the exercises. In September following, he was enabled, by a great effort, to reach Columbus, where the Conference held its session; and, notwithstanding his manifold infirmities, he took a deep interest in all the deliberations, and addressed the body with beautiful simplicity and almost unrivalled pathos. This proved to be his last public effort. He had great enjoyment in meeting his brethren in this Conference, and he reached his home without having apparently suffered from the journey. From this time, he continued gradually to decline—the inner man waxing strong as the outer man decayed—until the morning of the 1st of December, when, in the exercise of a joyful con-

* Isaac Quinn entered the travelling connection in 1807. In 1813, he was married to a lady, of Tazewell County, Va., and, in 1818, received a location. Having studied Medicine, he practised in Virginia for some time, and then removed to Highland County, O., and settled near his elder brother. He preached much in his local sphere, and was highly esteemed both as a Preacher and a Physician. His last illness was attended with indescribable suffering, but was endured with most exemplary patience. He died in the sixtieth year of his age.

fidenee in the Saviour, his spirit took its final flight. He was buried agreeably to his own request, by the side of his brother, Dr. Isaac Quinn, in the graveyard at Auburn Chapel, nearly three miles distant from his residenee; and an appropriate diseourse was delivered at the Funeral, by his intimate friend, the Rev. J. F. Wright.

A very interesting Memoir of Mr. Quinn, from the pen of Mr. Wright, was published in 1851.

FROM THE REV ZECHARIAH CONNELL.

OF THE OHIO CONFERENCE.

NEW HOLLAND, June 25, 1860.

My Dear Sir: I was intimately acquainted with James Quinn, and feel no embarrassment in attempting to furnish you a sketch of his character. In his day he was widely known and greatly revered and beloved; and a goodly number still remain who hold him in grateful and affectionate remembrance.

Mr. Quinn was more than usually interesting in his personal appearance. In stature he was about five feet, ten inches, and his form was manly and graceful. He was never inclined to corpulence, and, after he reached middle life, he became more and more attenuated, until he was reduced almost to a skeleton. His forehead was prominent and broad, and his face well-proportioned. His eyes were brown and somewhat deeply set in his head, and shaded by dark and rather projecting eyebrows. His mouth was of medium size, his lips were thin, and his nose and chin rather sharp. He had a full suit of black hair, which he always kept of moderate length, and combed smoothly down according to its natural inclination. As he advanced in years, his hair became gray, and, before his death, it was white as wool; but it never fell so as to leave him bald. For a man with dark hair and dark eyes and eyebrows, his complexion was more than usually fair.

The movements of his body and mind were alike—not hasty, nor yet were they tardy. He did not think or speak rapidly, nor was he a cold, plodding theorist, or a dull, prosing speaker He permitted no subject to which his thoughts were directed, to be decided and acted upon without due consideration; and when fully investigated, all matters were decided and acted upon with sufficient promptness to let nothing hang heavily upon his hands. His feelings were kept under the control of a calm and steady judgment. He was a consistent, lively, warm-hearted Christian minister. His effusions were neither an impetuous torrent of words, nor a dry, drawn-out essay, without the breath of life.

Mr. Quinn's ministerial vows rested upon him with great weight. As junior preacher, preacher in charge, and Presiding Elder, he always acted in strict conformity with the duties of the relations and offices as laid down in the Discipline. And, while a high sense of moral obligation might have been traced through all the relations in which he was placed, he was never known to step out of his appropriate sphere. Strict conformity to rule and order, without the least approach to ostentation, was a striking trait in his character. As a preacher, Mr. Quinn had great attractions, and much more than common power. He usually commenced his discourse with a countenance and in a manner that indicated little emotion; but, as he advanced, he kindled under the inspiration of his theme, until sometimes his countenance seemed completely and intensely illuminated. His voice, though not very strong, was clear and full of melody When not unduly elevated, it was perfectly manageable, and admirably adapted to grave subjects. In his manner, he combined solemnity and pathos in an uncommon degree. His enunciation was dis

tinct, and his style chaste, perspicuous and forcible. His preaching was generally of a doctrinal cast, and was argumentative without being metaphysical, earnest in its appeals, without being common-place or boisterous. Whatever other helps, by way of illustration or proof, he might put in requisition, his only standard was the Bible; and whatever could not abide that test, was disearded, as both untrue and worthless. His preaching, I ought to add, was eminently evangelical—he never allowed himself to get out of sight of Calvary—Christ and Him crucified was emphatically the beginning and the end of all his ministrations.

Mr Quinn's public prayers were characterized by great simplicity, and solemnity, and deep prostration of spirit; by good taste, well-adapted and often striking thought, and the most felicitous use of Scripture language. His prayers were full of instruction as well as devotion—they were fitted not more to quicken than to edify.

I have sat with James Quinn by the fireside of his own dwelling, and elsewhere, and always found him a most genial and agreeable companion. His knowledge of books, which was quite extensive, he always had at command, and it often gave great interest to his conversation. He frequently spoke of the early ministers of the Church, and his association with them, with great interest. Of Bishops Coke, Whatcoat, Asbury, McKendree, and many other departed worthies, he retained the most vivid and affectionate remembrance. He was a true lover of Wesleyan Methodism, as it was established by our fathers. And he always observed well, and defended its ancient landmarks.

Yours with sincere affection,

Z. CONNELL.

FROM THE REV. JOHN F. WRIGHT.

OF THE OHIO CONFERENCE.

CINCINNATI, June 22, 1860.

My Dear Sir: Instead of attempting any thing like a formal delineation of the character of my venerated and lamented friend, James Quinn, allow me to state a few well authenticated incidents in his life, which may serve to illustrate some of his more prominent characteristics.

He was always on the alert to improve every opportunity for doing good. In the early part of his ministry, he was travelling in a sparsely settled country, and along a road rather difficult to find. When he called to inquire the way, the kind gentleman, fearing he might not be able to follow his directions, sent his little son two miles with him, to show him the right road. Mr. Quinn improved the time in instructing this little boy in his duties to God, his parents, and brothers and sisters. He told him of the love of a Saviour who died for him and all our race, and urged him to pray to the Lord as often as he ate, and seek first the Kingdom of God. When they arrived at the place of separation, Mr. Quinn gave him his knife, and the little boy returned home with the seeds of grace sown in his heart, accompanied by the prayers and blessing of the man of God. After the lapse of more than thirty years, Mr. Quinn was hailed in the street of one of the towns of his district, by a man who inquired if he was a Methodist minister, and if his name was Quinn. He answered him in the affirmative. He then asked him if he recollected a little boy who was sent by his father to show him the way in a certain seetion of the country, whom he instructed in the great system of salvation, and urged to pray as often as he ate, and, on parting, gave him a knife. Mr. Quinn replied that he recollected the circumstance very well. "Well," said the man, "I was that little boy, and have the pleasure to report to you that your conversation was applied by the Divine Spirit to my young heart; and I never got

rid of the powerful impressions I then received, but yielded to your counsel and commenced praying to God, and in my youth I obtained the pearl of great price, and still retain the precious treasure in my heart. When I grew up, I married, and now have a family of children. My wife and all my children who are old enough, are members, with me, of the Methodist Episcopal Church, and I trust we are all on the way to Heaven."

Mr. Quinn had great zeal and affection to pursue the wanderer and bring him back to the fold. On one of his circuits, the leader reported to him two members,—a man and his wife, who had neglected their class-meetings for some time, and, as they were in health, he supposed they were spiritually delinquent. Mr. Quinn had not been long on the circuit, and neither of them had seen him. After obtaining direction, and having their house definitely described, he set off to make them a pastoral visit. Being received into the dwelling and seated, he informed the lady that he was seeking some lost sheep. She inquired how many he had lost. He replied,—"Two have wandered off in this direction." By this time the gentleman had come in. His wife, addressing him, said,—"This stranger is searching for two sheep which he has lost—have you seen any stray sheep about the farm?" He said he had not, and inquired how long they had been missing. Mr. Quinn specified some time, making it to agree with the time they had neglected their meetings. The gentleman promptly answered,—"It is useless to make further search; for if they have been gone so long, there can be no doubt but the wolves or dogs have killed them." Mr. Q. said he hoped they were not yet quite dead, though they might be in great danger. The lady, taking the hint, said,—"Old man, he has come after us—I guess this is our new preacher." This brought the answer that he was indeed their pastor, and had come in search of them. With this introduction, he performed his duty, conversing plainly and faithfully with the two delinquent members, and then, with great tenderness of manner, offering up fervent prayer in their behalf. It was said they were both happily restored to the fold, and continued faithful in their attendance on Christian ordinances while they lived.

He had remarkable skill in dealing with difficult cases of Christian experience. An acquaintance of his had professed, and no doubt enjoyed, religion for many years, and had a good reputation as a useful member of society. In some way, which his friends could not account for, he lost his evidence of an interest in the Divine favour. Many of his friends and some preachers laboured with him, and tried to persuade him that it was nothing but a temptation, and that he ought not to distrust the goodness of God, or doubt his promise; but to no purpose. From doubt and unbelief he sunk into despair, and finally was on the verge of insanity. Mr Quinn, hearing of his case, and feeling a deep sympathy for him, resolved to visit him, and make an effort to rescue him from what he believed was a snare of the devil. Accordingly, he approached the despairing man with a bright and cheerful countenance, and said, in a tone that cannot be described, though well-fitted to inspire confidence,—"Brother—the Lord has taken too much pains with you to suffer you to be lost." The sound and sentiment aroused the man, who inquiringly replied,—"Do you think so?" "Yes, I am certain of it," was the prompt answer of the wise pastor. The snare was instantly broken. Hope sprung up in the heart of the sufferer, and in a moment his countenance was illumined with joy, and his lips opened in praise. Clothed, and in his right mind, he was restored to his family, and continued long a happy and useful member of the Church.

No man knew better than Mr. Quinn how to qualify faithful rebukes with expressions of good-will and tenderness. In the summer of 1843, he attended a Camp-meeting, near Decatur, where some young men of the baser sort had induced some who were the children of pious parents to join them in an effort

to disturb the quiet, and interrupt the services, of the meeting. They carried their wild and wicked demonstrations to a most revolting extreme. On Sabbath morning, the Presiding Elder called on Mr. Quinn to preach, and suggested that he should take some notice of the disorderly proceedings of the night previous, with a view, if possible, to reach and benefit the offenders. Accordingly, at the right point in the discourse, he addressed himself directly to them in substantially the following manner:—"The most of you know me—I have travelled at different periods through all this region. It is likely that I have lodged in the houses of your parents; perhaps have dandled some of you on my knees, and, it may be, dedicated you to God in holy baptism. Some of you have parents now in Heaven, who long prayed for you on earth, but who are now 'where the wicked cease from troubling, and the weary are at rest.'" He proceeded to describe their conduct in a very graphic manner, and set before them the great crime of disturbing the peace and devotions of a congregation, assembled, under the protection of civil law, to worship the great God of the universe. They had not only violated the laws of the land, but had sinned against God and his people. Said he,—"I am now an old man, rapidly descending to the grave, and may be addressing you for the last time. If you have any respect for me, or the sacred cause of religion which I advocate; if you have any respect for the ashes of your pious relatives, or esteem for your Christian friends who are living; if you have any regard for your own reputation, and especially for your own eternal well-being, I pray you never to be guilty of such conduct again; but repent of all your sins and pray God to pardon you." He continued his address to those young men till the tears rolled down his furrowed cheeks; pious parents trembled and wept; and I am informed by one who was present, and seems to have a most vivid recollection of the whole scene, as I have described it, that he never saw a more general weeping in any congregation. Even the offenders could not restrain their tears under the affectionate appeals of this venerable servant of God. The effort was entirely successful.

Fraternally yours, with sincere respect,

JOHN F WRIGHT.

LEWIS MYERS.*

OF THE SOUTH CAROLINA CONFERENCE.

1799—1851.

Lewis Myers was of German extraction, and was born and reared in the neighbourhood of Indian Fields, in the Colleton District, S. C. Being left an orphan at an early age, he was indebted to an uncle for whatever opportunities of early education he enjoyed. He seems to have been pious from childhood; and he early became a member of the Methodist Church, and resolved to devote himself to the ministry of the Gospel in that communion. Feeling the need of a higher degree of intellectual culture, in order to the most successful prosecution of his work, he became a student in an Academy, near Washington, Ga., then under the superintendence of the Rev. Hope Hull. Having gone through a course of study in that institu-

* Min. Conf. Meth. Epis. Ch. S., 1851.—MS. from Bishop Andrew.

tion, he entered the itinerancy in the South Carolina Conference, in 1799 and was appointed that year to the Little Pee Dee and Anson circuit.

In 1800, he was appointed to Orangeburg circuit. In 1801, he was ordained Deacon by Bishop Asbury, and appointed to the Bush River and Cherokee circuit. In 1802, he travelled the Broad River circuit. In 1803, he was ordained Elder, and appointed to the Little River circuit. In 1804, he was sent to the Ogeechee circuit; and, in 1805, to the Bladen circuit. In 1806, he was stationed in Charleston. In 1807, 1808, and 1809, he was Presiding Elder of the Seleuda District; in 1810, 1811, 1812, and 1813, of the Ogeechee District; and in 1814, 1815, 1816, and 1817, of the Oconee District. In 1818 and 1819, he was stationed at Charleston. In 1820, 1821, 1822, and 1823, he was Presiding Elder of the Edisto District. In 1824 he was stationed at Georgetown; and, in 1825, was appointed supernumerary on the Effingham circuit; and, finally, exhausted by the labours of his active ministry, and greatly oppressed by a spasmodic asthma, he took a superannuated relation to the Conference, and settled himself at Goshen, Effingham County, Ga. He now opened a school, but still continued to preach, as his strength and circumstances would allow, until disease effectually disabled him for all further effort.

While walking in his house, in March, 1847, he was stricken by a fit of apoplexy, which, however, rapidly subsided, and assumed the form of paralysis. His mental powers soon began to wane, and, at no distant period, his naturally vigorous intellect had suffered an almost total eclipse. About six months before his death, he recognized his son for the last time, and, after this, his mind seemed a blank, except as it evidently retained some lingering consciousness of his relation to God and the future. He died on the 16th of November, 1851. He left several children, but his wife died some years before him.

FROM THE REV JAMES OSGOOD ANDREW, D. D.

SUMMERFIELD, Ala., June 20, 1860.

My Dear Sir: My personal knowledge of the Rev. Lewis Myers dates back to the very commencement of my ministry. When I entered the South Carolina Conference, in 1813, he was regarded as one of the fathers of the Church. I well remember with what awe I looked at him, as he seemed to stand a vigilant sentinel at the door of entrance into the Conference, to see that none came in, who were not sound in the faith of their fathers. I then thought him stern and rigid, but a more intimate acquaintance corrected this first impression, and I learned to love him as a man of kindly and generous spirit, though he was firm as granite to both his principles of faith, and his convictions of duty.

As a preacher, Mr Myers took a high rank among the more useful preachers of his day. I cannot say that he was what is generally called a highly *popular* preacher—his discourses were not constructed according to set rules, but were rather a collection of wise, pithy, practical and pious remarks, flowing naturally, but without much respect to order, from his text. His gestures were not abundant, but they were forcible, striking, and highly appropriate; and whoever failed to pay due regard to these motions of head and hand, was pretty sure not to take the full force of his energetic and earnest words. He was not what is called a *revival* preacher; but he was wise to build up and confirm the Church in the doctrines of the Gospel, and in the practice of Christian godliness. There was sometimes a degree of

quaintness in his style of address, that could hardly fail to provoke a smile. I have heard that, on one occasion, while attending a Camp-meeting in Effingham County, Ga., it devolved on him to make the usual collection for the support of the Gospel on the circuit; and a portion of his address was somewhat on this wise:—"You ought, every one of you, to give to this collection. These travelling preachers go all over the county, trying to reform the people, and make them good citizens—therefore every patriot, every lover of the peace and good order of society, ought to give. The Baptists and Presbyterians ought to give, because they are largely indebted to the labours of these same preachers for the building up of their churches. And, finally," said he, "you all ought to give, unless it is the man who prays,—God bless me and my wife, my son and his wife—us four—and no more." The anecdote is characteristic, and I do not doubt its authenticity.

Mr. Myers was a great economist in respect to both time and money. He belonged to a class of Wesleyan preachers, now, I fear, nearly extinct, who rose at four o'clock in the morning, and were busily and usefully employed during the whole day. His pecuniary expenditures also were regulated by the strictest regard to economy. He never spent a dime unnecessarily; and, though it was not possible to make large accumulations from the salary which Methodist preachers then received, (at first sixty-four dollars, then eighty, and finally a hundred,—which was as high as it ever reached during the days of his active itinerancy,) yet, by rigid economy, he had acquired enough to settle himself snugly on a little farm, when he was compelled to retire from active service. Still he was far from being penurious, and never hesitated to respond liberally, according to his ability, to the claims of any good object that might present itself. During his latter years, after he had become incapacitated for regular service in the itinerant connection, he used to attend the annual sessions of the Conference to which he belonged, and deliver an address to his brethren, designed to quicken their zeal in the great work to which they were devoted, and especially to guard them against any departure from the ancient landmarks, as identified with the faith of their fathers. Even after his body and mind had both become a wreck, his heart evidently still clung, with all the tenacity of which it was capable, to that dear and blessed cause to which the energies of his life had been given.

Mr. Myers was not specially attractive in his personal appearance. He was not very tall, but was what we in this country call *chunky*. His head was rather large, and his whole appearance and manner indicated what he really was,—a plain, straight-forward, earnest Christian man.

There are some amusing anecdotes told of Mr. Myers, illustrative of some of his peculiarities; and, in concluding this communication, I will mention one or two of them.

There was no sort of drudgery which promised good to the cause of Christ, to which he was not ready cheerfully to submit. He was Presiding Elder of the district which included the city of Savannah, where the Methodists were a feeble folk, in point of both numbers and influence. We were without a church edifice, and Mr. Myers resolved to make a vigorous effort to build one. Accordingly, he passed through the rural portion of his district, begging in aid of the enterprise, from door to door From one he got lumber, from another shingles, and so on, till the house was actually built. On one of these begging tramps, which were performed mostly on foot, he came, toward nightfall, to the house of Captain Mance, whose name, throughout all that region, was a synonyme for the most generous hospitality. He knew the house and the family well; for they had often made him welcome; and he consequently felt himself at home. The traveller was dismissed to his room at an early hour; but the next morning the servant reported that the bed had not been

occupied during the night, unless Mr Myers had made it up before he left his chamber. When he was called upon to explain the mystery,—"Oh," said he, "I must confess my faults—I knelt down to say my prayers, and I was there in the morning!"

Those who knew Mr. Myers in the latter years of his active itinerancy, will associate with their recollection of him an old sulkey,—the seat resting on the shafts, with no springs to break the severity of the jolts, of which rough roads would always afford a plentiful experience. He drove a sorrel horse, that generally moved as deliberately and steadily as his master was wont to do. One day, as my old friend was jogging along over a certain causeway in South Carolina,—the road being perfectly straight and level for a mile or more,—a friend of his, with whom he often lodged, spied him at a considerable distance, and resolved to have some amusement at the old gentleman's expense. So, taking his position by the road-side, he waited till Mr. Myers was just about to pass, when, stepping out, and seizing his horse's bridle, he said, in a stern voice,—"Deliver your money." The good man, waking up, as if from a profound reverie, begged the robber to let him pass, as he had appointments ahead, and time was precious—but the robber seemed inexorable, and the only response to all his pleading was "Deliver your money." So he began reluctantly to pull out his pocket book—whereupon the robber exclaimed,—"Why, Friend Myers, don't you know me?" And then, for the first time, he discovered that it was his friend Solomons, at whose house he had often lodged.

On the whole, Lewis Myers may well be regarded as one of the leading pioneers of Methodism in Georgia, and he has left behind him a name that deserves to be kept in enduring remembrance.

Yours in the bonds of Christian affection,

JAMES OSGOOD ANDREW.

LEARNER BLACKMAN *

OF THE TENNESSEE CONFERENCE.

1800—1815.

Learner Blackman, a son of David and Mary Blackman, was born in the State of New Jersey, about the year 1781, being one of eleven children. His parents were pious, and he had the advantages of a decidedly Christian education. He made a profession of religion, and was received into the Methodist Church, when he was about sixteen or seventeen years of age. He joined the Philadelphia Conference in 1800, when he was in his nineteenth year, and was appointed to the Kent circuit, in Delaware.

There is a tradition that some rather inauspicious circumstances attended his introduction to the ministry. When he asked his father's permission to go and preach the Gospel, the old gentleman at first declined to give it, on the ground that he could not dispense with his services at home. He, however, consented to give the subject some further consideration, and to make it a matter of special prayer; the result of which was that he called his son to him, and said,—"My son, I release you, in the name of the Lord, that you may go and be an ambassador of Christ. My duty is now

* Finley's Sketches.—Min. Conf., 1816.—MS. from Mrs. Caroline A. Latta.

made plain to me, and I will do it. Every thing necessary to your outfit. as a travelling preacher, I will provide for you." But this was by no means the end of his troubles—for the people among whom he was first sent, had heard that the preacher who was coming among them was a black man, and of course they considered themselves insulted by the appointment. When, however, he actually appeared at one of their meetings, they found no cause to complain of his complexion, but they were quite shocked at his very youthful appearance; and one of the leading members of the society arose, and walked up to a local preacher who was present, and requested him to conduct the exercises, as they could not think of listening to the stripling who had been sent to them. The local preacher acceded to the request, but, before he closed the exercises, called on Mr. Blackman to offer a word of exhortation. The young man arose, not without some trepidation, and quickly convinced the people that they had as little reason to complain of his youth as of his colour; inasmuch as he evinced uncommon maturity of mind, and spoke to their entire satisfaction. So popular was he at his various appointments, that, at the close of the year, an earnest petition was sent up to Conference that he might be returned to them. It appears, however, from the Minutes of Conference, that, in 1801, he travelled the Dover circuit. In 1802, he migrated to the West, became a member of the Western Conference, and travelled the Russell circuit; in 1803, the New River circuit, and, in 1804, the Lexington circuit.

In 1805, Mr. Blackman was sent as a missionary to Natchez. In order to reach his field of labour, he had to travel through a wilderness, seven or eight hundred miles in extent, inhabited only by savages and beasts of prey, with here and there a white man, whose mission into the wilderness was to make the poor Indians drunk, that thus he might cheat them out of their skins and furs. But the heroic spirit of the young missionary was proof against all this—he set out for his field of labour, nothing daunted by the prospect of danger and hardship, and, for fourteen days and nights, he was making his journey through the wilderness. At night, he would tie his horse to a tree, and, taking his saddle-bags for a pillow, and his blanket for a covering, and commending himself to God's gracious care, would lie down in the woods to seek the repose which nature demanded. When he reached the place of his destination, he found that Methodism had scarcely gained a footing there, though there were a few, who had been converted to God through the labours of the Rev. Tobias Gibson, and who were struggling to stem the current of prevailing wickedness. The mass of the people were little disposed to profit by the hearing of the word; and a preacher whom they had had before Mr. Blackman, they had well-nigh overpowered with ridicule, on account of his alleged deficiencies in education, until he rose in his majesty, and actually overpowered them, by pouring upon them a torrent of the most terrible denunciations of God's word.

It was in the midst of such a community that young Blackman commenced his labours in that distant region. He had no associates in the ministry to co-operate with him, no missionary funds to aid him in the prosecution of his enterprise, nor indeed any thing for his encouragement beyond the naked promise of the Saviour to his ministers,—"Lo, I am

with you alway, even to the end of the world." But, in the strength of this promise, he addressed himself to his work, and proceeded in it without faltering. In the year 1806, he was appointed Presiding Elder of the Mississippi District; and he was continued here during the year 1807 New labourers were now brought into the field, and the amount of evangelical influence thereby greatly increased. The Gospel began very perceptibly to accomplish its legitimate work in the awakening and conversion of sinners; and then followed the erection of houses of worship, the organization of churches, and the gradual increase of the means of grace throughout the whole region. When he first entered upon his work there, the large field, which was appointed to him, numbered but seventy-four whites, and sixty-two coloured members; but, after labouring there for three years, he was permitted to see embraced in the same field an entire district, with five circuits, and a large increase in the membership.

His labours here were not only highly useful, but eminently acceptable; and the people would gladly have detained him among them permanently. But the itinerant system required him to cultivate other fields, and, accordingly, in 1808, he left the lowlands of the Mississippi, where he had gathered to himself a host of strongly attached friends, and went to Tennessee to preside on the Holston District. Here he continued till 1810, when he was removed to the Cumberland District, where he remained two years. In 1812, 1813, and 1814, he presided in the Nashville District. In all these fields, he laboured with the utmost zeal and diligence, and with a measure of success which was perhaps not exceeded in the experience of any itinerant minister of his day. In 1815, he was re-appointed to the Cumberland District; and, having meanwhile formed a matrimonial connection, he took a few days to visit his friends in Ohio, among whom was his brother-in-law, the Rev. John Collins.

Having thus fulfilled his purpose in taking his wife to make a hurried visit to his friends, he set out to return to his field of labour. On reaching Cincinnati, he had to cross the Ohio River, not in a steamer, but in a flat-bottomed boat, with sails and paddles, after the primitive mode of that day. Alighting from his carriage, the horses were driven into the boat, and it was pushed from the shore. After proceeding a short distance, the ferryman commenced hoisting his sails, at which the horses took fright, and almost instantly plunged overboard. Blackman, in the effort to hold them, was carried overboard also, and, though he was an expert swimmer, he found it impossible to recover himself, and was immediately drowned. By this fatal casualty, the Church was deprived of one of its most gifted and every way promising young ministers.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 20, 1860.

My Dear Sir: The Rev. Learner Blackman had undoubtedly many claims upon the respect and gratitude not only of his generation but of posterity. I sat with him in the General Conference of 1808, and again of 1816; and my acquaintance with him became the more intimate from the fact that I met with him in Philadelphia, on his way to Baltimore, and this circumstance brought us much together during the session of Conference. Indeed, I became quite

well acquainted with him, and, considering how transparent his character was, I shall hazard nothing, I think, in expressing an opinion concerning it.

In person, Mr. Blackman was much more than ordinarily attractive. He was of about the middle height, not corpulent but well-formed, with a pretty full face, and an uncommonly expressive eye. When he spoke, not only his lips but his whole face was put in requisition for the utterance of his thoughts—every feature, every muscle, seemed instinct with life and energy; and you felt a perfect assurance that he was speaking out of a full heart. His manners were easy and graceful, and betokened familiarity with good society. In short, his whole appearance was that of an accomplished Christian gentleman.

He was a man of very considerable force of mind and character. There was nothing eccentric about him; but his various qualities, both intellectual and moral, seemed combined into a character of much more than ordinary weight and elevation. In private intercourse, he was one of the most agreeable of men—his genial spirit, and winning manners, and excellent sense and judgment, made him a most pleasant, as well as highly instructive, companion. The same qualities gave him great influence in the Conference. Though he was far from being a great talker there, and never made himself cheap, by volunteering remarks that were not called for, he spoke with freedom and pertinence, and was sure always to have a respectful hearing. In the pulpit, his manner was free and forcible, his voice not otherwise than agreeable, and sufficiently loud to accommodate any audience, his utterance easy and fluent, his thoughts deeply evangelical, and the whole effect of his preaching was such as a good minister might reasonably desire. He had the appearance, both in and out of the pulpit, of being quite a cultivated man; but my impression is that, for most of his literary acquisitions, he was indebted to his own diligence in study, after he entered the ministry. His death, which occurred when he was at the zenith of his usefulness, and by means of a most unlooked-for calamity, caused the heart of the whole Church to throb with sadness.

I will only add that Mr. Blackman, during his whole ministry, possessed, in a high degree, the confidence and affection of his brethren. Bishop Asbury, who was a most accurate judge of human nature, held him in the highest estimation; and his opinion is the more valuable from the fact that he eschewed every thing like partiality—I remember his saying once, "If my little finger were partial, I would have it cut off."

Yours truly,

LABAN CLARK.

MARTIN RUTER, D. D.*

OF THE PITTSBURG CONFERENCE.

1800—1838.

MARTIN RUTER was born in Charlton, Worcester County, Mass., on the 3d of April, 1785. His father was the youngest of four brothers, all of whom served in the Revolutionary War, and the two elder were slain in battle. Both his parents were, in early life, communicants in the Baptist Church; but afterwards became members of the Methodist Episcopal Church, and continued in that relation till the close of life.

* Autobiography.—Min. Conf., 1838.—MSS. from his son, and Rev. R. W. Allen.

The subject of this notice was the fourth of seven children. He was, even in very early life, serious, resolute and ambitious. His parents being poor, he had no opportunities of gratifying his taste for study beyond those afforded by the common schools of the neighbourhood, and his own efforts at home. But his thirst for knowledge was such that he was constantly gathering it from some source, and those who had the opportunity of witnessing his earliest intellectual developments, had full confidence that he was destined to be a distinguished man. In the year 1799, after having been, for several years, the subject of religious impressions, he resolved to devote himself to the service of Christ; and, in the autumn of that year, he obtained the peace and joy in believing. The next winter, he joined the Methodist Episcopal Church; and, shortly after, having formed the purpose of entering the ministry, commenced the study of Divinity.

In the summer of 1800, he received license to exhort from the Rev. John Brodhead, Presiding Elder of the New London District, which then embraced certain parts of Connecticut, Massachusetts, New Hampshire, and Vermont. With him he travelled about three months, with a view to avail himself of Mr. B.'s instructions in Theology. In the autumn of 1800, he received license to preach, and, during the ensuing winter and spring, travelled under the authority of the same Presiding Elder, on the Wethersfield circuit, Vt. In June, 1801, he attended the New York Annual Conference in the city of New York, and was admitted on trial, and appointed to travel on the Chesterfield circuit, lying partly in New Hampshire, and partly in Massachusetts. In 1802, he was appointed to travel on the Landaff circuit, N. H. In 1803, he attended the New York Conference at Ashgrove, was ordained Deacon, and appointed to travel upon the Adams circuit. In 1804, he was appointed to Montreal, L. C., where he remained (having visited Quebec during the time) until near the time for the sitting of the New York Conference in 1805. He then attended the Conference, which was held at Ashgrove; was ordained an Elder,—being a little more than twenty years of age, and appointed to the Bridgewater circuit, N. H. This appointment transferred him to the New England Conference. In June of this year, he was married to Sibyl Robertson, of Chesterfield, N. H.

In 1806, he was appointed to Northfield, N. H.; in 1807, to Portsmouth and Nottingham; and in 1808, to Boston. In March of this year, his wife died of consumption. At the sitting of the New England Conference for this year, which was held at New London, in April, the preachers resolved on taking measures to establish a delegated General Conference, and, with a view to this, elected seven of their members to attend the General Conference, to be held in Baltimore, in May following. Mr. Ruter was one of the seven appointed, and, in fulfilling the appointment, he attended the General Conference for the first time.

In 1809, he was re-appointed to the New Hampshire District, where he continued two years; and, in April of this year, he was married to Ruth Young, of Concord, N. H. In 1811, he was appointed to Portland, Me.; and, in 1812 and 1813, having obtained a location, he lived in North Yarmouth, preaching in that place and its vicinity. In 1814, he was re-admitted at the Conference in Durham, and appointed to North Yarmouth and

Freeport. In 1815, he was stationed at Salisbury, Mass.; and, in 1816, attended the General Conference in Baltimore. In 1816 and 1817, he was stationed at Philadelphia. In 1818, the Asbury College in Baltimore conferred upon him the degree of Master of Arts; and the same year he was appointed to the charge of the New Market Wesleyan Academy, which had been established under the New England Conference. In 1819, he was appointed to Portsmouth, N. H., but remained at the Academy, in conformity with an arrangement made by the Rev. George Pickering, the Presiding Elder.

In 1820, he attended the General Conference in Baltimore, and was elected Book-agent to conduct the Book Concern at Cincinnati. The same year, he was honoured with the degree of Doctor of Divinity from Transylvania University, Lexington, Ky. In 1824, he attended the General Conference, and was re-elected to the charge of the Book Concern at Cincinnati, for the four following years.

During the eight years in which he had charge of the Book Concern at Cincinnati, he conducted its affairs with the least possible expense to the Church. He travelled in this period more than nine thousand miles, superintended several publications, and managed a capital of more than sixty thousand dollars. At the close of the term, in 1828, it appeared, from the accounts of the Book-agent in New York, that the Concern had gained an amount of about seven thousand dollars.

Before the term of his Book Agency had expired, he was appointed President of Augusta College,—a new institution, then about to be opened, under the care of the Methodist Episcopal Church, at Augusta, Ky. He accepted the appointment, and, soon after the General Conference of 1828, which was held at Pittsburg, and of which he was Secretary, he removed to Augusta, and took charge of the College. This office he held for more than four years, being appointed first by the Trustees, and, after that, annually, by the Conference, until August, 1832, when he resigned it, partly from a regard to the interests of his family, but chiefly that he might give his undivided attention to the duties of the ministry. About this time, he was transferred from the Kentucky to the Pittsburg Conference, and stationed at Pittsburg, where his labours were attended by an abundant blessing.

In July, 1833, he attended the Pittsburg Conference, held in Meadville, and was re-appointed to Pittsburg. The Conference resolved that, under certain arrangements, they would patronize Alleghany College; and having nominated Dr. Ruter as President, he was appointed by the Trustees. He was reluctant, on several accounts, to accept the place, but he finally yielded to the wishes of his brethren, as well as his own convictions of duty, and, in June, 1834, removed to Meadville, for the purpose of entering upon the duties assigned him. His labours here were highly acceptable, and a new impulse was given to the College under his administration.

In July, 1834, he attended the Pittsburg Conference, held at Washington, Pa., and received his appointment to the College and Meadville station. At the Conference in August, 1835, he was elected one of the delegates to the General Conference, to be held at Cincinnati, in May fol-

lowing. While fulfilling his appointment to the General Conference, he felt an earnest desire to be more actively engaged in the itinerant work of the ministry, and offered himself as a missionary to Texas, to go whenever it should be thought the most fitting time. The suggestion was favourably received by the Superintendents, though it was thought that the then unsettled state of the country, in reference to its political relations, rendered it desirable that any definite action on the subject should be postponed.

From the General Conference he returned to Meadville, and resumed his collegiate labours. In April, 1837, he received notice from Bishop Hedding that he was appointed Superintendent of the mission to Texas, and that two brethren,—namely, Lyttleton Fowler and Robert Alexander, were appointed to accompany him. As the mission appeared to him one of great importance, he resolved to enter upon it without any unnecessary loss of time. Accordingly, in July, he took an affectionate leave of the Trustees, Faculty, and students, of Alleghany College, and of the citizens of Meadville, and removed with his family to New Albany, intending to leave them there for a few months, and proceed to Texas without them. Finding, on his arrival at New Albany, that the Yellow Fever was prevailing in New Orleans, and other places in that region, he thought it prudent to delay a few weeks, and, during that time, visited Cincinnati, Louisville, and some other places, with a view to awaken a missionary spirit.

In due time, he proceeded on his journey to Texas, and, on the 23d of November, crossed the Sabine, and entered the field of labour on which his heart had long been set, and from which he was destined never to return. For the next six months, his life was a scene of uninterrupted labour and privation, crowned, however, with no small degree of success. He rode more than two thousand miles on horseback; swam or forded rivers; preached almost daily, and not unfrequently three times a day; shrunk from no fatigue; avoided no hardships and no danger,—(for he visited some parts of Border Texas, where he had to be accompanied by an armed guard to secure him against probable attacks by the Indians); lived upon the rough fare, and slept in the still rougher lodgings, of that wild and sparsely populated region. He formed societies, secured the building of churches, made arrangements for the founding of a College, laid out the greater part of the State into circuits, according to the peculiar economy of the Methodist Episcopal Church; and performed, in a few months, what one of his fellow-labourers pronounced to be the work of five years.

Having thus accomplished most successfully the object of his mission, he started homeward on the 18th of April, 1838. He had notified his family, by letter, of the time when he might be expected home. For several weeks before he commenced his journey, he had felt that his excessive labours and exposures were making inroads upon his health, but he flattered himself that the opportunity for relaxation and rest was at hand, and that he should soon recover his accustomed vigour. In this, however, he was disappointed. A slow fever had settled upon his lungs. After riding fifty miles on his homeward journey, he became so ill as to render it impossible to proceed; and,

fearing to be overtaken by serious illness in the then almost uninhabited wilderness, between the Northeastern settlements of Texas and the boundary of Louisiana, he returned to Washington, where, after an illness of four weeks, he ended his days. He died on the 16th of May, 1838. His remains now rest at Washington, and a handsome monument has been erected, by public subscription, over his grave. It was said of him by Bishop Hedding, who had known him intimately, during his whole ministerial career of thirty-seven years, that "he was never known, accused, or even suspected, of having done a mean action."

Dr. Ruter had two children by his first marriage, both of whom are deceased, and eight by the second, seven of whom still (1859) survive. His eldest son, by the second marriage, is a lawyer. His second son is or has been Professor of Ancient Languages at Transylvania University; and is the author of a volume of Prose Sketches, and also of a small volume of Poetry. His third son is a minister of the Methodist Episcopal Church in Ohio.

The following is a list of Dr. Ruter's publications:—A Collection of Miscellaneous Pieces, consisting of selections from the best English Authors. Explanatory Notes on the Ninth Chapter of Romans. A Sketch of Calvin's Life and Doctrine. A Letter addressed to the Rev. Francis Brown, of North Yarmouth, containing an Answer to his Defence of Calvin and Calvinism. The New American Primer. The New American Spelling Book. An Arithmetic. A Hebrew Grammar. A History of Martyrs An Ecclesiastical History. Conjugation of French Regular Verbs, for the classes at Augusta College. He left, in an unfinished state, a Plea for Africa, considered principally as a field for Missionary labour; Life of Bishop Asbury; and Sermons and Letters on various subjects.

FROM THE REV LABAN CLARK, D. D

MIDDLETOWN, CONN. March 10, 1852.

Dear Sir: I feel somewhat embarrassed in the attempt to give you my personal recollections of the late Dr Ruter, from the fact that I knew him from early childhood, and I am at a loss what incidents to select as best illustrating his character. As I was several years his senior, I recollect him first as a lovely boy, whose amiable disposition, retiring manners, and correct deportment, secured for him the esteem and affection of all who knew him. From the time that he was admitted into the Methodist Episcopal Church, of which I was myself a member, I became intimate with him, and our acquaintance soon ripened into an endearing and confidential friendship.

In the winter and spring of 1804, he travelled with me on what was then called the Cambridge circuit, which embraced the whole of Washington and Warren Counties, and extended South, so as to include Waterford and Lansingburg. I had myself but recently obtained a place for preaching at Lansingburg. On the occasion of my first appointment, the attendance was small, and the prospect seemed in no wise encouraging; but I made an appointment for Mr. Ruter, two weeks from that evening, informing the people that he was a youth less than eighteen years of age, and inviting them to come and hear him. When he came to meet the appointment, the little place was crowded, principally with young people. As he observed that they seemed to listen with great attention, he gave notice, at the close of the service, that, if they would come out four weeks from that evening, he would preach with special reference to the young. It was

rumoured through the village that the young people were to be addressed by one of their own age, and there was not a little curiosity excited to see how the youthful preacher would acquit himself. Dr. Blatchford's Academy was procured for the place of the meeting, and many, both old and young, came to hear. Not a few of them, as they afterwards informed me, went with the expectation of hearing some puerile performance; but, to their great surprise, they found themselves listening to an able and eloquent preacher. At the close of the service, some of the leading men of the place urged him to remain, and favour them with another discourse, the next evening. He consented to do so, and preached in the Presbyterian Church, where he had a highly respectable audience, who listened to him with profound attention and undiminished interest.

Dr. Ruter was a man of fair and comely appearance, well-formed, of easy and graceful manners, with a voice full, strong and musical. His preaching was adapted at once to please, to instruct, and to awaken; and it was often followed with manifest and very powerful effects. In conversation he was affable, lively and communicative; but he was a close student, and a great economist in respect to time. Notwithstanding he never enjoyed the advantages of any thing more than a common-school education in his youth, by means of diligent application he became an excellent scholar, being well acquainted with the Latin, Greek, Hebrew and French languages, besides being a proficient in History, and various branches of science. He had a strong thirst for knowledge, and he acquired a large share of it, in spite of all the obstacles he had to encounter. The various places of influence and usefulness which he occupied, showed the high estimation in which he was held, and the results of his labours prove that this estimation was not above his deserts.

I am, Dear Sir, yours affectionately.

LABAN CLARK.

FROM THE REV DAVID KILBURN

KEENE, N H., February 18, 1860.

My Dear Sir: I first knew Martin Ruter in the summer of 1801, in this place, in the neighbourhood of which I then lived. I heard him preach on the evening that he was seventeen years old. He was subsequently a member of the same Conference with myself, for several years. I received my first serious impressions under his preaching; though it was not till a year after, that those impressions were matured into an evangelical experience.

He was a man of very decided character, as was indicated by his preaching in the pulpit, and his deportment out of it. As a preacher, he spoke with great readiness and fluency, and, though not with a dogmatic or ostentatious air, yet in a manner that evinced his own conviction of the truth of what he was saying. His voice was clear and agreeable, though in the latter part of his life, he contracted a uniformity of cadence, or a slight tone, which the rhetoricians possibly might have found fault with, but which was by no means unpleasant. His sermons were, to some extent, imaginative, but in a higher degree historical, argumentative, and doctrinal; and, when he reasoned, his arguments were generally well-framed, clear, and to the point. I regarded him, on the whole, as possessing, in a much more than common degree, the qualities necessary to an interesting and useful preacher. Though he had something to do with controversy in the course of his ministry, and was quite an adept at it, I believe he rarely, if ever, introduced it in the pulpit. His grand aim there seemed to be to present the simple doctrines of the Gospel in

all their purity and fulness, and to endeavour to give them effect upon the hearts and consciences of his hearers.

Dr. Ruter became, by his own indefatigable and persevering efforts, an excellent scholar. Wherever he went, he was always on the alert to avail himself of opportunities for acquiring useful knowledge. When he was stationed in Montreal, he studied Hebrew under a Jewish Rabbi, and I believe he acquired a very good knowledge of that language. He was a man of high general intelligence; and would not dishonour, in that respect, any position into which he might be thrown. By his untiring energy and activity, he accomplished much, not only in directly helping forward the interests of the Church, but in promoting the cause of liberal education. The results of his labours are still widely and benignly felt.

Dr. Ruter was a man of good personal appearance, rather above the middle size, very erect, and with a countenance expressive rather of power, and perhaps I may say sternness, than of the more amiable and gentle qualities. I do not think, however, that he was at all deficient in these latter traits; and I believe that his acquaintances generally gave him the credit of being an amiable man. Yours truly.

D. KILBURN.

SAMUEL MERWIN.*

OF THE NEW YORK CONFERENCE.

1800—1839.

Samuel Merwin, a son of Daniel Merwin, was born in Durham, Conn., September 13, 1777 The family, which came from England, originally settled in Milford, Conn.; and Daniel Merwin, the great-grandfather of the subject of this sketch, removed to Durham, where that branch of the family afterwards resided. When Samuel was seven years old, his father removed his family into the State of New York, and, with five other families who had been his neighbours in Connecticut, formed a settlement, which, in honour of the place of their nativity, they called New Durham. His parents were both in the communion of the Congregational Church, (though they subsequently became Methodists,) and were diligent in the religious culture of their children.

His thoughts took a serious direction from early childhood. When quite a small boy, he heard a Funeral Sermon that deeply impressed his mind with the importance of being prepared to die; and so intent was he upon reading the Scriptures, that he carried in his pocket some leaves of an old, torn Bible, that he might avail himself of every opportunity for reading them that he could command. One day, as he was driving a team over a mountain, one of the wheels came off, and, finding himself unable to replace it, he knelt down and earnestly besought the Lord for help; and, as two men soon came to his assistance, he regarded that as an answer to his prayer, and took encouragement from it to pray ever afterwards.

* MS. from Rev. J. B. Merwin.—Bangs' Hist., IV.—Stevens' Mem., II.

He early evineed a great love of knowledge, and lost no opportunity within his reach for acquiring it. In his eighteenth year, he was the teacher of a school in which his elder brothers were pupils. About this time, an itinerant Methodist preacher visited that neighbourhood, and his father, being a man of a catholic spirit, though of a different communion, invited the stranger to preach at his house for the benefit of as many as were disposed to attend. The result was that quite a number were hopefully converted; and among them his son Samuel. Though the world was beginning to show him its bright side, he resolutely turned his back upon it, and resolved that it should no longer have dominion over him. He began immediately to testify to his friends and neighbours the great things which God had done for him, and to exhort his youthful associates to flee from the wrath to come, and to seek the mercy of God through Jesus Christ. As it became manifest that he was a youth of much more than ordinary powers, he was encouraged to devote himself to the ministry; and this was quite in accordance with his own feelings and aspirations. Accordingly, in the fall of 1799, he was sent by a Presiding Elder to labour on a part of the Delaware District, in the State of New York; and, in the year 1800, he was admitted on trial, in the New York Conference, as an itinerant preacher. From that day till his death, he never halted or turned aside from his vocation as a travelling preacher in the Methodist connection.

In 1800, Mr. Merwin was sent to the Long Island circuit; in 1801, to Redding, Conn.; in 1802, to Adams, Mass. In 1803, he was sent as a missionary to Lower Canada. He took his first station at Quebec, where Protestantism, at that time, had scarcely "a name to live;" but so great were the discouragements he met with in the prosecution of his work, that, after labouring there for about six weeks, he left for Montreal. During his short stay, however, he made impressions on some minds which opened the way for future efforts, with greater promise of success. He continued to labour in Montreal very acceptably and successfully, during the remainder of the year, and, the next year, (1804,) he was appointed to New York city; in 1805, to Redding, Conn.; in 1806, to Boston; in 1807 and 1808, to Newport, R. I.; in 1809, to Bristol and Rhode Island; in 1810, to the Albany circuit; in 1811, to Schenectady; in 1812 and 1813, to Albany city; in 1814, to Brooklyn, N. Y From 1815 to 1818, he was Presiding Elder of the New York District. In 1819, he was appointed to New York city; in 1820, to Albany. From 1821 to 1823, he was Presiding Elder of the New Haven District. In 1824 and 1825, he was appointed to Baltimore; in 1826 and 1827, to Philadelphia; in 1828 and 1829, to Troy, N. Y.; in 1830 and 1831, to New York city. From 1832 to 1835, he was Presiding Elder of the New York District. In 1836, he was appointed to New York city; and in 1837 and 1838, to Rhinebeck, N. Y

For several years previous to his death, he had been much oppressed with bodily infirmities. These were often of an alarming nature, and such as to deprive the Church, temporarily, of his valuable services. A burning fever at one time, a partial paralysis at another, and a constant soreness in one, or the other, and sometimes both, of his legs, so severe as almost to deprive him of their use, put in requisition all his patience, and,

but for his unconquerable zeal, would have prevented him from attempting any active service. So intense, however, was his desire to labour, that he still kept at his work with unabated diligence, except when exertion was absolutely impossible to him. His last illness was the joint result of a cold and of excessive labour. On Sunday, the 16th of December, 1838, assisted by a friend, he walked to the church, and preached his last sermon; after which, with assistance, he returned to the parsonage, to leave it no more until he was carried to his burial. He died in great peace, at Rhinebeck, on the 13th of January, 1839, after forty years' unremitted devotion to the ministry. He had often expressed the wish that, when he ceased to work, he might also cease to live; and this wish was mercifully granted him.

Mr. Merwin received many public testimonies of the high estimation in which he was held by his brethren and by the community at large. He had always a watchful eye, and a ready hand, to discover and help forward the interests of the Church. It is believed that several young men, who afterwards took a high rank in the ministry, were indebted, in no small degree, to the counsel and encouragement received from him, for that wise direction of their faculties that secured to them a life of honourable usefulness. Prominent among these was the Rev. William K. Stopford.*

In 1807, Mr. Merwin was married to Mrs. Sarah Jayne, widow of the Rev. Peter Jayne,† and daughter of Nehemiah Clark, of Milford, a lady of rare accomplishments and attractions. She died in Poughkeepsie, at the house of her son, the Rev. John B. Merwin, on the 13th of January,

* William Kennedy Stopford was born in the city of Dublin, Ireland, July 9, 1809. He was believed to have felt the power of renewing grace at the early age of ten years; and, for the four following years, he maintained an exemplary Christian walk; but, after that, he fell away, and continued in a state of declension until after his arrival in this country, at the age of about eighteen. A faithful reproof, administered by a stranger on board a steamboat bound for Troy, reached his conscience, and, by the blessing of God, proved the means of bringing him back to the sense and practice of his duty. Having been received with great kindness by the Rev. Mr. Merwin, and admitted by him as a probationer in the Church, he returned to the city of New York, and united himself to the Church in Forsyth Street. After short intervals, he was made successively a Class-leader, Exhorter, and Local Preacher. In December, 1832, he was sent by the Presiding Elder to labour for a short time in Williamsburg, and subsequently to fill a vacancy in Sag Harbour. At the ensuing session of the New York Conference, he was received on trial, and was appointed to Southold, L. I. In 1834 and 1835, he was appointed to Smithtown, L. I.; in 1836 and 1837, to Williamsburg; in 1838 and 1839, to Amenia and Sharon, Conn.; in 1840 and 1841, to the John Street Church, New York; in 1842, to Hempstead, L. I; in 1843, to an agency for the Wesleyan University, at Middletown; in 1844 and 1845, to Hartford, Conn.; in 1846 and 1847, to Williamsburg; in 1848 and 1849, to the Pacific Street Church, Brooklyn; in 1850 and 1851, to the Willet Street Church, New York; and in 1852, to the John Street Church, New York, where he closed his ministry and his life. Though his health had been feeble for some time, it was not supposed that he was the subject of a serious malady until a short time previous to his death. When he became sensible that he had not much longer to live, he was perfectly resigned to the will of Heaven, and reposed with unshaken confidence in the promises of the Gospel. He passed away, without a struggle, on the 25th of June, 1852. There is a tablet to his memory in the John Street Church. In all the fields of labour which he successively occupied, he was greatly respected and beloved, and he is still embalmed in the grateful remembrances of many to whom his ministrations have proved a permanent blessing.

Mr. Stopford was a model of all that is tender and endearing in the domestic and social relations. He was constituted with many fine attractive qualities, which made him a favourite wherever he was known. He was a popular and successful preacher, and an affectionate and devoted pastor.

† Peter Jayne was born at Marblehead, Mass., in 1778, and was converted at the age of about sixteen. He began to travel when he was about eighteen, and died in Boston, September 5, 1806. He laboured in Connecticut, New York, and Massachusetts, for ten years. He was a man of very respectable powers, of great simplicity and honesty of purpose, and his ministry was both acceptable and useful. He left three children.

1839. They had seven children,—five sons, and two daughters. Four of the sons engaged in professional life—one became a physician, two became lawyers, and one a minister.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, March 1, 1853.

Dear Sir: My acquaintance with the Rev. Samuel Merwin commenced not far from the time that I began my own career as a preacher, and continued in a good degree of intimacy to the close of his life. I knew him well enough to enable me, without any embarrassment, to reply to your inquiries.

He was a person of large stature, tall and well-proportioned, and, on the whole, a finer specimen of a man, in external appearance, than he was, you rarely meet. He was also more than commonly graceful in his movements: though his early education had not been favourable to polished manners, still he possessed them. In his natural temperament there seemed to be combined two opposite qualities—something like love of ease on the one hand, and an indomitable perseverance on the other. There are some pleasant anecdotes told of him to show that he could very shrewdly, if he were disposed, put in requisition the services of other people on small occasions; but, at the same time, if he had any particular object in view, he was sure, if he thought it within the reach of possibility, not to relax his efforts until it was gained. His natural dispositions were kindly and amiable, and he was a very agreeable, and sometimes a very amusing, companion. He had a great fund of anecdote at command, and few could relate an anecdote with more effect.

He had one talent in a higher degree than almost any man I have ever known—I mean that of mimicry; and, if he had been an actor, I think he would have been at the head of his profession. I can never forget an incident which he once related to me, on his return from Philadelphia, in which his comic powers were most remarkably displayed. He said that a young man had come down from the country with a calf which he had sold to one of the runners, previous to his reaching the city; and, on his arrival there, being offered, by another person, a larger price for it, he sold it again, regardless of the fact of its having been disposed of already. He was not aware that, in doing this, he exposed himself to a legal process; but immediately there was a precept served upon him. The lawyer to whom he submitted the case told him that his only chance for escaping was to feign himself idiotic, and instructed him in what manner to proceed. Accordingly, he went into the court to play the fool. When he was addressed by the Judge, he said with a most foolish air,—"What's that you say? You are a pretty man—a very pretty man." When spoken to by another, his answer still was—"You are a pretty man too—you are all pretty men." His lawyer then pleaded that he was *non compos*, and adduced as evidence the exhibition they had had on the spot; and, on this ground, he was actually cleared. After the trial was over, and he was alone with his counsel, the latter reminded him (not of course in the character of a fool) that he had not paid his fee. "And you are a very pretty man too," said he, and would give him no other answer; and, as the lawyer chose rather to let the matter pass than to criminate himself by making the exposure, the fellow actually accomplished his object, and escaped without paying his fee. Mr. Merwin told this story, personating the different characters, and especially the idiot, to admiration. Indeed his powers in this way were pre-eminent.

As a Preacher, he was at once graceful, energetic and impressive. He spoke with great correctness; but there was so much power, I may say majesty, in his manner, that, if he had happened to make a slip, it would not have been

very likely to be observed. His voice was one of great compass and uncommon melody, and he used it with remarkable skill and effect. His sermons exhibited excellent taste, and sometimes had a very liberal infusion of figurative language, rising almost to poetry; but they were evidently constructed with a view to convey substantial edification and benefit, and thus accomplish the legitimate ends of the ministry, rather than to win popular admiration. His preaching, though always keeping in view the great doctrines of the Gospel, was nevertheless highly practical, and designed and adapted to tell upon the consciences, and hearts, and lives, of men. Indeed, he was at once a highly popular and a highly effective preacher; and there are still large numbers living to testify that the Word of God, as it came to them from his lips, was the power of God unto salvation.

Mr. Merwin had much to do in originating and sustaining the benevolent enterprises of his own Church, as well as of several of the great general benevolent institutions. His voice was often heard, pleading eloquently and effectively in their behalf, on occasion of their Anniversaries—he combined the various qualities necessary to a fine platform speaker, and his efforts in this way were always received with great favour. He possessed much more than ordinary executive talent. His movements in a deliberative body, especially in the Conference, evinced great wisdom and forecast; and his opinions were always treated with the highest respect. As a Ruler in the Church, he was firm, prudent, conciliatory, successful. He was zealously attached to the peculiarities of his own denomination, while yet he was respectful in his treatment of others. He was fitted to fill important stations; the Church showed her wisdom in appointing him to them; and he was both happy and useful in their occupancy.

Very truly yours,

SAMUEL LUCKEY.

SMITH ARNOLD.

OF THE NEW YORK CONFERENCE.

1800—1839.

FROM THE REV J. B. WAKELEY

OF THE NEW YORK CONFERENCE.

POUGHKEEPSIE, November 27, 1860.

My Dear Sir: The life of Smith Arnold was in some respects an eventful one, and is entitled to an enduring record. I was well acquainted with him for several years, but it is only a meagre outline of his history and character that I can attempt to furnish you.

SMITH ARNOLD was born in Waterbury, Conn., on the 31st of March, 1766. His parents were members of the Church of England. His father was educated for a Physician, but the French War proved more attractive than the saddle-bags, and he became identified with it at the expense of giving up his profession. Smith's mother died a few months after he was born, and he was placed with an uncle by whom he was reared and educated.

As his early years were passed amidst the tumult and manifold temptations incident to the Revolution, his circumstances were altogether unfavourable to the formation of religious character, and hence he seems to have grown up, not indeed with any marked vices, but still a "lover of pleasure more than a lover of God." At the age of twenty-four, he was married to a Miss Judd, of the old Puritan stock, and a sister of the late Dr. Judd, of Oneida County, N. Y They lived most happily together to a good old age, died within a few months of each other, and were buried in the same grave.

Shortly after their marriage, Mr. Arnold took a farm on shares, in Montgomery County, N. Y., where they first heard a Methodist Preacher. The second time that he attended a service of this kind, he was so much offended at the preacher for what he supposed was an ungracious allusion to the fact of his being an Episcopalian, that he left the house in disgust, and this led to a brief conference between him and the preacher, which gave little satisfaction to either party. The next day, however, they had an accidental meeting, when the preacher spoke a few kind words to Mr. Arnold, which found their way to his heart.

One of Mr. Arnold's neighbours being now about to remove, with his family, to a new township in Herkimer County, Mr. A. was induced to accompany him. The region to which they went, was, at that time, in all the glory of its original solitude; and they arrived there, with their families, in February, 1791. They had great hardships to encounter, in effecting a settlement; and, while this was yet only in progress, Mr. Walker, who had taken the lead in the enterprise, was instantly killed by the falling of a tree. This dispensation of Providence, in connection with a startling dream that Mr. Arnold had about this time, was the means of awakening him to serious reflection; though the impressions thus produced were soon, in a great measure, effaced. In the fall of the following year, (1792,) he attended another Methodist meeting, and the discourse which he heard revived his former impressions, and led him to resolve that he would make religion his chief concern. Not long after this, he attended a Love-feast, and was greatly struck by hearing an aged Indian relate his Christian experience, and, in a moment after this, he was rejoicing with joy unspeakable. But this state of mind did not last long; and, before many days, he was betrayed, by some slight provocation, into a storm of passion. His purpose to be a Christian, however, still continued, and he joined a Methodist class, though he declined taking part in any public religious exercises. It was in consequence of a sermon by the Rev. David Bartine, preached at Paris, Oneida County, that he was recovered to a more vigorous tone of feeling, and was brought finally to repose, as he believed, fully and unreservedly in the promises of the Gospel. He was soon appointed leader of the class, and, as the result of his earnest and faithful efforts, he had the pleasure to see his own aged father, who had meanwhile gone to settle in the same neighbourhood, rejoicing in the hope that he had become the subject of a spiritual renovation.

Previous to this period, Mr. Arnold had known little of Theology; but, being now taken from his labours in the field, for nearly two years, by the ague which prevailed in that part of the country, he was able to

devote much time to reading, and thereby rendered himself familiar with the Bible, Fletcher's Checks, and Wesley's Sermons. On attending a Quarterly Meeting Conference, at which the Rev. John McClaskey was present as Presiding Elder, he was, very unexpectedly to himself, licensed as an Exhorter. Though he entered upon his duties in this new relation, not without great diffidence, he gradually gathered courage and strength, and was enabled to perform the services to which he was called, as well to his own comfort as the edification of those who listened to him.

The circumstances which led Mr. Arnold to believe that he had a call to preach were peculiar. He had been listening to a sermon containing a vigorous defence of what he believed were erroneous views of the Gospel; and, on his return home, he and his wife joined in a prayer, in the answer to which, as he reluctantly believed, was divinely intimated to him his duty to devote himself to the sacred ministry. He was called into the itinerant field, first in 1799, and the next year was admitted to membership in the Philadelphia Conference, which then embraced the greater part of the State of New York.

Mr. Arnold's first appointment was to the Saratoga circuit; and, in the course of the year, he was brought to the borders of the grave from a severe attack of typhus fever. When he first became conscious of the approach of the disease, he was at Wilton, near the head-waters of the Hudson; and, as he had no acquaintances there, and there was no physician within twenty miles, he threw himself into the saddle and directed his course to the nearest settlement. The effort was too great for his strength; and when, at last, he arrived at the house of one of his brethren, (a Mr. Olmstead,) he had to be lifted from his horse and carried into the house. He was subsequently removed to the house of another brother, (Mr. Edmonds,) where he was suitably cared for, and medical aid was procured from a distance of twenty miles. His wife, who was distant from him ninety miles, was sent for, but, before she arrived, his disease had reached its crisis, and he was beginning slowly to amend.

The next year, (1801,) Mr. Arnold was sent to the Albany circuit, then an immense territory, including no less than forty-three appointments, or preaching places, to visit which required four hundred miles of travel. But his labours during this year were crowned with abundant success; and, at the close of the year, the number of members was double what it was at the beginning. After this, we find him on the Cambridge, Montgomery, Herkimer, Saratoga, Lebanon, Chatham, and various other, circuits, until 1821, when, in consequence of age and infirmities, he took a superannuated relation. He lived within the bounds of the New York Conference until 1838, when he removed to Rochester, N. Y., to spend his few remaining days.

Mr. Arnold manifested the utmost tranquillity, in his near approach to the grave. To a minister of another denomination, he said, a short time before his death, with his characteristic quaintness,—"I had hoped to live until I could have preached the Funeral Sermon of Old Bigotry." He was always particularly annoyed by slow singing. In one of his last days, he asked some friends who were with him to sing, and they commenced,—

"On Jordan's stormy banks I stand,
"And cast a wishful eye," &c.

The music was quite too slow to suit him, and his daughter, observing that he was uneasy, asked if the singing was painful to him. He replied,—"No; but I do not want to go dragging to Heaven in that slow way." He said to the Doctor, a short time before he died,—"Can you tell me how long it will probably be before the old tabernacle will come down?" The Doctor shook his head. "Well," said he, "it is all the same—all the same; the Lord will give grace and glory." On being asked if he would have a drink of water, he replied,—"No; I expect soon to drink the pure water of life in my Father's Kingdom." On the 16th of March, 1839, at the age of seventy-three, the old soldier was discharged from his warfare, and went up to enjoy the victory which he had gained "through Him that hath loved us."

Mr. Arnold's ministry was fruitful in interesting incidents, illustrative alike of his own character, and of the spirit of the people among whom he laboured. One or two of these allow me to mention. He was sometimes greatly troubled with misgivings in respect to his fitness to preach, and was even beset with strong temptations to leave the ministry. On one of these occasions, he resolved that he would go to his appointment, but, instead of preaching, would deliver an exhortation, and then dismiss the people, and retire forever from the duties to which he was so little adapted; but, during his exhortation, he received a fresh baptism of spiritual influence, and spoke with such freedom and power that several of the congregation were deeply impressed. Of this number was a young married woman, by the name of Spalding, who went home in great distress. Her husband inquired what was the matter. "Matter?" said she, "matter enough; we are all going to hell!" Her husband asked her how she had found it out. "Why," says she, "the Bible and Mr. Arnold say so." "Do they?"—answered Spalding,—"well, the Bible must take care of itself; but Arnold has made a fool of you; and when he comes again, I will give him a horse-whipping." It turned out, however, that, before he came again, both himself and his wife had been converted under the preaching of another Methodist minister. "So," says Mr. Arnold, "I escaped the whipping; and, when I came round to my appointment, he came to me with tears in his eyes, and confessed the wrong that he had intended."

Another incident occurs to me, of which I was myself a witness, illustrative of his eccentricity, and of the great ease and freedom with which he could say or do things which most others could not or would not say or do at all. The circumstance to which I refer occurred in connection with a sermon which I heard him preach at Sing Sing, in the year 1831. It was the custom there, at that time, to take dogs to meeting; and, as the church floor, instead of being covered with carpets, was sprinkled over with sand, the canine part of the audience, not feeling bound to very rigid decorum, would indulge their pranks by running about in the sand, and making a degree of commotion and noise that was very inconvenient, at least to the preacher. Mr. Arnold, after bearing it for some time, suddenly stopped, and said, in a tone that showed he was deeply in earnest,—"One of two things must take place immediately—either the dogs must leave

the church or I will; and you must not be long in deciding which shall go." The Trustees of the church were taken quite aback by this unexpected deliverance; but they immediately addressed themselves to the work of expelling the dogs, and, after chasing them out from under the seats, and creating no small degree of confusion, every dog was finally turned out of doors. Mr. Arnold then resumed his discourse, by remarking,—"The Scripture says, 'Without are dogs;'" and he added, "if we can keep dogs and devils out of the church, we shall do well." I believe the reproof had the desired effect, and that the dogs were afterwards generally kept at home.

Mr. Arnold's personal appearance was uncommonly commanding and attractive. He was tall, erect, with a remarkably fine head, light eyes, fair complexion, and a countenance expressive of the utmost benignity. He was a man of boundless good-nature, of great shrewdness, of close observation, of a vast fund of anecdote, and, when he chose to indulge it, of almost matchless drollery. His preaching was plain, direct, earnest, and, as I have already intimated, sometimes marked by a dash of humour or eccentricity. If his course was not eminently brilliant, it was eminently useful, and he may justly be ranked among the Heroes of American Methodism.

Yours most cordially,

J. B. WAKELEY.

JACOB GRUBER.*

OF THE BALTIMORE CONFERENCE.

1800—1850.

Jacob Gruber, a son of John and Plantina Gruber, was born in Lancaster County, Pa., February 3, 1778. His grandparents emigrated from Germany. His parents were both members of the Lutheran Church, and in the faith and observances of that Church their children were educated.

At this period little was known of Methodism in the region in which they lived; but the travelling preachers soon began to pass that way, and a powerful impression was produced on many minds by their ministrations. Strong opposition was excited on the one hand, and deep interest and admiration awakened on the other. It was under the preaching of one of these men that the subject of this notice had his attention first seriously directed to his soul's salvation. A revival of religion shortly ensued, of which this youth, then less than fifteen years of age, became a subject. His parents were so much dissatisfied with his new religious demonstrations, and especially with his connection with the Methodists, that, after trying various means to reclaim him from what they believed to be his

* MS. from Rev. R. W. Allen.

errors, without effect, they intimated to him their willingness that he should seek some other home. Subsequently, however, they became so far reconciled to him that they permitted him to return, and he now became apprenticed to a trade at which he worked for several years, enduring great hardship and neglect. His father, hearing of the bad treatment which he received, went immediately and demanded his indentures, and took him home. By the advice of his father, he determined to remain at home, and perfect himself in his trade; and, for this purpose, a small shop was fitted up in the neighbourhood for his accommodation; but how long he continued to be thus employed is not known.

During all this time, his zeal in religion had suffered no abatement. He had been appointed class-leader, and licensed to exhort; and in both capacities was efficient and useful. The excitement consequent upon his labours roused the indignation of many around him, in which also his own parents deeply shared; and the result was that he became a second time an exile from his father's house. Accordingly, with his clothes in a napkin, he started off on foot for the town of Lancaster. On his way, he was met by a Methodist preacher, perhaps a Presiding Elder, who, after a short conversation, advised him to enter the ministry, and proposed that he should fill a vacancy, which had then lately occurred on an adjoining circuit. Young Gruber consented to the proposal; and, having expended nearly all his money in the purchase of a horse and equipage, went directly to the circuit referred to and commenced his labours. At the next Conference, which was in the spring of 1800, he was admitted into the regular travelling connection, and appointed to the Tioga circuit. He acquitted himself acceptably and honourably from the very commencement of his ministry; and it was not a little to his credit that Bishop Asbury appointed him to the responsible office of Presiding Elder, when he was only twenty-eight years old.

In 1801, he travelled the Oneida and Cayuga circuits; in 1802 and 1803, Dauphin; in 1804, Carlisle; in 1805, Winchester; and, in 1806, Rockingham. In 1807, 1808, and 1809, he was Presiding Elder on the Greenbriar District; and in 1810, 1811, 1812 and 1813, on the Monongahela District. In 1814, he was at the Baltimore City station. In 1815, 1816, 1817, and 1818, he was Presiding Elder on the Carlisle District. In 1819, he travelled the Frederick circuit; and in 1820 and 1821, the Dauphin circuit. Sometime in 1820, he was married to Sally Howard, of Frederick County, Md. This he accomplished during his *rest week*, as he called it, so that he lost no appointment, but was married and returned to his circuit before the next Sabbath. In 1822 and 1823, he travelled the Bristol circuit; in 1824, Lancaster; in 1825, Burlington; and in 1826 and 1827, Chester. In 1828, he was stationed at St. George's, Philadelphia. In 1829, he was on the Gloucester circuit; in 1830, Salem; in 1831 and 1832, Waynesburg; and in 1833, Port Deposite. In 1834, by reason of the declining state of his wife's health, he was transferred again to the Baltimore Conference, and stationed at Sharp Street and Asbury, Baltimore City. During this year, Mrs. Gruber died in great peace, and was buried in the old family burying-ground in Frederick County, Md. In 1835, he was reappointed to Sharp Street and Asbury. In 1836, he was appointed to

the Ebenezer station, Washington City ; and in 1837, to the Carlisle circuit. At the close of this year, he was married to Mrs. Rachel Martin, of Lewistown, Pa. In 1838 and 1839, he was again stationed at Sharp Street and Asbury, Baltimore. In 1840 and 1841, he was on the Lewistown circuit ; in 1842 and 1843, Mifflin ; in 1844, Trough Creek ; in 1845, Warrior's Mark ; in 1846, Shirleysburg ; in 1847, East Bedford, but was transferred by the Presiding Elder to the Huntingdon circuit, which he travelled during the year. In 1848 and 1849, he was on the Lewistown circuit. Being prevented by affliction from attending the Conference in March, 1850, he addressed a letter to one of his brethren, the Rev. S. V Blake, in which he took an affectionate leave of the Conference, and asked that they would grant him a superannuated relation for one year,—thus allowing him a year of jubilee, after fifty years of toil. The Conference complied with his request, and addressed to him a letter expressive of their affectionate sympathy. It is worthy of record that, during a ministry of half a century, he had never been interrupted in his labours, from any cause whatever, so much as four consecutive weeks. His work had been divided as follows :—Thirty-two years he had spent on circuits ; seven in stations ; and eleven as Presiding Elder on three different districts.

He remained on the Lewistown circuit until the last Sabbath in February, 1850, and then set out with his wife for Baltimore, in the hope of reaching the Conference which sat in Alexandria, Va. He passed the Sabbath (March 3) at Carlisle, and, though suffering severely from bodily indisposition, preached what proved to be his last sermon. He reached Baltimore in a few days, and, on consulting a physician, was informed that what is called *saline mortification* had already begun in his right foot. He hastened back to his residence at Lewistown, and there employed the best medical aid within his reach ; but the fearful malady was not to be arrested, though it was nearly three months before it had accomplished its work. Having always been accustomed to vigorous health and active labour, it was hard for him at first to be taken out of his accustomed walks of ministerial usefulness ; but his spirit gradually became disciplined to the change, so that, in the midst of great suffering, he was enabled to sustain himself in a calm and humble reliance upon his Saviour. Not only was he most punctual in attending on the devotions of the family and of the closet, but he was carried to the church, either in a chair or on a bench, that he might hear the word of God and be comforted by it, when he was no longer able to preach it himself. On the last Sabbath that he spent on earth, he was in the house of God morning and evening, and one of the discourses to which he listened was from I. Peter v., 10, 11,—a text which he had himself selected for the preacher ; and he not only had unusual spiritual enjoyment in the exercise, but was more than commonly free from bodily pain. He now proceeded to adjust his temporal affairs with reference to his departure, and, in making his will, he remembered the aged and worn-out preachers, the widows and children of those who had died in the work, and the cause of Missions.

On the 23d of May, he was taken suddenly worse, and there was every thing to indicate the near approach of death. He requested the Rev. Mr. Blake, who was with him, if it could be ascertained when he was about to

die, to collect a few brethren and sisters that they might—to use his own words—*see him safe off*, and all join at the moment, in full chorus, in singing

"On Jordan's stormy banks I stand," &c.

A few hours before he died, he asked Mr. Blake whether he thought he could survive another night, and, on being answered in the negative, replied,—"Then to-morrow I shall spend my first Sabbath in Heaven—last Sabbath in the Church on earth, next Sabbath in the Church above,—and added, with a manifest thrill of transport,—

"Where congregations ne'er break up,
"And Sabbaths never end."

Mr. Blake, perceiving that he was rapidly sinking, and could only survive a few moments, asked him if he felt that he was upon the banks of Jordan, and he replied, with great effort, (and these were his last words,) "I feel that I am." He was exhorted not to be afraid, but to trust in Jesus, and look out for the light of Heaven, his happy home; and then, in accordance with his request, the hymn he had selected was sung, but, before it was concluded, his consciousness was gone. The singing ceased, a death-like stillness of a few moments ensued, when it was found that the spirit had fled. He died on the 25th of May, 1850, in the seventy-third year of his age.

The Rev. Mr. Blake delivered a Discourse at his Funeral, to a large congregation, from Matt. xxv, 21. The Association of preachers for the Huntingdon District subsequently passed Resolutions expressive of their high regard for his character; and similar proceedings were had in the Preachers' meeting in Baltimore City, in the Convention of Stewards for the district, and in the Quarterly Conference of the Lewistown and Mifflin circuits.

The following estimate of Mr. Gruber's character is from the pen of the Rev. T. H. W Monroe, of the Baltimore Conference:—

"Mr. Gruber was, in many respects, an extraordinary man. His character was made up of a rare combination of qualities. Some of the harsher and more unpleasant of these were frequently most prominent, and by the superficial observer were made the standard by which his whole character was judged. By such a rule, however, great injustice was done him.

"He combined, in a remarkable degree, severity and lenity. Faults in professors of religion he never spared, but felt himself bound, as a faithful watchman, to reprove: and this he did sometimes with withering sarcasm, and generally with some severity. He seemed disposed to select such opportunities, and use such language, as would at once make the deepest impression, and inflict the greatest pain. But under this garb of harshness,—attributable, no doubt, in a great measure, to his own early training,—there was an inexhaustible vein of good-nature and kindly feeling. Though he always used a sharp instrument in probing the wound, and did not always use it with a steady and tender hand, yet so soon as the true signs of contrition and amendment were discovered, he had always a healing balsam to apply. And if some might suppose, looking at him from a certain stand-point, that his harshness was excessive, others, viewing him from a different stand-point, might conclude that his lenity was excessive. In all cases, however, whether of severity or lenity, it cannot be doubted that his motives were always pure.

"In him rigid economy and great liberality were singularly blended; but the combination was often overlooked from the fact that, while his economy was always visible and palpable, his liberality was modest and unostentatious. He never indulged in, or gave countenance to, any thing like luxury or superfluity. He allowed nothing to be wasted, no needless expense to be incurred, and saved every thing that could be turned to good account. In dress, in diet, in the transaction of business, in the management of his station or circuit, the same rules governed him. His rigid adherence to these rules led some to charge him with parsimony; but they did not know him. His bene-

factions may be said to have been munificent—for he gave freely to needy individuals, for the erection of churches, for aiding literary institutions, and by his last will he bequeathed, for the benefit of worn-out travelling preachers and of widows and orphans, and ultimately to the missionary cause, sums making in the aggregate an amount that is rarely contributed by men of his means. The great objects at which he aimed in the practice of such rigid economy were, first, to set a good example before his brethren and the young preachers, who he feared were becoming extravagant; and, secondly, that he might thereby be able to give more to the various benevolent objects that claimed his regard.

"He was a man of untiring energy and industry. He performed more work, preached more sermons, endured more fatigue and hardship, with less abatement of mental and physical energy, than perhaps any other minister of his time. Indeed, the flame of his zeal and industry seemed to burn with a steady and glowing lustre until it was extinguished by death.

"He possessed a strong and vigorous mind, which exhibited itself as well in his conversation as in his sermons. Had he been favoured with a thorough education, there is reason to believe that he would have been surpassed by few. He displayed an originality of thought, a sharpness and readiness of wit, an aptness of illustration, together with a flow of cheerfulness, which made him an interesting and instructive companion. His sermons were always good, and sometimes of a very superior order; and they were delivered with great fervour and energy."

The following illustrative anecdote concerning Mr. Gruber is from the Christian Advocate and Journal:—

"'Father Gruber,' it is well known, was rather a stickler for plainness in every thing, and especially in apparel. Nothing could be more offensive to him than any, even the least, disposition to copy the fashions of the world. Being at the time—say thirty or forty years since—a Presiding Elder, he attended a Camp-meeting held in the neighbourhood of Franklin, Venango County, Pa. It was about the time that a certain kind of female attire, then known as "the petticoat and habit," was coming into fashion. The latter article somewhat resembled a gentleman's coatee, and, associated with the other article, rather tended to a graceful display of the female form. Some of the "better sort" of Methodist young ladies, dressed after the new fashion, attended the Camp-meeting referred to, Their appearance quickly drew upon them the disapproving eye of the Presiding Elder; and so much was his displeasure excited that he resolved, if possible, before they dispersed, to bear a public testimony against what he deemed their criminal conformity to the world. The opportunity for accomplishing his object soon occurred. During some of the social exercises, these young *fashionables*, grouped together, were singing a hymn, very popular in those days,—of which the last line of each verse was a kind of chorus,—

'I want to get to Heaven, my long-sought rest;'

in which they were most cordially joined by the Presiding Elder. Being somewhat inspired by the presence of so distinguished a functionary, they sang on with more than ordinary zeal and pathos. At length, however, it was discovered by those standing next to him, that, when the Presiding Elder came to the closing line of the verse, instead of 'following copy,' as the printers say, he sang

'I want to get to Heaven with my long, short dress.'

As fast as they detected the variation, they stopped singing; first one, then another, and then another, till all had ceased save the Elder. But so far was he from stopping that he seemed to acquire momentum from progress; so that, when he had completely engrossed the attention of the whole circle, he was still singing at the top of his voice, and to the indescribable mortification of the young sisters,

'I want to get to Heaven with my long, short dress.'

It is hardly necessary to add that the 'long, short dresses' were quite scarce during the rest of the meeting."

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, February 20, 1860.

My Dear Sir: I first saw Jacob Gruber at the General Conference in New York in 1812; and I became the better acquainted with him at the time from the fact that I was instrumental in procuring him lodgings in a family of my acquaintance. I met him also on other occasions, and had considerable opportunity of observing his somewhat peculiar developments.

In person, he was rather under size, and there was something in his face and general appearance that betokened his nationality as a German. His countenance was expressive of decided intellect, though it was less of a profound than of a lively kind. He had an inexhaustible fund of wit, and he rarely used it without effect, though sometimes without proper discrimination, and in a way to give needless pain. He was a wonderfully active and ready man, and could speak on any occasion in a pertinent, and especially in a pungent, manner, though I do not remember that his voice was very often heard in Conference. He exerted a commanding influence among his brethren, both in the Conference and out of it, though his wit sometimes made him a terror, even to his friends. He was of an enterprising, adventurous turn, and always ready to help on any object which he deemed praiseworthy, according to his ability His preaching partook of the peculiar eccentricity of his character, and yet it was highly respectable and useful. I do not think he was distinguished as a theologian, but he was able to present the plain truths of the Gospel in a perspicuous and impressive manner.

Since I have referred to the exuberance of his wit, I will mention one or two instances in which it came out where it is least appropriate and desirable—I mean in prayer; and in one of the cases at least, the petition, it must be acknowledged, was greatly lacking in reverence, and of very doubtful propriety He was called to offer a prayer on some public occasion about the time of our last war with Great Britain, and, as he had an invincible repugnance to any thing pertaining to monarchy, he prayed thus:—"Lord, have mercy on the Sovereigns of Europe—convert their souls—give them short lives and happy deaths—take them to Heaven, and let us have no more of them." This petition was afterwards given as a toast on some public occasion, prefaced thus:—"In the language of Jacob Gruber's prayer."

The other case to which I referred, as of questionable decorum, was on an occasion where he had just been hearing a young Congregational minister from New England preach, who read his sermon. Those who knew his great aversion to the use of a manuscript, fully expected, as he was to follow the young man in preaching, that he would take the opportunity of giving him a thrust for his use of notes. He finished his discourse, however, without saying a word that even looked towards the manuscript; but, in his concluding prayer, he uttered these strange petitions:—"Lord, bless the man who has read to us to-day—let his heart be as soft as his head, and then he will do us some good."

Yours truly,

LABAN CLARK.

THOMAS BRANCH.*

OF THE NEW ENGLAND CONFERENCE.

1801—1812.

THOMAS BRANCH was a native of Preston, Conn.; but of the time of his birth or the history of his early years I am unable to learn any thing. He commenced travelling, by appointment of the Presiding Elder, in the winter of 1800, and was received on probation at the New York Conference, in June, 1801. His appointment for that year was the Vershire circuit, Vt.,—a range of travel about three hundred and fifty miles around,

* Stevens' Mem.—Min. Conf., 1813.

and embracing nearly twenty-five towns. During the next four years, he travelled, respectively, the Lunenburg (Mass.), Landaff (N H.), Pomfret (Conn.), and New London (Conn.), circuits. In 1806, he had charge of the New London District, and, during the next four years, of the Vermont District. This latter field reached into Canada; and, by incessant preaching and travelling in winter, his health became so much enfeebled that he found himself under the necessity of at least greatly reducing his amount of labour.

In consequence of this, he was placed, in 1811, on the superannuated list, as a disabled man. But his zeal for the honour of his Master was unquenchable, and, so long as he had any strength remaining, he could not be dissuaded from using it for the promotion of the cause to which he had consecrated himself. Under these circumstances, being unable to endure the severity of a Northern climate, he resolved to go to the Southwest, and labour as much and as long as he could in the Western Conference,—the only Conference then beyond the Alleghanies. It extended from Detroit to Natchez, and some of its circuits could not be travelled but at the hazard of being murdered by savages. But none of these things moved Thomas Branch: with the true spirit of a Christian hero, he set his face towards that distant and uninviting region, caring for nothing else in comparison with the great object of saving the souls of his fellow-men.

He set out on his journey, on horseback, in great feebleness, to penetrate through the Western forests, having been previously appointed to the Marietta circuit. He, however, never reached his field. He died in June, 1812, in the State of Pennsylvania, near the shore of Lake Erie, between the States of New York and Ohio. News came to his friends in New England that he had died somewhere in the Western wilderness; but it was not till some fifteen years after that any satisfactory account of his death was received. At that time, Bishop Hedding, who had been associated with him in his labours at the East, but had subsequently been elevated to the Episcopacy, was pursuing his official visitations, at the West, and accidentally learned where he had died, together with some interesting circumstances attending his decease, of which he gave an account through one of the religious newspapers. The following is an extract from his communication:—

"As I came through that part of the country," (the region already referred to,) "I made inquiry respecting the sickness, death, and burial of our once beloved fellow-labourer in the cause of Christ. An intelligent friend, who said he had frequently visited and watched with him in his last sickness, and attended his Funeral, gave me in substance the following circumstances. When Brother Branch came into the neighbourhood where he died, it was a new settlement, where there was no Methodist society, and but few professors of religion of any name. He preached on a Sabbath, and, at the close of the service, stated to the strangers that he was on a journey,—that he was ill and unable to proceed, and desired that some one would entertain him till he should recover his strength sufficiently to pursue his journey. There was a long time of silence in the congregation—at last one came forward and invited him home. At that house he lingered many weeks, and finally expired. The accommodations were poor for a sick man;—a small log-house, containing a large family, consisting in part of small children; but doubtless it was the best the place could afford. In his sickness (which was a pulmonary consumption) his sufferings were severe; but his patience and his religious consolations were great also. He frequently preached, prayed, and exhorted, sitting on his bed, when he was unable to get out, or even to stand. And so he continued labouring for the salvation of men while his strength would permit, and rejoicing in the Lord to the hour of his death. The above-named

eye and ear witness informed me that Brother Branch frequently said to him,—'It is an inscrutable providence that brought me here to die in this wilderness'—'But,' said the witness, 'that providence was explained after his death. For, through the instrumentality of his labours, his patience, fortitude, and religious joys, in his sickness, a glorious revival of religion shortly after took place, and a goodly number of souls were converted to God—other preachers were invited to the place, and a large Methodist society was organized after his death.' That society continues to prosper, and they have now a decent house for worship. After the soul of our brother had rested in Heaven, his body was conveyed to the grave on a sled, drawn by oxen. The corpse was carried to a log-building in the woods, called a meeting-house; but the proprietors denied admittance, and the funeral solemnities were performed without. As I came through the woodland in company with a preacher, having been informed where the place of our friend's interment was, leaving our horse and carriage by the road, we walked some rods into the forest, and found the old log meeting-house, which had refused the stranger the rites of a Funeral; but it was partly fallen and forsaken. Then following a narrow path some distance farther through the woods, we came to a small opening, which appeared to have been cleared of the wood for a habitation for the dead. After walking and looking some time, a decent stone, near one corner of the yard, under the shade of the thick-set tall forest, informed us where the body of our dear departed friend had been laid. A large oak tree had fallen, and lay across two of the adjoining tenants of that lonely place. We kneeled, prayed, and left the lonely spot, in joyful hopes of meeting our brother again at the Resurrection of the just. The associations of the place carried my thoughts back to the Northern parts of New Hampshire and Vermont, where, many years since, I had rode, walked, talked and prayed, with Thomas Branch. Two important reflections have since often impressed my mind. One is, in how many circumstances a faithful minister of Christ may be useful,—even in his most severe sufferings, and under the darkest dispensations of Providence which he may be called to endure. Little did Thomas Branch think that the fruits of his last labours and sufferings would be so abundant after his death. The other is, how much good may be done by the remembrance of the virtues of a faithful Christian, long after he is dead. The memory of the example of Thomas Branch, revived in my mind by visiting his grave, has been a means of quickening my desires to live as he lived, and of strengthening my hopes of finally reaching that Heaven to which I trust he has gone."

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, January 9, 1860.

My Dear Sir: My only reason for attempting to comply with your request in respect to Thomas Branch is, that his immediate contemporaries have so nearly all passed away that I have some doubts whether you will be able to obtain from any of the survivors any more definite or extended recollections concerning him than those which I am able to furnish you. I feel bound to say that my personal knowledge of him was very limited, though I have heard so much of him, especially from the older preachers, who knew him well, and honoured and loved him much, that I cannot doubt that the impressions which I shall convey to you, will be substantially correct, however they may fail of doing full justice to the subject.

Thomas Branch was of about the medium height and size, and had a countenance indicating more than an ordinary degree of gravity. You could not look at him without feeling assured that his mind was occupied with matters of moment, and you could not converse with him without gaining the conviction that his all-controlling desire was to save the souls of his fellow-men, and to serve and glorify his Master. He had the appearance, when I knew him, of a man in feeble health; and I believe this was actually the case; but his burning zeal to be employed in the cause of Christ would not allow him any dispensation from labour until he was actually thrown upon his death-bed. His disinterested, self-sacrificing and devout spirit was not to be measured by any ordinary standard—his model evidently was his Master; and he conformed more nearly to his example than almost any other minister whom I have ever known. The results of his labours were proportioned, in a good degree, to his fidelity; and, though he went away to die, his very death, there

is reason to believe, was the seed of spiritual life to not a small number in the region in which it occurred.

My conviction is that Thomas Branch was among the most acceptable as well as most effective preachers of his day. His sermons were full of the marrow of the Gospel, and were constructed with marked skill and ability. His style was at once perspicuous and chaste, and his thoughts arranged, if not with logical precision, yet in a way to tell powerfully upon the minds of his hearers. His manner of delivery was characterized by dignity, deliberation, and earnestness, and you felt sure that every word that he uttered came from his inmost heart. If his hearers were not impressed by his discourses, it was their fault and not the fault of the preacher.

He was a man of great practical wisdom, and much deference was always paid to his judgment. Every one felt that both his head and his heart could be trusted. His memory as a Counsellor, a Preacher, a Friend, is like ointment poured forth.

Yours very truly,

SAMUEL LUCKEY.

SETH CROWELL.*

OF THE NEW YORK CONFERENCE.

1801—1826.

SETH CROWELL was born in Tolland, Conn., in the year 1781. At the age of about sixteen, he became hopefully a subject of renewing grace, during his residence at Chatham, in the same State. From this period he engaged with great avidity in promoting the cause of Christ, by every means in his power. It was quickly inferred, from the tone of his exhortations, that he possessed a more than ordinary adaptedness to the duties of the ministry; and hence he was licensed as a Local Preacher. He was subsequently called out by the Presiding Elder to travel the New London circuit, and was received on trial in the New York Conference in 1801. He was now but twenty years of age; but he was uncommonly mature for his years, and his heroic and self-sacrificing spirit led him to go off cheerfully, at the very commencement of his career, into the wilds of Upper Canada, to proclaim the Gospel to that scattered and benighted population. There he laboured with great energy and perseverance, and great success crowned his labours. So rapid had been the progress of the work in Canada, under him and his co-adjutors, that, in the Minutes of the Conference for the year 1801, there were returned eleven hundred and fifty-nine members of the Church. It had indeed extended into the Lower Province, to a settlement on the Ottawa River, about fifty miles West of Montreal.

His first appointment in Canada was on the Niagara circuit. In 1802, he travelled the Oswegatchie and Ottawa circuit. In 1803, he returned to the States, and was appointed on the Fletcher circuit, in Vermont. In 1805, he was on the Albany circuit; in 1806, in the city of New York;

* Stevens' Mem., II.—Min. Conf., 1827.

in 1807, Conference Missionary; in 1808, at Schenectady; and, in 1809, at Newburgh. In 1810, he returned to New England, and travelled the Pittsfield circuit. In 1811, he was at Chatham; and, in 1812, at Redding, Conn. In 1813, his enfeebled health compelled him to retire to the superannuated ranks, where he remained three years; and then, his health being in some degree recruited, he resumed active service, and, by his own request, was appointed to labour as a missionary at large, within the bounds of the New York Conference. The next two years he spent in New York, and, in 1819, received a location. After continuing in this relation five years, he was, in consideration of his eminent services as an itinerant, readmitted to the Conference, though he was incapable of the labours of a charge. They placed him on the list of superannuated and worn-out members, that he might have a claim on their funds as long as he lived, and might finally die among them. He lingered about two years longer, a great sufferer from nervous disease, and reached the end of his course in peace, on the 6th of July, 1826.

In the early part of my life, I attended a Camp-meeting in Connecticut, at which Mr. Crowell was present, and took a prominent part in the services. I distinctly remember that, though there were a large number of ministers present, it seemed to be universally conceded that he was the man of the occasion—the most attractive as well as the most impressive preacher on the ground. His manner, though free and earnest, had nothing in it approaching the boisterous; and in this respect I remember that it differed from that of several of his brethren. He was a man of fine personal appearance, and I should suppose of gentlemanly manners also, though I only saw him on the platform from which he preached.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, January 19, 1860.

My Dear Sir: The second year after I joined the Church, which was when I was about fifteen years old, I heard Mr. Crowell preach frequently, as he was at that time the preacher on the Albany circuit, within which my father resided. He used to preach in our neighbourhood every four weeks, and sometimes at my father's house; and so deeply was I interested in his preaching, that I sometimes followed him a considerable distance, to listen to his weighty and impressive discourses. After I entered the ministry, I was often thrown into his company, and had every opportunity I could desire, both in public and in private, to form a judgment of his character.

There was nothing in Mr. Crowell's personal appearance peculiarly striking, except that his countenance was more intensely grave and solemn than that of almost any person I ever met. In all my intercourse with him and observation upon him, I never saw him laugh, and rarely saw him smile. He was of about the medium height, and well-proportioned, and his movements were natural and easy. He had a kindly and sympathetic spirit, that made him quick to feel for others' wants, and to administer to them, whenever it was in his power. I am inclined to think there may have been some tendency to gloominess in his natural temperament, but it was not easy to separate it from the deep and all-pervading solemnity which was inspired by his habitual sense of eternal realities.

You will anticipate me when I say that his religion was not of the most cheerful type—it rather took on a sombre hue, partly perhaps from the origi-

nal constitution of his mind, and partly from his being accustomed to contemplate chiefly those more appalling truths which illustrate the awful danger of unrenewed men. You could not have even a casual conversation with him, without being impressed with the conviction that he was under the full influence of the powers of the world to come; that a sense of the Divine presence was a leading element in his habitual experience. The things of the world were kept in manifest subordination, in his thoughts and regards, to the interests of eternity; and, while he manifested little concern about the former, he was always in his element when he was talking of the latter. He came nearer than almost any one whom I have known, to what I suppose the Apostle intended, when he said,—"We have our conversation in Heaven."

The peculiar type of his Christian character was strongly reflected in his preaching. What distinguished it above every thing else was solemnity and impressiveness, while yet it was by no means deficient in mature and well-digested thought. His manner was simple and natural, and his gesture the evident prompting of his feelings, though by no means very abundant. His voice may be said to have been one of great compass—it was not ordinarily very loud, but it was clear and far-reaching, and sometimes would swell to a note of prodigious power. It would occasionally take on the most subduing pathos, and would fall upon his hearers in mellow, plaintive tones that would be perfectly irresistible. And what he said was always worthy of the manner in which it was said—it was God's living, searching, soul-abasing truth. His utterances in the pulpit were such as became one, who was standing in full view of the judgment seat of Christ. He could even say things which would put his audience almost into an attitude of consternation, that yet could scarcely be repeated by any other person, but that they would seem to savour of the ludicrous. I remember a striking instance of this that occurred when he was on the Albany circuit. It was at a Quarterly Meeting, held at Coeymans. The meeting was in a grove, a short distance above the road. So overwhelming were his exhortations that the whole assembly was perceptibly moved, and a number of the young people actually ran, terror-stricken, towards the road. He sallied off towards them, and said in a tone, perfectly indescribable,—"Run, sinner, run, if the Lord does not catch you, the devil will." But the remark, however strange it may sound, I venture to say, left no other than a solemn impression on the mind of any one who heard it. He was by no means an eccentric man, and had no proclivity for saying odd things merely to draw attention; but, whatever he might say, it was so sure to be essentially weighty, and so evidently came forth from a mind thoroughly imbued with a sense of eternal realities, that it was always listened to with respectful attention, if it did not awaken deep spiritual concern. His preaching was attended with great success, and a goodly number still remain who gratefully connect with it all their hopes of a better life.

Mr. Crowell's literary attainments did not, I believe, include any thing beyond the ordinary branches of a good English education. He spoke the English language correctly and fluently, and, in his public discourses, scarcely revealed the fact that he had not gone through a classical course.

He was never very prominent in the Conference, and I believe rarely took part in any public discussions. His forte was undoubtedly in the pulpit. He would have stood high, if he had lived at this day, in the ranks of *revival preachers*, though he never had any sympathy with those irregularities and extravagances which some preachers of this class have been too forward to countenance.

Yours respectfully and truly,

SAMUEL LUCKEY.

THOMAS LOGAN DOUGLASS.*

OF THE TENNESSEE CONFERENCE.

1801—1843.

THOMAS LOGAN DOUGLASS was born in Person County, N. C., on the 8th of July, 1781, and is believed to have been brought up in easy circumstances. His education was with reference to his becoming a merchant, and some part of his early life he spent as a merchant's clerk. He acquired little knowledge of either the languages or the sciences, in his school-boy days.

His mind was early directed to the subject of religion, and, in 1798, he became a member of the Methodist Episcopal Church. He was licensed to preach in the latter part of the year 1800, being then only nineteen years of age. In 1801, he was admitted on trial in the Virginia Conference, and appointed to the Hanover and Williamsburg circuit. In 1802, he was appointed to the Swanino circuit, in the Salisbury District, N. C.; and, at the end of this year, was received into full connection, ordained Deacon, and appointed in charge of the Guilford circuit. In 1804, he was appointed to the Greensville circuit, in the Norfolk District. In 1805, he was elected and ordained Elder, and stationed at Portsmouth, Va. In 1806, he was appointed to the Bertie circuit. In 1807, he was Presiding Elder of the Salisbury District; in 1808, of the Yadkin District; and, in 1809, 1810, 1811, and 1812, of the James River District, which embraced Richmond and the adjacent country. At the session of the Virginia Conference, in February, 1813, he was stationed at Richmond; but, in October following, was transferred to the Tennessee Conference.

Mr. Douglass' career, while in Virginia, was one of marked popularity and usefulness. He not only occupied some of the most important fields within the limits of the Conference, and was intimately associated with some of the most distinguished ministers in the Church, who held him in the highest estimation, but a marked blessing attended his labours, and very large numbers were added to the Church through his instrumentality. He was chosen a representative to the first Delegated General Conference of the Methodist Episcopal Church in America, held in Baltimore in 1812. Of this body he was an active and influential member; and his preaching, during the session, excited great interest, and left an impression on many minds, which, after the lapse of nearly thirty years, remained almost as vivid as ever.

His first appointment in Tennessee was Nashville, then a comparatively small village. The next year, (1815,) he was Presiding Elder of the Nashville District, which, at that time, comprehended the portion of Middle Tennessee South of the Cumberland River, and extended into North Alabama, embracing all the territory then inhabited between the Tennessee State line and the Tennessee River. On this district he was continued for four years; and then, after being a supernumerary for one year, he was

* Summers' Sketches.—Min. Conf.

returned to the same district, where he continued four years more. During these eight years, he laboured with great zeal and success, but the effect of so much toil and hardship as he voluntarily encountered, was to materially impair his health. In 1824, he was Conference Missionary and Superintendent of the Indian Mission. In 1825 and 1826, he was on the Nashville circuit, a supernumerary. In 1827, he was superannuated. In 1828, he was at Franklin, a supernumerary. In 1829, he was superannuated. In 1830, he was on the Nashville circuit, a supernumerary; in 1831, at Duck River, a supernumerary; in 1832 and 1833, on the Nashville circuit, a supernumerary. In 1834, 1835, and 1836, he was Presiding Elder of the Nashville District. In 1837, he resumed the supernumerary relation, and held it till the close of life. That year he was at the Nashville station; in 1838, at the Columbia station; in 1839, at Spring Hill; and in 1840, 1841, and 1842, at Mill Creek.

Mr. Douglass was, for many years, Secretary of the Tennessee Conference, and Treasurer of the Conference Missionary Society. He was several times a delegate to the General Conference, and, in 1832, and again in 1836, was the Secretary of that body.

Shortly after he removed to the West, he was married to Frances, daughter of the Rev. John M'Gee,* a respectable Methodist preacher of that region. He purchased a farm in Williamson County, Tenn., and there fixed his family residence; and, when he was not able to do effective work in the ministry, he employed himself more or less in cultivating his farm. He had great skill and taste in agriculture, and every thing pertaining to his domestic establishment was marked by order, neatness and comfort.

Mr. Douglass' last illness, which was a protracted one, he endured with calm resignation to the Divine will. He was confined to his house and chamber, during nearly the whole of the winter of 1842–43, and, as the spring opened, he gradually sank under the power of his disease. To two of his brethren, who visited him a few days before his death, he signified his firm and joyful trust in the Saviour, and the satisfaction he had in the reflection that he had been permitted to spend so many years in his service. He also expressed full confidence in the doctrines of Christianity, as held by the Methodist Church, as well as in her system of government and polity. He seemed to dwell with great delight on the prospect of meeting many of his brethren who had passed away, and especially the venerable Asbury and M'Kendree, towards whom he had felt an almost filial regard. He died triumphantly, at his own residence, on Sunday morning, April 9, 1843, in the sixty-second year of his age. He was buried the next day, after a Funeral Discourse from the Rev. Dr. A. L. P Green, from the text,—"Well done, thou good and faithful servant," &c. His remains were afterwards removed to the cemetery in Franklin, Tenn., where his wife, who has since deceased, slumbers by his side.

* JOHN M'GEE joined the travelling connection in 1788, and located in 1818.

FROM THE REV J. B. McFERRIN, D. D.
OF THE TENNESSEE CONFERENCE.

NASHVILLE, Tenn., February 25, 1860.

My Dear Sir: I was long and intimately acquainted with the Rev. T. L. Douglass, and am more than willing to be associated in any effort to perpetuate his honoured memory. He was widely and most favourably known, as well for his talents as his virtues; as well for his fine natural character as for his Christian graces and ministerial usefulness.

Mr Douglass was of low stature, and in his latter years inclined to corpulency. His form was erect and his carriage grave and dignified. His features were symmetrical, and the expression of his countenance benevolent. Indeed he was very prepossessing in his personal appearance, and could not fail to attract the attention and command the respect of his audience as soon as he ascended the pulpit. His voice was clear, full and melodious, and modulated to the highest perfection. His articulation was distinct, and his tone and emphasis natural, rising above all art. He was, in a word, a fine specimen of a pulpit orator. His perceptions were clear, his judgment sound, and his views on all questions respected by his brethren. He was familiar with the standard writers of the Church, and was thoroughly Wesleyan in his views. As an administrator of discipline, he was mild and gentle, and yet rigid in his adherence to the law. His knowledge of Methodist polity and usages was very extensive and accurate, and his opinions and suggestions had much weight, not only in his own Conference but in the General Conference, of which he was considered, in his latter years especially, as a prominent member.

As a Man, he was remarkable for his probity and punctuality, and his word was a sufficient guaranty to any one who knew him. He required no endorsement, but, like the unadulterated coin, always passed current upon his own intrinsic value.

As a Christian, he was consistent, uniform, devout. Cheerful in spirit, social in disposition, and pleasant in intercourse, he was such a companion as one always loves to welcome; and hence his society was always sought by his brethren, especially by those of nearly his own age in the ministry.

His career was marked by great labour and great success. There are no doubt many in Heaven, as there are many still on earth, whose renovated character, and pledge or actual enjoyment of the life everlasting, form the testimony to his unwearied fidelity in the great work that was committed to him.

Very truly yours,

J. B McFERRIN

ELIJAH HEDDING, D. D.*

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1801—1852.

ELIJAH HEDDING was born in what is now the town of Pine Plains, in Dutchess County, N. Y., June 7, 1780. His paternal ancestry was of English origin, and his grandfather was a man of some consideration in the neighbourhood in which he lived. Though neither of his parents, at the time of his birth, had made a profession of religion, his mother was

* Life and Times of Bishop Hedding, by Rev. Dr. Clark.—MS. from Rev. Tobias Spicer.

seriously inclined, and took great pains to instruct him in Christian truth and duty. He commenced praying in secret, when he was only four years old, and continued the practice for several years,—until, through the influence of evil associates, he was led to abandon, as far as he could, all serious thoughts. In the year 1789, that son of thunder, Benjamin Abbott, was stationed upon the Dutchess circuit, and, in connection with his labours, there occurred a revival of great power, of which the mother and grandmother, and some other relatives of Elijah Hedding, were subjects. On one occasion, Mr. Abbot addressed him personally, with terrible plainness and pungency, so that the boy became deeply alarmed, though the impression passed off, in a great measure, after a few weeks.

In 1791, the parents of young Hedding removed to Vermont, and settled in the town of Starksborough;—a part of the country which was very sparsely settled, and where the inhabitants were subjected to the hardships and perils of frontier life. As he grew up, he evinced much more than ordinary physical and mental power, and an adventurous spirit bordering upon recklessness. Infidelity was rife throughout that region, and he did not escape its influence. But he could not think of settling down upon any system, without being able to justify the acceptance of it to his own reason. He tried Deism and Atheism, successively, but found each of them environed with difficulties that he knew not how to dispose of. He then investigated the claims of Universalism; but *that* he was persuaded was at war with the plain declarations of the Bible. He was, during all this time, openly wicked, though not without frequent compunctious visitings, and a secret belief that the doctrines which he had heard preached by Benjamin Abbott, years before, were true.

After four or five years, a pious Methodist family came into that neighbourhood to live, and, as there was no preacher of any denomination near, they opened their house for a religious service on the Sabbath. And though young Hedding was still as wild and wicked as ever, he was usually called on to read one of Wesley's Sermons, or a portion of Baxter's Call, on these occasions. These excellent persons, with whom he thus became acquainted, seem to have acquired an influence over him, and lent him books devoted to an exposition of the Methodist doctrines, which he read, and continued to read, until he had possessed himself thoroughly of their contents.

In 1798, the Vergennes circuit was formed, and, about the same time, a powerful revival of religion took place, in that neighbourhood, which brought large numbers into the Church. During the first six months of the continuance of this work, young Hedding attended the meetings, but had no sympathy with the spirit that pervaded them. At length, however, after he had been reading in meeting, one Sabbath day, an excellent woman, (one of the heads of the family already referred to,) who had, for some time, been making him a subject of special prayer, addressed him personally in such an earnest, affectionate, and yet intelligent, manner, as brought him into an attitude of solemn reflection and inquiry. On his way home, he turned into a grove, knelt down by a large tree, and there solemnly vowed to cast away all his idols, and make the salvation of his soul his paramount object. Not long after this, he heard

a sermon from Joseph Mitchell,* that gave him a far deeper sense of his guilt and ruin than he had ever had before; and for six weeks the anguish of his spirit was well-nigh intolerable. At the end of that time, the itinerant evangelist came around again, and preached in the house where the people had been accustomed to assemble for Sabbath-day services; and, at the close of a Class-meeting, which followed the preaching, special prayer was offered in behalf of this young man, and then it was that he felt the burden of guilt removed, and the joys of salvation spring up in his soul. This occurred on the 27th of December, 1798, and, on the same day, his name was enrolled on the list of probationers in the Methodist Episcopal Church.

About six weeks after this, he attained to a confidence of his adoption, that cast out all fear. His thoughts were now so completely occupied with religious things that he found it impossible to fasten them upon any thing else. He undertook, about this time, to study Mathematics, under a very competent teacher; but he found that his mind could not be withdrawn from his Bible; and the result was that the mind of his teacher took the same direction with his own, and he became a striking example of the power of converting grace.

Shortly after his conversion, young Hedding began to pray and exhort in public; and those who heard him were very generally impressed with the conviction that it was his duty to enter the ministry. He hesitated himself, chiefly from an apprehension that he was not qualified for the work; but further reflection and self-examination so far removed his doubts that he consented to receive an Exhorter's license; under which he sometimes appointed meetings, and took the whole control of them, but more frequently accompanied the circuit preacher at his appointments, and delivered an exhortation at the close of the sermon. In 1799, the Essex circuit was formed, and Lorenzo Dow was appointed to labour upon it; but, after a few months, he suddenly left his work to go to Ireland. Mr. Hedding consented, not without many misgivings, to take his place; though, as he was yet licensed only to exhort, he never allowed himself to take a text, but kept strictly within the limits of his commission.

It was not until March, 1800, that his mind was fully made up to go forward in the work of the ministry; and, a short time after this, he was regularly licensed as a Local Preacher. Having preached in this capacity in his own and the neighbouring towns, during the summer, he was called out in the fall by the Rev. Shadrach Bostwick, Presiding Elder of that district, to labour upon a circuit. He commenced his itinerant career at Plattsburg, but, at the end of six weeks, was sent to the Cambridge circuit, to take the place of a preacher, who had become disabled, by ill health, for active service.

On the 16th of June, 1801, Mr. Hedding was admitted, by the New York Annual Conference, on probation in the travelling connection, and

* Joseph Mitchell was admitted to the travelling connection, and appointed on the Cambridge circuit, N. Y., in 1794. The next three years, he travelled successively the Litchfield, (Conn.,) Granville, (Mass..) and Dutchess, (N. Y.,) circuits. In 1798, he was appointed to the Vergennes circuit, (Vt.,) embracing a distance of more than fifteen hundred miles. Here he continued two years. In 1800, he was removed to the Pittsfield and Whittingham circuit; in 1801, he was returned to Pittsfield, but in 1803, we fail to find his appointment. He was a man of extraordinary powers, though of very imperfect education; a natural logician, a shrewd wit, and a highly energetic, popular and successful preacher. After his location, which took place in 1804, he removed to Illinois, where he died in peace.

was appointed to the Plattsburg circuit. This was, in some respects, a very difficult field, and the prospect at first seemed discouraging; but, as he advanced in his work, the state of things gradually improved, and he was permitted, at no distant period, to witness a revival of considerable power. While he was indefatigable in his labours, he was also a diligent student, and read with great eagerness whatever books came within his reach, that were fitted in any way to aid him in attaining the great objects of the ministry. In 1802, he was appointed to the Fletcher (formerly Essex) circuit,—the same which he had travelled two years before as an Exhorter. In 1803, he was appointed to the Bridgewater circuit, in New Hampshire—here there commenced a very powerful revival; but unhappily it was arrested, apparently in consequence of his being withdrawn from his labours by an attack of malignant dysentery. His case was for some time considered as quite hopeless; but it ultimately took a favourable turn, so that he ventured to resume his labours. But scarcely had he begun to travel, before he was seized with the inflammatory rheumatism; and so violent was the attack that it was six weeks before he could turn himself in the bed; four months before he was able to walk; and eight before he could perform any public service. He left the circuit some time before the session of Conference, and crossed the Green Mountains on horseback, and, after passing a little time at Saratoga Springs, proceeded to Catskill, and thence to New York.

In 1804, he was appointed to the Hanover circuit, in New Hampshire—this was quite an easy field to cultivate; and, besides attending to his prescribed duties, he devoted considerable time to the critical study of the English language. In 1805, he was appointed to the Barre circuit, in Vermont; and, during this year, he witnessed very happy results from his labours, in the revival of religion, and the growth of the Church. In 1807, he was appointed Presiding Elder of the New Hampshire District. During this year, he had another attack of inflammatory rheumatism, but not so severe as to occasion any long suspension of his labours. In 1808, he was returned to the same district, and was also appointed a delegate to the General Conference to be held in Baltimore. Having fulfilled this appointment, he went back to his field, and laboured during the year with more than an ordinary degree of success. In 1809, he was appointed to the New London District. On the 10th of January, 1810, he was married to Lucy Blish, of Gilsum, N. H.,—a young lady with whom he became acquainted in 1801, while he was travelling on the Plattsburg circuit: and, soon after his marriage, he took up his residence at Winchester, N. H. In 1810, he was returned to the New London District; and, that his residence might be nearer the centre of his field of labour, he removed it to Ludlow, Mass. Here he supplied, during a part of the time, the Congregational church, and the town, by a vote, actually requested him to locate, as a Methodist minister, and become their pastor; but this request he felt obliged to decline. In 1811, he was stationed at Boston, and was also appointed a delegate to the General Conference to be held in New York, in May of the next year. In 1812, he was appointed to Nantucket, where he was very kindly and joyfully received, though he found much to do in correcting certain evils which had grown out of the extravagances connected with a revi-

val of religion the preceding year. In 1813, he was appointed to Lynn,—in charge of the Lynn Common Church; but was a good deal embarrassed in his labours by the agitation incident to the War. In 1814, he was returned to Lynn, and, in the latter part of the year, was permitted to see a copious shower of Divine influence descending upon his people. In 1815 and 1816, he was stationed at Boston; and, in the spring of the latter year, he attended the General Conference in Baltimore. In 1817, he was appointed to the Portland District; but, owing to the feebleness of his health, the Bishop consented that he should be stationed at Portland, and appointed another person in his place as Presiding Elder. In 1818 and 1819, he was stationed at Lynn; and, during the second year, was so ill as to be materially interrupted in his labours; but he was greatly cheered by the manifold expressions of kindness which he received from the people. In 1820, he was stationed at New London. In 1821 and 1822, he was Presiding Elder of the Boston District; and, in the latter year, preached a Sermon, by appointment of Conference, on the Divinity of Jesus Christ, which was published. In 1823, he was re-appointed to Boston; and, in 1824, contrary to his own strongly expressed wishes, was elected Bishop.

It would be impossible to include within the limits of this sketch even an outline of the Episcopal labours of Bishop Hedding, during the remaining twenty-eight years of his life. Though he accepted the office with great reluctance, he brought to it all that zeal, devotion, untiring industry, and indomitable strength of purpose, which had characterized the previous part of his ministry; and he laboured in his new sphere up to the full measure of his physical ability. He was an admirable Presiding Officer in the Conferences; and his intimate acquaintance with ecclesiastical usages in general, and the economy of his own Church in particular, in connection with a remarkably sound and discriminating judgment, gave great weight to his opinion on difficult questions, as well among his own brethren of the Episcopacy, as of the Church at large. The most perplexing subject that he ever had to encounter in his Episcopal capacity, was that of Slavery, which ultimately divided the Methodist Episcopal Church—though he was far from having any sympathy with the institution, yet neither did he sympathize with the extreme measures which were proposed, and to some extent adopted, in opposition to it; and he found occasion to defend himself, before the General Conference, against charges reflecting not only upon his official, but Christian and even moral, character. He passed through the whole scene, exhibiting great dignity and firmness on the one hand, and much of a forbearing and conciliatory spirit on the other; and even those who dissented most earnestly from his views, were still constrained to honour him for his resolute and yet temperate adherence to what he believed to be right.

At the meeting of the General Conference at Pittsburg, in 1848, it was resolved that, in view of Bishop Hedding's age and bodily infirmities, "he consider himself at liberty to use his own discretion, as to the amount of Episcopal or other pastoral labour he will perform within the next four years." The same Conference requested him to prepare certain works for publication, and also to pay a fraternal visit to the British Conference,

some time before the next General Conference; but with neither of these requests did his failing health allow him to comply.

When he entered upon his Episcopal office, he fixed his family residence in Lynn, and remained there until 1837, when he removed to Lansingburg, N. Y. In 1842, he went to live at Saratoga Springs, in the hope that he might receive some benefit from the waters there; but, after a residence of only two years, he removed to Poughkeepsie, where he spent the residue of his life. In December, 1850, he was suddenly seized with an extreme difficulty of respiration, which, it was apprehended, would prove the immediate harbinger of death. Though he recovered from this attack, it was soon succeeded by another, and another,—each successive one apparently bringing him nearer to the grave. He, however, subsequently rallied, and then relapsed, and this alternation continued until the earthly tabernacle went to ruin. Though his illness was protracted, and his sufferings were great, he remained in perfect possession of all his intellectual faculties, and his peace was as a river. In the immediate prospect of death, not a doubt lingered in his mind, nor a cloud darkened his sky; but his very death-bed seemed illuminated by the glories of an immortal life. Having, in various forms, given his dying testimony to the all-sustaining power of the Gospel, he heard and obeyed the summons,—"Come up hither," on the 9th of April, 1852, after having lived nearly seventy-two years, and been fifty-one years an Itinerant Minister, and twenty-eight a Bishop, of the Methodist Episcopal Church. His Funeral Sermon was preached by Bishop Waugh; and his remains now repose in the beautiful cemetery on the East side of the Hudson, a short distance below Poughkeepsie.

FROM THE REV TOBIAS SPICER.

OF THE TROY CONFERENCE.

TROY, May 10, 1859.

My Dear Sir: My personal acquaintance with Bishop Hedding commenced in the year 1820, and continued till the close of his life. I had the opportunity of seeing him in various situations, both in public and in private, and my intercourse with him was so free and frequent that I had every opportunity I could desire of forming a judgment in respect to his intellectual, moral, social, Christian, and official character. I am glad to do any thing in my power to honour and perpetuate his memory.

Bishop Hedding was a man of a large and liberal mind. Although his early literary advantages were somewhat limited, yet, by earnest thought and close application to study, his mind had become richly stored with that kind of knowledge most necessary to prepare him for the work of the ministry, and for the office of a Bishop. In his preaching he never aimed at any thing like display of either learning or talent, but evidently lost sight of every thing else in the one grand object of spiritually benefitting those whom he addressed. His manner in the pulpit was remarkable for dignified simplicity. His language was correct and appropriate, and especially distinguished for the Saxon element. In early life, he had an excellent voice for public speaking, but, in his later years, it lost much of its power.

In private life, Bishop Hedding was at once dignified, simple and attractive. Though one could not be in his company without being conscious of the presence of a great man, yet so gentle and unassuming was he that every body

felt at ease in conversing with him, and no one, who saw much of him, could withhold from him his respectful and affectionate regards. While he was social and cheerful, he never indulged in any approach to levity,—never forgot, for a moment, his character as a Christian, and as a high office-bearer in the Church. His conversation was remarkably edifying,—fitted "to administer grace unto the hearers." His natural kindly spirit discovered itself particularly towards little children—he always addressed them in a gentle and loving manner, and they loved him greatly in return.

He united great conscientiousness with indomitable perseverance. What he believed firmly to be his duty, that he would do, irrespective of consequences. He was not boisterous or impulsive, but cool, discreet, and persistent. He was a man of superior legislative sagacity. But few men among us understood better the peculiar doctrines and discipline of the Methodist Church, or were more competent to explain or defend them, than he. His opinion was regarded as almost oracular on questions of Ecclesiastical Law, in our Annual Conferences. This thorough acquaintance with Church Polity gave him a great advantage as a Presiding Officer.

Bishop Hedding was, in his views of doctrine and Church Government, a decided Methodist, but he had no sympathy with bigotry in any form. He was ready to welcome to his fellowship and to his heart all who he had reason to believe loved the Lord Jesus in sincerity. He was an example of meekness, charity, apostolic simplicity, and entire devotedness to his work.

He was a man of rather a large frame, and well-proportioned. His countenance was expressive of a thoughtful and earnest mind, of intelligence, frankness, and kindliness; all which qualities were strikingly embodied in his character. I will only add that his death was worthy of his life—it was a quiet laying down of the earthly tabernacle—a beautiful example of dying in the Lord.

Yours in brotherly love,

TOBIAS SPICER.

FROM THE REV HENRY G. LUDLOW

PASTOR OF A (CONGREGATIONAL) CHURCH IN OSWEGO, N. Y.

OSWEGO, February 7, 1860.

My Dear Sir: I consider it one of the profitable as well as pleasant things of my pilgrimage that I became somewhat intimately acquainted with the late excellent Bishop Hedding. The last few years of his life were spent in Poughkeepsie, where I was Pastor. You may not be aware that the intercourse of the ministers and churches of the different evangelical denominations in that city is peculiarly intimate and fraternal. For more than twenty years, the Dutch Reformed, Baptist, Methodist, Congregational and Presbyterian Pastors, have been accustomed, for nine months of the year, to meet at each other's studies, for prayer and conversation upon the interests of Christ's Kingdom; and we have "sat together there in Heavenly places in Christ Jesus." The intercourse of the churches too is equally intimate and refreshing.

These ministerial meetings were punctually attended by Bishop Hedding, whenever he was able; and here he ever manifested the overflowing fulness of his well-stored mind, and his great, loving, catholic heart. He was an extraordinary man, both in mind and body. He was large and athletic; and his body seemed made to bear the expansive and vigorous soul that inhabited it. He was an excellent preacher—he spoke plain Saxon, but sound sense, and pure Gospel. He eschewed every thing like mere show; being in heart and in practice one of the most unassuming of men. He was welcomed to all our pulpits as an instructive, experimental and forcible preacher.

No one doubted his piety—he did not doubt it himself. "Fifty years ago," said he to me, "God gave me a sound conversion; and I have never gone to sleep since with guilt upon my conscience—I tried to do so one night, but could not sleep until I arose, and settled the matter with God." By this he did not mean that he had never sinned in that time, but that he had always sought peace in the peace-speaking blood of Christ, and had always found it. His whole life showed that the way between him and God was always open.

Bishop Hedding commenced his ministry upon the Northern frontier of our country, and was an itinerating minister among a sparse and poor population. I have heard him tell of his sufferings from riding in storms of sleet, and sleeping in open houses and in damp clothes. Indeed, his exposure laid the foundation of disease which never left him. And yet, in the retrospect of a peculiarly arduous and painful ministry, I heard him once say, at a ministerial meeting,—"Brethren, I have been reviewing my past life, and I said to myself,—What now if the Lord should say to you,—'I will place you precisely where you were when you began to preach the Gospel, and with all the experience you have had of ministerial trials; and you may be a farmer, or a merchant, or a physician, or a lawyer, or a judge, or a governor, or the President of the United States, or a minister of Christ'—my answer would be—'I will be a minister!'" Yes, Bishop Hedding could say as sincerely as Paul did,—"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry"

I was with him, too, during his protracted dreadful sickness,—more terrible than ordinarily falls to the lot of God's dear children. But I will only say that, in the furnace heated seven times hotter than it is wont to be heated, One was seen by his side "like the Son of God."

Very sincerely, your friend and brother,

H. G. LUDLOW

FROM THE REV DAVID KILBURN.

KEENE, N. H., February 8, 1860.

My Dear Sir: I first saw Bishop Hedding in the summer of 1809, at a Conference in Monmouth, Me., of which he was a member; and I always knew him from that day till the close of his life. My relations with him were sufficiently intimate to enable me, I believe, to form a correct judgment of his character.

He was a man of a decidedly marked intellect. Perhaps the most striking features of his intellectual character were an uncommonly retentive memory, and great power of reasoning. Of the former I may mention, as a specimen, that I once heard him preach a sermon on the Divinity of Christ,—the same which was afterwards printed,—and, though he made a vast number of Scripture quotations, he referred, in every instance, to the chapter and verse, without the semblance of hesitation or embarrassment. As for his ability to reason, there was such an air of plainness and familiarity about his reasoning that many people would be likely greatly to underrate his powers in this respect; but there were few men who were able to frame an argument with more skill than he. There were some persons, indeed, who professed to be dissatisfied with some of his arguments; but their dissatisfaction had respect rather to their own inferences than to his conclusions. He had great comprehensiveness, clearness and vigour of mind, and I never knew of his being placed in a situation to the duties and responsibilities of which he did not show himself fully adequate.

As a Preacher, Bishop Hedding was as far as possible from ever courting popularity, while yet he enjoyed, in a high degree, the only popularity that is

worth possessing—I mean the favourable appreciation and cordial esteem of the wise and good. In early life, his voice was excellent, and his manner in the pulpit highly impassioned and energetic; but, in consequence of a severe illness which he experienced during some of the first years of his ministry, his voice lost a considerable degree of its power—though it was never otherwise than pleasant, it was incapable of being modulated to the same high note that it had formerly been. In consequence of this partial failure of the voice, his manner of preaching became much less energetic, but there was always a force and clearness of thought, and a logical arrangement of his subject, which never failed to fix the attention of the more reflecting part of his audience. Though his language was very plain and level to any understanding, he had a remarkably accurate knowledge of the meaning of words, and he always chose the words that would convey his thoughts the most clearly and impressively. You could not hear him preach without getting the impression that he had a great intellect and a great heart, and that both were brought fully into the service of his Lord and Master

Bishop Hedding was a man of fine commanding appearance, of a large and well-built frame, and a countenance which expressed the leading features of his character. His manners were perfectly simple, and yet always dignified—he moved about quietly and unostentatiously, but his thoughts, his feelings, his actions, were all characterized by the energy that belongs to a truly great and good man.

Yours sincerely,
DAVID KILBURN

ASA SHINN.*

OF THE METHODIST PROTESTANT CHURCH.

1801—1853

Asa Shinn was born in the State of New Jersey, on the 3d of May 1781. His parents, who were respectable, though in moderate worldly circumstances, removed to Virginia, and settled on the Eastern slope of the Alleghany Mountains, when he was about seven years of age. When he was fourteen, they removed to Harrison county, in Western Virginia, and settled on the West Fork of the Monongahela. All the education he received, prior to his entering the Methodist Episcopal Church, was from a sailor, who had left the seas, and went roving through the country, and teaching a school, here and there, as he found opportunity. And the first English Grammar he ever saw or heard of, was in the hands of his colleague, after he became a preacher. His colleague laid the book on the table, and Shinn, taking it up, made some inquiries respecting it, which resulted in his purchasing a copy, and becoming, at no distant period, an accomplished grammarian, and a correct and even elegant writer of the English language.

He was converted to God when he was about seventeen years of age, through the instrumentality of certain Methodist ministers, who, by invi-

* Western Recorder, 1853.—MSS. from Rev. Dr. George Brown, Prof. Williams, and Rev. C. Springer.

tation, visited and preached at his father's house. When he had reached his twentieth year, he was greatly urged, on account of the scarcity of labourers, to enter the itinerant ranks. To this he finally consented: and, in 1800, travelled the circuit including Pittsburg; whence he was removed to the Redstone circuit the next year, and was admitted on trial in the Baltimore Conference. In 1802, he was appointed to the Shenango circuit, in one part of which he had to travel thirty miles without seeing a single house, and only one cabin, and that uninhabited. In the spring of 1803, he was sent from Baltimore to form a new circuit, in the wilderness of Ohio, on the waters of the Hockhocking. Here his labours were suspended for two months, by an attack of bilious fever, in consequence of which he was removed, when able to travel, to the West Wheeling circuit, in the neighbourhood of Steubenville. In the spring of 1804, he was sent to the Guyadotte circuit, on one part of which he was treated with great indignity, and even threatened with the horse-whip. Thence, after a few months, he was removed to the Wayne circuit, in the Southern part of Kentucky; and, having travelled here one year, and in Shelby County another, he was transferred to the Baltimore Conference. In 1807, he travelled the Monongahela circuit, and, about the same time, was married to a Miss Barns, near the place now called Fairmont, in Western Virginia. In 1808, he was appointed to the Greenfield circuit; in 1809 and 1810, to Baltimore City; in 1811, to Fell's Point; in 1812, to Baltimore City; in 1813 and 1814, to Georgetown, D. C.; in 1815, to the Redstone circuit. In 1816, he took the superannuated relation. In 1817, he was on the Harrison circuit, a supernumerary. In 1818 and 1819, he was Presiding Elder of the Monongahela District. In 1820, he was superannuated. In 1821, he was at Baltimore City, a supernumerary. In 1822, he was on the Baltimore circuit; in 1823, on the Harford circuit; in 1824, at Pittsburg. In 1825 and 1826, he was Presiding Elder of the Pittsburg District. In 1827, he was stationed at Washington, Pa., and, in 1828, again took the superannuated relation.

The controversy which issued in the formation of the Methodist Protestant Church had been going forward with great spirit from the year 1824; and Mr. Shinn's vigorous pen had been enlisted in favour of what he deemed a principle of radical reform in the Methodist Episcopal Church; as was that also of Nicholas Snethen, Alexander McCaine,* and others.

* ALEXANDER MCCAINE was born in the county of Tipperary, Ireland, and was educated for the ministry of the Church of England. He came to the United States in the year 1791; and, after making a profession of religion in the Methodist Church, resolved to enter the ministry in connection with that body. Accordingly, he was admitted on trial into the Annual Conference in 1797, and ordained an Elder in 1801; and, for several successive years, filled various important stations to great acceptance. He was, for some time, a travelling companion of Bishop Asbury, and shared largely in his affection and confidence; while he in turn exercised towards the Bishop a regard little less than filial. He located in 1821. For some time prior to 1824, his thoughts had been directed especially to the subject of Lay-representation in the Legislative department of the Church; and, after the General Conference of 1824 had come to a decision adverse to his views and wishes on that point, he made it the subject of protracted inquiry, and, in 1829, published his matured thoughts in relation to it, in a somewhat elaborate work, entitled "The History and Mystery of Methodist Episcopacy;"—a work that drew forth severe animadversions, though all acknowledged that it was marked by high ability. He was identified with the Methodist Protestant Church from its origin, and was regarded as one of its ablest and most influential ministers. The last few months of his life he spent in the family of his daughter, Mrs. Brett, in Montgomery, Ala., where he died about the 1st of June, 1856. His Funeral Sermon was preached by the Rev. Samuel E. Norton. He had an imposing personal appearance, being six feet, four

When he found that there was no longer any hope of introducing the principle of Lay-representation in that body, he withdrew, in 1829, and became identified with a separate organization. When the Ohio Annual Conference of the Methodist Protestant Church was organized, in October of that year, he was elected President, and stationed in Cincinnati. In 1830, he was also at Cincinnati, and, in 1831 and 1832, at Pittsburg. In 1833, the Pittsburg Conference District was formed, and Mr. Shinn elected its President. In 1834, he was appointed joint editor with the Rev. Nicholas Snethen of the Methodist Protestant in Baltimore, and continued in that service for more than two years. In 1836, he was again at Cincinnati; in 1837 and 1838, at Pittsburg; in 1839, in the same vicinity; in 1840, at Pittsburg; in 1841, at Alleghany City; in 1842 and 1843, at Pittsburg; and, from 1844 till the close of his life, he held a superannuated relation.

The saddest feature in Mr. Shinn's history was his being subjected, in no less than four instances, to mental derangement. The first was at Georgetown, D. C., in the year 1813, and was occasioned by the loss of two lovely and promising children. The second was in Western Virginia, in the year 1819, and was consequent on the death of his excellent wife. The third was just at the close of the sessions of the General Conference of the Methodist Episcopal Church, in Pittsburg, in 1828, and seemed to have been the result of certain stringent measures adopted by that body, adverse to the cause which he was endeavouring to maintain. The fourth instance of aberration was also in Pittsburg, and it occurred in the year 1843. He was so copiously bled for inflammation of the lungs that he fainted, and, immediately after he recovered, fell into a profound sleep, from which he awoke in a state of derangement that continued till the close of life. He was sent, for a short time, to the Asylum for the Insane, at Philadelphia, but was afterwards transferred to the similar institution in Brattleborough, Vt., where he spent several years of darkness, and finally closed his life, in February, 1853. It was only on certain subjects that his insanity was manifest—on others scarcely any aberration was perceptible. His remains were sent to his family in Alleghany City, where a Funeral Sermon was preached by the Rev. George Brown, D. D., from 2d. Samuel iii, 38.

Mr. Shinn had a high reputation as an author. In 1813, he published, in Baltimore, a work that has commanded great attention, entitled "An Essay on the Plan of Salvation;" and a second edition of the same work, considerably modified, was issued in Cincinnati, in 1831. In 1840, he published, at Philadelphia, another work, entitled "The Benevolence and Rectitude of the Supreme Being;" which is also characterized by great ability. In 1824, he engaged in the "Reform" Controversy, and issued a long series of ingenious and spirited articles, in a monthly periodical published in Baltimore, entitled "The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church."

inches in height, and every way well-proportioned. He was a man of strong and highly cultivated intellect, of uncommonly dignified bearing, an able writer, and an eloquent and powerful preacher.

FROM THE REV GEORGE BROWN, D. D.

OF THE METHODIST PROTESTANT CHURCH.

McKeesport, Pa., Oetober 29, 1860.

Dear Sir: You desire me to write you a letter of personal recollections of the Rev. Asa Shinn, ineluding also my estimate of his character, both as a Man and a Minister. Well, now that I havc a little spare time, it gives me pleasure to say something in compliance with your wishes.

In speaking of Mr. Shinn as a Man, it is proper to say something of his person. He was of about the medium height, and, in his younger years, was slender, though, in after life, he became somewhat corpulent. He had a fine, thoughtful looking eye, an ample forehead, a rather large mouth, with pale complexion and black hair. Taken altogether, he possessed a compaet, well-favoured, physical manhood.

But the body alone does not constitute the man. Mr. Shinn had a capacious and well-stored mind, and could endure as much mental labour as any person I have ever known. He was, in the true sense of the word, a self-made man. From the time that he entered the ministry, he was a most laborious student. The Bible, and whatever might aid to the better understanding of the Bible, he studied with careful and devout attention. With History, Sacred and Profane, and with the best works on Moral and Metaphysical Science, he had made himself quite familiar. He read the Poets, by way of relaxation from severe studies; and by this means helped to give wings to his own soul, which he knew well how to use, when his subject required him to soar. He was, withal, an eminently practical man, and had the happy faculty of turning his knowledge to good aecount, both in and out of the pulpit.

Mr. Shinn's moral character stood unimpeachable before the Church and the world, during a pretty long life. His mind was evidently deeply imbued with a sense of spiritual and eternal things—thoughts of God, of Christ, of the Holy Spirit, of the great realities of the world unseen, seemed to occupy him day and night. Like Stephen, he was full of faith and the Holy Ghost. Like Paul, he served the Lord with all humility of mind, and gloried only in the Cross. Like Christ, he was meek and lowly in heart.

But to form a proper estimate of the character of Mr. Shinn as a Minister, is no easy matter Among all classes of Methodists, and indeed among all Christian denominations, he had a very high reputation. As an Expounder and Defender of Christian Doctrine, I should be at a loss where to look for his superior. I saw him, for the first time, in 1813, in the pulpit, or on the stand, at a Camp-meeting, about fifteen miles from Baltimore. There he stood with a rather youthful appearance, pale, calm and self-possessed—with a round, full, mellow voice, easily reaching the most distant hearer—he seemed an angel in human flesh, who had come from a higher region, on that great occasion, to instruct mankind in regard to their highest interests. The reading of the hymn and the opening prayer seemed to me impressive beyond any thing I had ever heard. Then came the sermon, from John xiii, 23: "Jesus answered and said unto him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" The discourse was mainly directed against Infidelity; and the whole brotherhood of infidels were called upon to answer for smiting Christ or his religion, unless they first proved Christ an impostor, and his religion of evil tendeney. He was strong in argument, apt and clear in illustration, and fervent and impressive in his manner; and the latter half of his discourse was overwhelmingly eloquent. A powerful impression was produeed on the assembly at the time, and with many of them it was abiding. It was a memorable hour to myself; for it was then and there that my poor

soul, through grace, was enabled to hang its all, for time and eternity, upon the Cross of Christ.

Time rolled on—I myself entered the ministry, and became intimate with Mr. Shinn; and a forty years' acquaintance only served to convince me that, among all the sons of men, I had never found one superior to him in ministerial qualifications. If I speak more from the heart than from the head, you will know how to forgive me; for I loved him while he lived, and, now that he is dead, I deem it at once a duty and a privilege to do him honour.

I am very truly yours,

GEORGE BROWN.

FROM THE REV ANDREW A. LIPSCOMB, D. D.

PRESIDENT OF THE UNIVERSITY OF GEORGIA.

MONTGOMERY, Ala., January 21, 1856.

My Dear Sir: I cannot decline your request, though I am obliged to comply with it amidst manifold cares, and under a heavy burden of bodily infirmity. My appreciation of Mr. Shinn's character is such that I am more than willing to do any thing in my power to convey a correct idea of it to posterity

His intellectual constitution was peculiarly marked by the subtlety, energy and scope of the abstract power. It frequently appeared to me that, whenever he chose to resign himself to the sway of his instinctive bent, he had the most metaphysical intellect that I have ever known. A principle never seemed to satisfy him unless he could dissociate it from both its incidents and its established connections. A thought must be resolved into its original elements before it could gain a firm hold on his faculties. He delighted in analysis. You could see pleasure in his eye, and hear it in his voice, as he followed a great truth back to its primal source. Associated with this striking feature of his mind,—the most outstanding of all his faculties,—was a simplicity that was most interesting. I am sure that he appreciated analytic power for its capacity to simplify. His reasoning, often protracted in a long,consecutive movement of mind, was a steady march towards the brightest sunlight. I never knew him mystical or shadowy in any degree. His aim did not impress me as that of one, who laboured to discover truth---he had no partiality for novelty, nor was he, when I was accustomed to hear him, fond of remote speculations. A profound believer in Revelation, he accepted it as it was, and merely endeavoured to bring out its great truths as they were in themselves. His discourses were characterized by intense concentration. There was no side-action about him. A great deal of his peculiar power sprang from this intellectual conseeration to the point before him. Earnestness was an element of his understanding no less than of his moral nature. It was not that muscular and vehement earnestness that we often witness; but a calm, direct, sustained force, which was born from his habits of deep meditation and truthful feeling. Solemnity did not seem to be an acquirement, or even a sentiment, but rather an instinctive condition of his inward being. His intellect, viewed apart from his conscience and affections, had a religious tone about it, that is rarely seen. By this, I mean, that there was a certain sobriety in it,—a constitutional susceptibility to grave and hallowed impressions,—a large openness to the higher and purer objects of devout investigation,—an attitude of reverence, that seemed eminently fitted for the Divine presence of Christianity. His mind was not elastic or versatile. It had no power of imagination. Figures, drawn from nature or life, were extremely rare in his efforts. Illustrations were occasionally used; but they were the offspring of reason, and never went farther than to elucidate an argument. Indeed, they were arguments in another shape—silver-links in a chain of hard and firm-wrought metal.

The facts of Christianity were always employed with reference to the principles which they embodied. History, whether its records were found in the Bible or in Providence, yielded its philosophy to his keen, searching, penetrative mind; and I doubt if he ever studied any thing except with reference to its principles and their immutable relations to human character and destiny. His emotions seemed to be the result of an intellectual working. Truth descended from his brain through his heart. The quick sensibility, that so frequently carries the whole soul in itself, and catches the instant aspect of a grand or sublime object, never seemed to me to characterize him. He was therefore destitute ordinarily of the poetic and eloquent elements. There were occasions, however, when his heart throbbed near to the great Universe, and was intensely roused by its own laws into spontaneous action. But, still, one could not watch his mental operations closely without perceiving that his impulses were generally the fruit of thought. Often he was deeply moved, but logic kindled the fire and warmed the utterance. It took a massive thought to make him eloquent. Free from all kinds of sentimentalism, and seldom looking abroad for any images to refresh or stimulate his intellectual activity, he kept to a close companionship with the doctrine or truth he was unfolding, content to find his whole aliment in it alone. The pure Manna, as it fell from Heaven, was his food; and a glorious feast it was to others, when his hands distributed it.

Like all solitary thinkers, he was firm and decided in his opinions. No man could have been more loyal to his convictions; no man was more frank and sincere in expressing them. His attachment to doctrinal views, that commended themselves to his judgment, was exceedingly strong, and he was emphatic in their utterance. If he had not examined a subject carefully, he would decline to give any opinion on it; but when he had reached his conclusions, he was singularly bold in adhering to them. I have known few men, who had the confidence in Truth, that he constantly evinced. All those considerations, which spring from selfish views of utility and expediency, never seemed to affect him, and his aim always was to discharge his obligations to what was just and right in sentiment. He had not those large sympathies, which flow from a liberal, many-sided culture; nor had he that openness of nature, which allows observation, intercourse, and the objects of external life, to exert such a potent influence over thought, impulse and action; but in the great, cardinal virtues of intellect,—in simplicity, candour and integrity,—in fervent love for the truth,—in a sense of complete satisfaction whenever he believed that he had found it,—Mr Shinn exhibited the genuine spirit of a Christian Philosopher. A self-made man, he had habitually trained himself to study facts and principles with primary reference to their effect on his own mind. His intellectual power was derived from himself. Books were mere servants. And consequently, there was a distinctive personality in all his mental processes. The fresh, earnest, independent man came right out in all his discourses, and he was sure to give you something, that no other mind had ever offered for your acceptance. At the same time, his originality (when I was accustomed to hear him) had nothing about it, that was calculated to excite distrust or suspicion. It was the originality of a conscientious, profound, balanced intellect, that had no tendency to the delusive stimulants of novelty, and no passion for the reveries of fancy. His last work, on the Rectitude of the Supreme Being, showed a decided leaning towards the regions of doubtful speculation; but, viewing this volume as an exception to his usual modes of thought, I cannot regard it as an accurate exponent of his Theology.

The fundamental doctrines of Christianity, as held and taught by evangelical Christians, formed the great stamina of Mr Shinn's preaching. Tried by the standard of some men, he would not, perhaps, have been considered a

thoroughly practical preacher; and yet, in the highest and best sense, he was a preacher of this stamp. His practicalness did not consist in merely unfolding the preceptive parts of Christianity, nor in that frigid, ethical treatment, which confines the view to a routine of external duty. It was that nobler form of practical Christianity, which contemplates the entire subordination of the thinking, feeling, willing nature to the revealed mind of God; which seizes reason, judgment and conscience, and binds them to the authority of Scriptural Truth; which concerns itself with the strongest faculties of our being, and humbles them into the possession and exercise of their mightiest energy by placing them in a just attitude before the Sovereignty of Infinite Wisdom and Power—it was this that he sought to teach, and, by teaching, to win the world to Christ. Such topics as the Reasonableness of serving God; the Deceitfulness of the Human Understanding; the Manly Understanding, which Faith requires; the Want of Consideration; the Agency of Thought in developing Christian Life, were among his favourite subjects, and he never appeared to better advantage than when his masterly powers concentrated their full force on them. It was here that the art of simplification, as an art of logic, separate and distinct from all the aids of imaginative illustration, was, in his hands, so singularly successful. Taken in this single department of preaching, he was probably never surpassed. The subtle fallacies of human reason; the pride of vain-glorious intellect; the manifold prejudices that have defaced the beauty and crushed the strength of the understanding; were exposed with extraordinary ability: and hence, as a preacher to move the intellect,—to convict it of utter weakness and spiritual incompetency,—he was eminently effective. The amount of thought in his discourses was always above the level of our better class preachers. But this was not his distinguishing excellence. It was the peculiar direction of his thought,—its sanctified aim and earnest purpose to penetrate the higher faculties of the mind with the spirit and life of Gospel principles,—that formed its chief recommendation. To be intellectual in the pulpit is one thing; to be spiritually intellectual is another thing. There are gifted men—a rare class indeed—whose souls are so full of redeeming love, that they easily communicate their overflowing life to all the faculties of intellect, inspiring their intensest activity and quickening them to sublime utterance. Such intellects are the genuine representatives of godly affections. It is the believing, loving, exulting heart by another name; and, though not recognized as holy impulse and feeling, yet, it is probable that the emotional nature never discharges a higher office than when it thus silently but mightily diffuses itself in the profoundest exertions of the reason. Mr. Shinn had, in this respect, remarkable qualities. It was not his masterly mode of conducting an argument from its premises to its conclusions, but the moral meaning, present at every step and significant of a great end, that charmed and impressed every thoughtful man. His intellectual heraldry was not in his armour, but in his muscle. He was not educated into a suppression of his instincts, nor was he formalized into a slavery of metaphysics, but simple, devout and free, he embodied the spirit of an acute, clear, bold thinker, in the plainest and most palpable style of thought and expression. I believe it safe to assert that he had more of the Anglo-Saxon intellect in its adaptations to the Anglo-Saxon Bible, than any one whom I have known.

He was not a learned man. He had not a wide range of thought among the collateral subjects of Christian Science. Destitute of early advantages, his strong, inherent bias of intellect worked itself out in his capacity as a thinker, and to this he owed his merited distinction. He disciplined his faculties and made them obedient to his purpose. Viewed in this light, he was a striking example of a self-made man. The lesson of his history is not what can be done in the way of exhausting libraries and in harvesting fields, where others

have cast bountiful seed, but what may be done in training one's self in the true power of intellect,—in uplifting the manhood of the soul above all acquisitions, and securing to it the richest use and noblest enjoyment of its own inheritance.

Regretting that I am not able to offer you a more satisfactory notice of this extraordinary man, I am very truly yours,

ANDREW A. LIPSCOMB.

EBENEZER WHITE.*

OF THE GENESEE CONFERENCE.

1802—1813.

EBENEZER WHITE was born in Blanford, Mass., on the 18th of May, 1770. He was converted to God, and became a member of the Methodist Episcopal Church, when he was in his twenty-fourth year, having previously fixed his residence in central New York, and within the bounds of the Old Genesee Conference. He had a family (it is believed) before his conversion. His mind soon became deeply interested in regard to the spiritual interests of those around him; and he began almost at once to exercise his gifts for public speaking, and was licensed, first as an Exhorter, and then as a Local Preacher; but several years elapsed before he could satisfy himself that it was his duty to enter the itinerant connection. At length, however, the matter of obligation pressed upon him so heavily that he felt constrained,—notwithstanding the obstacle which seemed to exist in the claims of a growing family entirely dependent on him for support,—to withdraw from his secular business, and devote himself entirely to the ministry. What finally brought him to this resolution was a severe injury in his thigh, occasioned by the fall of a tree,—which he always regarded as a chastisement for his reluctance to obey the voice of Providence, directing him to the sacred office. While writhing under the pain of a fractured limb, and under the yet more intense pain of a wounded conscience, he resolved that, if God spared his life, it should be sacredly devoted to the one great object of enlarging and building up the Kingdom of Christ.

Accordingly, Mr. White entered the travelling connection as soon as he was so far recovered as to be able to endure the fatigues and hardships incident to that kind of life. He was admitted on trial in 1802, and stationed on the Mohawk and Herkimer circuits;—a field which, though not now very clearly defined, is supposed to have embraced nearly the entire Mohawk Valley, with considerable territory South and North. Having fixed the residence of his family some three miles North of Cazenovia, and made the best provision for them he could, he committed them to the care of God's gracious providence, and went forth to his field of labour with the utmost alacrity. In 1803, he travelled the Chenango circuit; in 1804 and 1805, the Pompey circuit, (which embraced his family residence;) in 1806, the Scipio circuit; in 1807 and 1808, the Westmoreland circuit; in 1809,

* Min. Conf., 1813.—Peck's Early Methodism.

the Herkimer circuit, as a supernumerary; in 1810 and 1811, the Chenango circuit; and in 1812, the Otsego circuit.

Mr. White, though always suffering more or less from the effects of the injury which finally decided him to enter the travelling connection, was a most laborious and devoted minister. He continued his labours without interruption until he was taken from them by death. His last sermon, which was characterized by uncommon power and fervour, was from Heb. iv. 9: "There remaineth, therefore, a rest to the people of God." Immediately after this, he was attacked by an epidemic disease, which terminated fatally in three days. On the day that he died, he joined with the family in prayer, and sat with them at the breakfast table; and, only half an hour before he ceased to breathe, he raised a window and reproved some children who were playing in the street, it being the Sabbath day. Soon after he lay down, an ominous change took place in his breathing, which alarmed the family; and scarcely had they had time to gather around him, when it became manifest that he was sinking into the arms of death. He died at the house of Abram Lippet, of Hartwick, on the 9th of May, 1813, aged forty-two years. His Funeral Sermon was preached at the next Quarterly Meeting, at Middlefield, in a barn, by the Rev. Charles Giles, from Rev. xv, 3. The Rev. Seth Mattison wrote an elegy for the occasion, which was published.

Mr. White left a widow and six children to mourn his loss.

FROM THE REV GEORGE PECK, D. D.

OF THE WYOMING CONFERENCE.

SCRANTON, Pa., June 19, 1860.

My Dear Sir: The venerable man of whom you ask me to give you some account, baptized me, and was my Pastor during some of my early years, so that my personal recollections of him are considerable. But, in addition to this, I have always been familiar with the field of his labours, and know well the estimate in which he was held by those who were in most intimate relations with him, and whose mature age, not less than their sound judgment and impartiality, rendered their testimony concerning him perfectly unexceptionable.

I may safely say that Ebenezer White was, in his time, a great man and a great Christian. As a Christian, he is exactly described in the words of the Apostle,—"Fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing instant in prayer." His spirit and presence—to say nothing of his burning words—constituted the severest reproof to impenitent sinners and lukewarm professors. Religion, with him, was a serious business, and an earnest and hearty manifestation of the life of God in the soul. To the casual observer his piety might seem characterized by an excess of gravity; but those who were favoured with a near approach to him, whether old or young, rich or poor, would receive quite a contrary impression. His heart was tender, his spirit kind, and his manners familiar and conciliatory If he sometimes reproved delinquents with great plainness of speech, the weak and the wounded, the youthful and inexperienced, found in him a sympathizing friend. His prayers were the most perfect specimens of simple, earnest and believing pleadings with God that can be imagined. They were always pertinent, and seemed to reach every particular case. The spirit of prayer was ever glowing in his heart; the right words came unbidden to his lips; he was always ready to speak to God without circumlocution, and almost without

introduction. On one occasion, when the Presiding Elder, the Rev. William Case, was opening a Love-feast by prayer, his feelings became so excited that he paused and gave vent to his tears. All hearts were melted and mingled in holy sympathy. A moment elapsed, and the voice of Father White (for so he used to be called, notwithstanding his comparative youth) was heard. He took up the train of thought where Mr. Case left it, and proceeded for several minutes, in the most earnest and devout strain of supplication—then, on closing a sentence, he paused, and Mr. Case resumed the thread of the prayer and closed. There was a glorious unity in the prayer, for there was really but one prayer offered, although the two took a part in it.

Father White was an excellent preacher. His sermons were luminous expositions of Divine truth, faithful warnings, or encouraging invitations, according to the circumstances and wants of his audience. His manner was solemn and impressive. An unction attended upon his discourses, which told upon the hearts of all, and brought crowds to hear him. I should not be able to point, within the whole circle of my acquaintance or observation, to a more striking instance than he exhibited of the real attractions of an earnest spirit, united with good sense, in giving utterance to the simple truths of the Bible.

If there was any thing in his sermons which seemed to contemplate awakening in his hearers feelings of curiosity, or a love of novelty, it was his frequent use of metaphors and allegories. His taste inclined him to discuss the types and figures of the Old Testament. He studied them thoroughly, and constructed sermons upon them which produced a wonderful impression, and excited a world of remark. A key to this tendency of mind, and the great ability displayed in connection with it, was given me by Father Bidlack. These men were kindred spirits and intimate friends. I once observed to Father Bidlack that Ebenezer White was great on the types. The old gentleman answered, "Yes, and well he might be, for he committed to memory the whole of McEwen's book on the types, so that I believe he could repeat it all verbatim." Here he doubtless found the substratum of his great sermons, on Moses, Joseph, the Good Samaritan, and several portions of Solomon's Song, which were such mighty instruments of good, and are still in the grateful recollections of some who linger on the shores of time.

In labours Mr. White was more abundant. He seldom failed to meet an appointment, and often taxed his strength severely by attending to extra calls, where he saw openings for usefulness. Excessive labours and exposures often caused inflammation in his diseased limb, which made it necessary for him to preach sometimes standing upon his knees, on a pillow in a chair, and at other times sitting. On such occasions he would seem to preach with as much freedom and power as when he was in the best possible condition for his work.

In addition to his daily preaching, meeting classes, visiting, and taking long rides, he found time to attend faithfully to the children. He formed them into classes for catechetical instruction, using that excellent little manual, the Scripture Catechism. He had an uncommon sympathy with children, and was able not only to adapt his instructions to their understandings, but to render them so attractive as to secure their attention. He could completely possess himself of the heart of a child, and his familiar illustrations were among the last things ever to be forgotten.

Though Father White was far removed from all tendency to rant or extravagance in language, yet he often shouted aloud the praises of God. A friend of mine, the Rev. George Lane, once told me, that, after asking a blessing at table, Mr. White became so filled with the spirit, that he could neither eat nor restrain his feelings; and hence he employed himself in what was far more agreeable to him than his necessary food,—walking the floor, and giving glory and praise to God

The Rev. William Jewett related to me the following incident illustrative of the depth of Mr. White's religious feelings. While on the Chenango circuit, he preached in a neighbourhood where there was much opposition to what was sometimes called "the Methodist power." This phrase refers to that loss of the power of voluntary motion, which was common among the Methodists of those days. They said, however, "If Elder White should *have the power*, we would believe it." When he was preaching in that place, on a certain occasion, he became powerfully excited, and was seized with a strange sensation which pervaded his whole system. He felt confident that he should soon fall prostrate upon the floor, and he shrank from the idea as being calculated to lessen his good influence. He paused for a moment, and then ejaculated,—"Stay thine hand, O God!" The nervous tremor subsided, but darkness succeeded, and he was sorely embarassed through the rest of his sermon. His subsequent opinion was that he ought to have left God to work in his own way, whatever the consequences might have been.

Mr. White was about six feet high, and was well-proportioned. His complexion and eyes were dark, his hair black,—combed straight and smooth before, and cut square across his forehead,—the back part falling in small ringlets upon his neck. His face was open, full and equally developed. His countenance wore an expression of great kindness, and perfect tranquillity. He often smiled, but seldom laughed. His voice was grave, and yet musical. He spoke with deliberation—his utterances were both distinct and impressive. He was often highly impassioned, but never extravagant or boisterous.

I am, my Dear Doctor, yours in the bonds of the Gospel,

GEORGE PECK.

JAMES SMITH.*

OF THE BALTIMORE CONFERENCE.

1802—1826.

JAMES SMITH was born of humble parentage, in the Southern part of Virginia, in the year 1782, or 1783. Of his early life, some of his most intimate friends are unable to furnish any information; and I have sought in vain to obtain either record or tradition concerning it. He began to preach when he was sixteen years of age, and was received on trial as a preacher, by the Virginia Conference, in 1802, and appointed to labour at Camden, N. C. The next year he was transferred to the Baltimore Conference, and was appointed to the Greenbriar circuit, in Western Virginia. In 1804, he was appointed to Frederick, Md.; in 1805, to Fairfax, Va.; in 1806, to the Fell's Point circuit, including the Eastern part of Baltimore City; in 1807, to the Severn circuit, in Maryland; in 1808, to Annapolis; in 1809, to Washington City; in 1810 and 1811, to Montgomery, Md.; in 1812, to Baltimore City; in 1813, to the Frederick circuit and Fredericktown, Md.; in 1814, to Prince George's, Md.; in 1815, to Montgomery; in 1816, to Severn; in 1817, to the Baltimore circuit. In 1818, he was transferred to the Philadelphia Conference, and appointed to the Union Church in Philadelphia. In 1819 and 1820, he was at St.

* Meth. Mag., 1827.—Min. Conf., 1827.—MSS. from Bishop Waugh and Judge Hopper.

George's, in the same city. In 1821, he was at Queen Anne's, a supernumerary; in 1822 and 1823, at Centreville, Queen Anne's County; in 1824, at St. George's, Philadelphia. In 1825, he was returned to the Baltimore Conference, and was stationed at Annapolis. In 1826, he took a superannuated relation, and in April of that year died in the city of Baltimore.

Mr. Smith was a member of the General Conference of 1812, in New York; and, in 1820 and 1824, in Baltimore.

Bishop Soule visited him during his last illness, and found him suffering extreme bodily pain, but in full possession of his mental faculties. As he appeared to have no particular apprehension of the near approach of death, while it was evident to those around him that his course was nearly run, the Bishop felt constrained to apprize him of his situation, and to ascertain the state of his mind in view of it. He received the intelligence with perfect calmness, and expressed his regret that it should have been so long withheld from him. He remarked that he had often been the subject of severe bodily afflictions, and, during their continuance, had not usually enjoyed any extraordinary consolations; but that he had uniformly felt their good influence upon him after their removal. He added that he was sustained by the precious truths he had so long preached to others, and that, trusting in the merits of his gracious Redeemer, he was not afraid to die. He evinced great patience and fortitude under the most intense suffering, and evidently had his eye and his heart upon the glorious realities beyond the vail. He seemed to have been much gratified and comforted by the Bishop's visit; but the next time the Bishop called, Mr. Smith could have no conversation with him, as he was just falling into the arms of death.

Mr. Smith was twice married, and left a widow and several children, by the first marriage, to deplore their loss.

FROM THE REV BEVERLY WAUGH, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

BALTIMORE, January 10, 1852.

Rev. and Dear Sir: The first time I saw the Rev. James Smith was in 1815, when I was a youth of only sixteen years of age. I well remember, however, that, at that period, he manifested great eagerness in the improvement of his mind, especially in the cultivation of his powers of oratory Five or six years later, an acquaintance between us commenced, which became more and more intimate till the time of his death. Much as I cherish his memory, and sure as I am that his confidence and friendship were extended to me as fully, to say the least, as they were deserved, yet I frankly confess that I feel no small embarrassment in attempting to give you an idea of the man. I will, however, as you request it, endeavour to communicate some of my more general impressions respecting him.

Mr. Smith was a man of high intellect,—distinguished alike for clear and quick perception, and acute discrimination. His investigations were profound and thorough. He studied and loved both Logic and Metaphysics. His positions were taken after much reflection, and were always clearly presented and ably defended; and he seldom failed to bring his hearers to adopt his own convictions, if they had not done so already

His heart was full of kind and generous feeling,—always ready to sympathize with injured and suffering humanity. Implacability had no place in his

bosom: if, as was sometimes the case, he gave or took offence in his intercourse with others, he was always prompt to ask forgiveness, and as ready to extend it. He was one of the most transparent and ingenuous of men—while he paid due deference to the opinions of others, he took no man's opinion upon trust. All that he said and did was in obedience to his own honest and well-matured convictions.

His eloquence was manly and stirring. His manner was deeply earnest, and was well fitted to produce earnestness in his hearers. He always preached extemporaneously He had a voice of great compass and harmony, and susceptible of such variety of intonation as to express, with the finest effect, every shade of thought he might wish to convey His language was nervous and chaste, and always appropriate. Taking into account the matter and style of his sermons, together with the manner of delivery, I have known few more attractive preachers than he was. His discourses were usually about an hour long, though he did not always keep within that limit. He filled a number of our most popular appointments with great satisfaction to those who attended on his ministry.

Mr. Smith appeared to great advantage as a debater in our ecclesiastical judicatories, especially on the floor of an Annual or General Conference. On such occasions, he gave fine specimens of forensic eloquence, and often produced a powerful impression. His gesticulation was easy and graceful, and was evidently the prompting of the spirit within.

He wrote but little for the press—indeed I am not aware that he published any thing except a few pamphlets, and occasional articles in some of the periodicals of the day The character of these unmistakably indicates the high rank he might have taken as a writer, if his efforts had been directed more extensively in that channel. It ought not to be overlooked that he died before the age of forty-five;—a period of life, when most of the best writers have but just commenced their career for this kind of literary distinction.

Mr. Smith was not without eccentricities in his constitution and character; but they were not of evil tendency, or sufficiently striking to deserve particular notice. He was fond of society, and especially delighted in intercourse with his intimate friends and acquaintances, to whom he was always welcome, and among whom he was cheerful and animated. His colloquial powers, when brought fully into exercise, never failed to make him the life of any social circle.

Mr. Smith never made what has sometimes been termed a high profession of religious enjoyments; but it is believed that he was, at heart and in practice, a truly religious man. And, having thus exemplified the Christian life, he died in the full and certain hope of a glorious immortality.

Accept, Reverend and dear Brother, the affectionate regards of a fellow-labourer in the cause of Christianity

B. WAUGH.

FROM THE HON. PHILEMON B. HOPPER.

CENTREVILLE, Md., July 12, 1852.

Dear Sir: The Rev. James Smith, of whom you ask for my recollections, resided for a twelvemonth in my family, after the death of his first wife, so that I had the most favourable opportunity for observing his character. I do not remember ever to have heard him say much of his early history, though I distinctly recollect he told me that, when he began to preach, his education was so limited that, on Sabbath morning, he was compelled to spell over the chapter in the Bible, which he was about to read as a morning lesson, and also the hymns which were to be sung in the congregation, so that he might be

able to read them without stammering. He was a great admirer of the Rev. Nicholas Snethen, and he even went so far as to say that Snethen had made him all that he was. He was a man of most unflinching integrity, possessed very rare conversational powers, and was both argumentative and eloquent in his public discourses. When he was stationed in this place, his company was sought by the intelligent of all denominations. Such was his eloquence that, on Sabbath mornings, the church would be filled to overflowing. Sometime during his residence here, the Rev. Messrs. Bascom and Summerfield visited Maryland, and they and Mr. Smith attended several Quarterly Meetings in the district of which the Rev. Joseph Frye, a very sensible minister, was then Presiding Elder. On one occasion, I met with Mr. Frye in Annapolis, and asked him which of the three was the best preacher. He replied,—"They are all best," and added,—"if I wished a preacher to set forth Christianity in its most attractive garb, so as to make every one admire and desire it, I would prefer Summerfield; if I wished to make a vigorous attack on Infidelity, and root it up, I would prefer Bascom; but if I wished for the most lucid and satisfactory exposition of God's word, I should prefer Smith." I have heard all these gentlemen, and I fully concur with Mr. Frye in his opinion of the relative merits of the three. Mr. Smith was strictly an extempore preacher, though his subject had always been thoroughly studied, and, with this preparation, he could speak better than he could write.

So great was the respect in which Mr. Smith was held in this place that a Sermon, on the occasion of his death, was preached in the Methodist Episcopal Church, by the Rev. Francis Waters, D. D., in which he declared that he had never heard another equally original preacher. The pulpit and the lamps were in black, and black crape waved over the congregation during the commemorative service. I regret to say that, several years ago, I visited the graveyard in which the mortal remains of this distinguished man were interred, and was informed, by Bishop Waugh and several other ministers present, that there was no stone to mark the place of his grave.

I am, Dear Sir, your obedient servant,

P. B. HOPPER.

FROM THE REV THOMAS B. SARGENT, D. D.

OF THE BALTIMORE CONFERENCE.

BALTIMORE, October 18, 1860.

My Dear Sir: My personal acquaintance with the Rev. James Smith began in 1818, at Philadelphia, when I was in my fourteenth year, and soon after he was appointed Pastor of the Union Church, the society then occupying the Southern half of a house erected on ground given by the apostolic Whitefield, if the entire building was not reared by his exertions. Here Mr Smith succeeded the youthful Emory, (afterwards Bishop,) whose mysterious removal in 1835 will be noticed in your Annals. As I often spent hours and days in his company in Philadelphia, during his four years' residence there, and afterwards on the Eastern Shore of Maryland, down to the spring of 1825, it may be that the earlier and later memories are blended and indistinct.

At that time he was in full bodily and mental vigour, withal exceedingly lively in his social hours, with occasional fits of depression, amounting at times to gloom. He was nearly six feet high, his person was full and erect, his complexion fair, his hair thin and silky, (in after years he wore what Dawson called "a thatch,") of dark auburn approaching black, the face round and pleasant, conveying to all who saw and talked with him an expression of "good-will to men." I do not know if a portrait of him exists, and cannot now remember ever to have seen one. The most noteworthy point in

that pleasant countenance was the difference in the colour of his eyes, one being a soft and beautiful blue, the other so dark a hazel as to become coal-black at night, or when he was excited in conversation or preaching. It had always this shade when you saw him at the distance of the pulpit. In talking or preaching, he could hardly speak without being eloquent. He was fond of arguing, and, when animated with a melting or a kindling eye, and the high or low cadences of a good voice, it was a treat to listen and look as I did in those young days. As a Preacher then he was in marked contrast with the venerable Ryland, (subsequently Chaplain for years to the United States Senate and Navy,) who came from Baltimore to Philadelphia at the same time. While Ryland was, in every tone and gesture, awfully solemn and impressive, Smith, by word and look, was winning and attractive. The one inspired reverence, the other secured love.

Another peculiarity that he retained to his end, and that then sounded out in full force, was his broad Virginia or Southern pronunciation. It was *mar* for *mare; thar* instead of *there* or *their; har* in place of *hair;* and *whar* when others said *where*. To Pennsylvanians this was a remarkable and pleasant singularity, as it was known to be without affectation. He had been brought up in it, and it was established in the years he spent in Virginia and Maryland.

I have spoken of his "liveliness"—Dr Bangs calls it "vivacity,"—it was a sportive gaiety. His roaring laugh all his friends recall. It was not

"The loud laugh that speaks the vacant mind,"

but a cheery, ringing, contagious laugh, that you felt, and all enjoyed for its innocent mirth. More than once, in later years, I heard it resounding all over a country house, when he was sportfully chatting in company with ministers, younger and older than himself, or when playfully unbending with children, himself a happy child again.

Frequently he was so absorbed as to be absent. Once he rode away from my father's house without his hat. He had been spending a few days there, and suddenly thought it time to go. Quickly he said to a servant,—"Boy, bring my *mar*." Meanwhile several persons were engaged in collecting and packing the contents of his saddle-bags, which had been scattered about. When the horse arrived, he issued with the saddle-bags, and threw them over the nag, mounted, and was off. His host said,—"Let us see if Smith *will* really go without his hat." He proceeded down the street, bareheaded, and was turning a corner, when he was recalled, and the head-covering given him. This happened at Alexandria, Va. At Annapolis, it is said, the church was lighted for a week-night service. Contrary to his habit, he was there too soon, and, finding no one in the house, he entered the pulpit, (it was of the old tub style,) buried himself in it, and began to read. The congregation arrived, waited a while for the preacher, sent for him, and finally dispersed. When the Sexton ascended the pulpit to extinguish the lamps, he found the Pastor so engrossed in reading the "One Book" as to be ignorant of all that had passed. It was gravely complained that he was frequently too late at the services. His only excuse was that he had become so taken up with his book as to take no note of time. His friends often watched for him, and prevented the repetition of these disappointments. On one occasion, I saw him lost in thought, after beginning morning worship in a large congregation. He had read all the hymn, and the people were singing, as Mr. Wesley advised them to do, "lustily." When the silence at the end of two lines recalled his wandering mind, he was unable to decide which stanza or couplet to announce, and was relieved by one who took up the words and led all the singers onward. When that verse was sung, the preacher was ready to proceed.

He was one of the most transparently ingenuous of men. When he preached in a Presbyterian church in this city, and was thought dull, a lady said,—"What a pity that gentleman ate too much dinner to-day!" When the remark was repeated in his hearing, he confessed the fault. When he had been indulging his playful mood, and fear was entertained that it would be carried too far, one suggested to him the text concerning "every idle word." At first he argued on Brown's metaphysical distinction; then asserted that what might be sin in one, was necessary to save another from hypochondria. But in a moment he sobered himself, and abstained from "foolish jesting." The printed records all bear testimony to his honesty. After all, his crowning excellence was in "prayer, and the ministry of the word." In the family, in the social circle, in the congregation, he would pour out his heart by prayer and supplication, with thanksgiving, in humble, grateful, yet lofty and melting, strains it was a privilege to hear. All caught the glow of one who had access with confidence. He lived near to the throne; and power with God, and eloquence to prevail with man, were given him there. In the early days of 1823–24, groups of four or five preachers were together in one house, among a people proverbially given to hospitality, and when they retired for devotion into a chamber, Smith invariably carried an overcoat, (the convenient shawls were not in vogue then, or one might have been employed as Scotland's devout Welsh used a mantle at midnight,) and, throwing it around him, was busy with his God after the others had left their retirement. When he joined the circle again after dinner and supper, you were reminded of Moses, the man of God. To my youthful heart he seemed greatest in prayer. He was filled with the spirit of it, and liberally endowed with the gift.

I hardly dare speak of him as a Preacher, after the testimony which Dr. Bangs, and his intimate friends, Ryland and Griffith, have rendered concerning him. I do not quite agree with the former when he says "there was a labour after a diction somewhat pompous, in the style of his pulpit eloquence." He was gifted with fine powers of oratory, and had great copiousness and ease in expressing the truths contained in the whole counsel of God. He had studied the Metaphysicians from Locke to Drew; was familiar with the writings of the ablest English Divines; had read Bacon and Milton, Butler and Burke, Johnson and Addison. In their language he thought and spoke. Is it surprising that his spontaneous utterances on a "theme Divine," should be lofty, and even sublime?

"There he was copious as Old Greece or Rome,
"His happy eloquence seemed there at home;
"Ambitious not to shine or to excel,
"But to treat justly what he loved so well."

Such are my recollections and impressions of this remarkable man. Hoping that they may avail to your purpose,

I am, my Dear Sir, very truly yours,

T. B. SARGENT.

CHRISTOPHER FRYE.*

OF THE BALTIMORE CONFERENCE

1802—1835.

CHRISTOPHER FRYE was born in Winchester, Va., on the 13th of February, 1778. His parents were exemplary members of the Lutheran Church. He was converted to God, as he believed, in September, 1796; but it was not till January, 1800, that he obtained full evidence of his adoption. From this time, he was deeply impressed with the conviction that it was his duty to give himself to the work of the Christian ministry. In 1802, he was admitted on trial in the Baltimore Annual Conference. The following is a list of his appointments during his entire ministry:—

In 1802, Federal; in 1803, Calvert; in 1804, Harford; in 1805, Northumberland; in 1806, Wyoming; in 1807, Fairfax; in 1808 and 1809, Rockingham; in 1810, 1811, 1812, and 1813, Presiding Elder of the Greenbriar District; in 1814, 1815, 1816 and 1817, Presiding Elder of the Monongahela District; in 1818, Baltimore City; in 1819, 1820, 1821 and 1822, Presiding Elder of the Potomac District; in 1823 and 1824, Montgomery; in 1825 and 1826, Baltimore circuit; in 1827, Jefferson; in 1828, 1829, 1830, and 1831, Presiding Elder of the Baltimore District. In 1832, he took the superannuated relation, and retained it till the close of life.

Mr. Frye was married, about the year 1818, to a widow Morse of Alexandria; but had no children. Having by his marriage been placed in easy circumstances, he purchased a valuable estate at Leesburg, and made his home there during the remainder of his life. His death was the result of a distressing casualty. Notwithstanding he had taken the superannuated relation, he still continued to labour according to his ability, and, on the Sabbath immediately preceding his death, spoke with unusual fervour and impressiveness. In an address which he delivered after the sermon, he dwelt with great solemnity on the general subject of Christian experience, and then referred with special interest to his own, stating for how many years he had enjoyed full evidence of his adoption, and that his assurance of the Divine favour was never brighter than at that hour. He then recited the verse beginning "My God is reconciled;" and so intense were his emotions that he exclaimed,—"For this faith I would be willing to burn at the stake." Two days after, while attending to the operations of a threshing machine, it caught his left leg, and, before relief could be had, the thigh was broken, the knee crushed, and nearly the whole limb severely injured. From that moment he was sensible that the time of his departure had nearly come. He was perfectly self-possessed, conversed with his friends with the utmost calmness in respect to his approaching end, and not the semblance of a shadow rested upon his future and eternal prospects. He died on the 18th of September, 1835, in the fifty-seventh year of his age, and the thirty-third of his ministry. His wife survived him several years.

*Min. Conf., 1835.—Chr. Adv. and Journ., 1835.—MS. from Rev. Alfred Griffith.

FROM THE REV ALFRED GRIFFITH.

ALEXANDRIA, June 15, 1860.

My Dear Sir: When I entered the itinerant connection in 1806, I was appointed on the Wyoming circuit, and Christopher Frye was my first colleague. Thus commenced a friendship which continued without interruption or abatement until he was called to his reward. As I knew him long and intimately, I feel quite competent to bear the testimony concerning him which you have asked of me.

Christopher Frye was a tall man, with large frame and broad shoulders, and as straight as an Indian—he was considered as a much more than ordinarily handsome man. His manners were kindly and pleasant, and fitted to predispose in his favour any who had the most casual intercourse with him. He had a bland and amiable spirit, and took delight in conferring favours whenever it was in his power. He had the strongest sense of right, and, while he was yielding and conciliatory in matters of indifference, could never, upon any consideration, be induced to compromise, in the slightest degree, his honest convictions. He had all those qualities which are necessary to constitute a valuable friend—he was truthful, affectionate, enduring, and there was no sacrifice which he would not cheerfully make in aid of the interest or comfort of one whom he loved. A friend once, he was a friend always, unless he came in possession of evidence perfectly irresistible, that his confidence had been trifled with.

As a Preacher, Christopher Frye held a highly respectable rank in respect to both popularity and usefulness. He had a loud, strong voice, but not remarkable for smoothness or delicacy—still, it did good execution in the pulpit. His sermons were sober, edifying exhibitions of Divine truth, without any attempt to be metaphysical, or ornate, or to secure the reputation of being a *great* preacher. There was not much uniformity in his method of sermonizing,—the nature of his subject, and perhaps the state of his feelings, suggesting to him the particular manner in which his theme should be treated. The quality of his discourses was determined, I think, in no small degree, by the amount of thought which he had previously expended upon them, though they were generally luminous and well-considered expositions of God's word.

Christopher Frye was by no means remarkable for executive talent. He was never a leader in the General Conference, or, as far as I know, in any other ecclesiastical body; but he had a sound judgment and good common-sense, which always rendered him useful in every public relation.

He was a man of a truly humble and devout spirit, and lived in intimate communion with his Redeemer. His dying scene formed a fitting crown to his godly and useful life. Just as he was passing into the dark valley, a friend at his bedside inquired of him concerning his feelings and prospects, and his reply was, "My body is in torture, but my soul is full of glory;" and in a few moments his spirit had fled.

Very sincerely yours,

A. GRIFFITH.

JESSE WALKER.

OF THE MISSOURI CONFERENCE.

1802—1835.

FROM THE REV. THOMAS A. MORRIS, D. D.

CINCINNATI, November 18, 1850.

My Dear Sir: You have judged rightly in giving a place in your gallery of American clerical portraits to the name of JESSE WALKER. Among the people of the West, where he was a noted pioneer, it will awaken the memory of thousands to incidents, not only of stirring interest, but occasionally bordering upon moral sublimity. Having emigrated with his family from North Carolina, his native State,* to Tennessee, about the close of the last or beginning of the present century, he was, for some time, employed in dressing deer leather,—an article then in great demand, being much used for gloves, moccasins, vests, hunting-shirts, &c. No substitute for this early staple of the West has ever been imported from England or France, or manufactured in America, that exceeded it in durability or comfort. Of course, the business of the "skin-dresser," as he was sometimes familiarly called, placed him upon ground, in his day, similar to that now occupied by respectable manufacturers of woollen and cotton goods.

To enable your readers to form some idea of the personal appearance of this remarkable man, I would say, let them suppose a man about five feet, six or seven inches high, of rather slender form, with sallow complexion, light hair, small blue eyes, prominent cheek bones and pleasant countenance, dressed in drab-coloured clothes, made in the plain style peculiar to the early Methodist preachers,—his neck secured with a white cravat, and his head covered with a light-coloured beaver, nearly as large as a lady's parasol, and they will see Jesse Walker, as if spread out on canvass before them.

As to his mental endowments,—he had had scarcely any advantages for education, and I believe his learning did not extend beyond the most elementary branches; but he was favoured with a good share of common sense, and his mind was cultivated somewhat by reading, but much more by practical intercourse with society, and he had treasured up a vast fund of incidents, peculiar to a frontier life, which he communicated with much ease and effect. His fine conversational talent, his facility at narrative, his striking manner, and the almost endless variety of his religious anecdotes, rendered him uncommonly attractive in social life. Unaccustomed to express his thoughts on paper, he kept his journal in his mind, by which means his memory, naturally retentive, was much strengthened, and his resources for the entertainment of friends increased. He introduced himself among strangers with great ease,—and, as soon as they became acquainted with him, his social habits, good temper, unaffected simplicity, and great suavity of manners, for a back-woodsman, made them his fast

* The date of his birth is not ascertained.

friends. As a public speaker, he was certainly not above mediocrity; but to his zeal, his moral courage, his piety and his perseveranee, it was difficult to fix a limit. Consequently, by the blessing of God upon his labours, as a travelling preacher, he was enabled, in one-third of a century, to accomplish an amount of good which it is not easy to estimate.

My object in this communication is not to write a continuous narrative of Jesse Walker's life, (for I doubt whether the materials for such a narrative could now possibly be obtained,) but simply to rescue from oblivion a few incidents of his history, which he narrated to me, as we journeyed together on horseback to the General Conference in Baltimore, in 1824,—he being a delegate there from the Missouri Conference, and I a delegate from the Kentucky Conference. Those incidents made a strong impression upon my mind, as he recited them. Subsequently, I heard him repeat them to others; and, having related them occasionally myself, I believe I can write them out substantially as I had them from his lips.

It appears from the printed Minutes that Jesse Walker was admitted as a travelling preacher in the Western Conference in 1802, and appointed to the Red River circuit, in Tennessee, and that the next three years, he was on the Livingston and Hartford circuits, in Kentucky. In 1806, he was appointed to Illinois. The work had no designation on the Minutes but Illinois. Of course, it was a mission embracing the entire population of that territory, and it was under the superintendence of the Rev. William McKendree, afterwards Bishop, but then Presiding Elder of the Cumberland District. The country between Kentucky and the interior of Illinois was then a wilderness, and to reach the mission was difficult. The enterprising McKendree determined to accompany the missionary through the wilderness, and aid him in forming his plan and commencing the work. They set off together on horseback, encamped in the wild woods every night, roasted their own meat, and slept on their saddle blankets under the open canopy of heaven. Their chief difficulty was in crossing the swollen streams. It was a time of much rain, the channels were full to overflowing, and no less than seven times their horses swam the rapid streams with their riders and baggage; but the travellers, by carrying their saddle-bags on their shoulders, kept their Bibles and part of their clothes above the water. This was truly a perilous business. At night they had opportunity not only of drying their wet clothes and taking rest, but of prayer and Christian converse. In due time, they reached their destination safely. Mr. McKendree remained a few weeks, visited the principal neighbourhoods, aided in forming a plan of appointments for the mission; and the new settlers received them both with much favour. After preaching near a place called Turkey Hill, a gentleman said to Mr. McKendree,—"Sir, I am convinced there is a Divine influence in your religion; for, though I have resided here some years, and have done all within my power to gain the confidence and good-will of my neighbours, you have already many more friends than I have." It is believed that the Presiding Elder went next to Missouri to visit a mission there.

Jesse Walker, though left alone in his new field of labour, was not discouraged. After pursuing the regular plan of appointments till the winter closed in severely upon him, he suspended that plan from necessity, and

eommeneed operating from house to house, or rather from eabin to eabin; passing none without ealling and delivering the Gospel message. He was guided by the indications of Providenee, and took shelter for the night wherever he eould obtain it, so as to resume his labour early the next day, and he eontinued this course of toil till about the close of the winter. The result of this movement was a general revival with the opening spring, when the people were able to re-assemble; and he resumed his regular plan. Shortly after this, a young preaeher was sent to his relief; and, being thus reinforeed, Jesse determined to inelude in the plan of the summer's eampaign, a Camp-meeting, whieh was the more proper, beeause the people had no eonvenient plaee for worship but the shady forest. The site selected was near a beautiful spring of pure water. All friends of the enterprise were invited to meet upon the spot, on a eertain day, with axes, saws, augers, hammers, &e., for the work of preparation. The ground was eleared off, and dedieated by prayer as a plaee of publie worship. Jesse took the lead of the preparatory work; and tents, seats, and pulpit were all arranged before the eongregation assembled. It was the first experiment of the kind in that eountry; but it worked well,—admirably well. After the publie serviees eommeneed, there was no dispute among preaehers or people as to the ehoiee of pulpit orators. The senior preaehed, and the junior exhorted; then the junior preached, and the senior exhorted; and so on through the meeting of several days and nights,—the intervals between sermons being oeeupied with prayer and praise. They had no need of night-guards, or even managers, to keep order. The eongregation, gathered from a sparse population, was of eourse limited; no populous eity was ready to disgorge its rabble upon them; and there was a Divine power resting upon the people, whieh bore down all opposition, and awed every soul into reverenee. Early in the meeting, a young lady of influenee, sister-in-law of the Territorial Judge, was so powerfully affected that her shouts of joy broke the silenee of all the surrounding forest, and sent a thrilling sensation throughout the eneampment. The meeting did not adjourn until, as Jesse Walker expressed it, "the last stiek of timber was used up," meaning, till the last sinner left on the ground was eonverted.

The impulse whieh the work reeeived from that Camp-meeting was sueh that it extended through most of the settlements embraeed in the mission, whieh was eonstantly extending its borders, as the people moved into the Territory. Jesse visited one neighbourhood near the Illinois River, eontaining some sixty or seventy souls. They all came to hear him; and, having preaehed three suecessive days, he read the General Rules, and proposed that as many of them as desired to unite to serve God, according to the Bible, should eome forward and make it known. The most prominent man among them rose to his feet, and said,—"Sir, I trust, we will all unite with you to serve God here;" then walked forward, and all the rest followed. As the result of his first year's experiment in Illinois, two hundred and eighteen church members were reported in the printed Minutes.

Jesse Walker's next field of labour was Missouri, which, as may be supposed, was similar to that of Illinois. From that time forward, he operated alternately in the two Territories until 1812, when he was appointed Presiding Elder of the Illinois District, whieh, however,

included all the ground then occupied both in Illinois and Missouri. That was an ample field for the exercise of all his zeal. The old Western Conference having been divided, in 1812, into the Ohio and Tennessee Conferences, the Illinois and Missouri work pertained to the latter. He was continued in districts in the two Territories till 1819, when he was appointed Conference Missionary, to form new fields of labour among the destitute, or, as they used to say,—"to break up new ground,"—a work to which he was peculiarly adapted, both by nature and grace, and in which he continued to be employed for many years.

In 1820, this veteran pioneer formed the purpose, at once bold and benevolent, of planting the standard of Methodism in St. Louis, Mo., where, previously, Methodist preachers had found no rest for the soles of their feet,—the early inhabitants from Spain and France being utterly opposed to our Protestant principles, and especially to Methodism. He commenced laying the train at Conference, appointed a time to open the campaign and begin the seige, and engaged two young preachers of undoubted zeal and courage, such as he believed would stand by him "to the bitter end," to meet him at a given time and place, and to aid him in the difficult enterprise. Punctual to their engagement, they all met and proceeded to the city together. When they reached St. Louis, the Territorial Legislature was in session there, and every public place appeared to be full. The missionaries preferred private lodgings, but could obtain none. When they announced their profession, and the object of their visit, no one seemed to manifest the slightest sympathy with them. Some laughed at them, and others cursed them to their face. Thus embarrassed at every point, they rode into the public square, and held a consultation on their horses. The prospect was gloomy enough, and every avenue seemed closed against them. The young preachers expressed strong doubts as to their being in the path of duty. Their leader tried to encourage them, but in vain. They thought that if the Lord had any work for them there to do, there would surely be some way to get to it. Instead of a kind reception, such as they had been accustomed to elsewhere, they were not only denied all courtesy, but turned off at every point with insult. As might be expected, under these circumstances, they thought it best immediately to return to the place from which they had come; and, though their elder brother entreated them not to leave him, they deliberately shook off the dust of their feet for a testimony against the wicked city, as the Saviour had directed his disciples to do in similar cases, and, taking leave of Father Walker, rode off and left him sitting on his horse. These were excellent young ministers, and, in view of the treatment they had met with, no blame attached to them for leaving. Perhaps that hour brought with it more of the feeling of despondency to Jesse Walker, than he ever experienced in any other hour of his eventful life; and, stung with disappointment, he said in his haste, "I will go to the State of Mississippi, and hunt up the lost sheep of the house of Israel;" and immediately turned his horse in that direction, and, with a sorrowful heart, rode off alone.

Having proceeded about eighteen miles, constantly ruminating with anguish of spirit upon his unexpected failure, and lifting his heart to God in prayer for help and direction, he came to a halt, and entered into a soli-

loquy on this wise—"Was I ever defeated before in this blessed work? Never. Did any one ever trust in the Lord Jesus Christ, and get confounded? No; and by the grace of God, I will go back and take St. Louis." Then, reversing his course, without seeking either rest or refreshment for man or beast, he, immediately, and with all convenient haste, retraced his steps to the city, and, with some difficulty, obtained lodgings in an indifferent inn, where he paid at the highest rate for every thing. Next morning he commenced a survey of the city and its inhabitants, it being his first object to ascertain whether any Methodist, from distant parts, had been attracted thither by a prospect of business, who might be of service to him. Finally, he heard of a man, who was reported to be a Methodist, and went directly to his shop, and inquired for him by name,—there being several persons present,—and he was pointed out, when the following conversation was held:—"Sir, my name is Walker; I am a Methodist preacher, and, being told that you are a Methodist, I have taken the liberty to call on you." The man blushed, and, with evident confusion, called the preacher one side, and said,—"I was a Methodist once, before I came here; but, finding no brethren in St. Louis, I never reported myself, and do not now consider myself a member; nor do I wish such a report to get out, lest it injure me in my business." The missionary, finding him ashamed of his name, concluded he was worthless, and left him.

While passing about the city, he met with some members of the Territorial Legislature, who knew him, and said,—"Why, Father Walker, what has brought you here?" His answer was,—"I have come to take St. Louis." They thought it a hopeless undertaking, and, to convince him that it was so, remarked that the inhabitants were mostly Catholics and infidels, very dissipated and wicked, and that there was no probability that a Methodist preacher could obtain any access to them; and seriously advised him to abandon the enterprise, and return to his family, then residing in Illinois. But to all such discouraging expressions, Jesse returned one answer:—"I have come, in the name of Christ, to take St. Louis, and, by the grace of God, I will do it."

His first public experiment was in a temporary place of worship, occupied by a handful of Baptists. There were, however, but few present. Nothing special occurred, and he obtained leave to preach again. During the second effort, there were strong indications of religious excitement; and the Baptists actually closed their doors against him. He next found a large but unfinished dwelling-house, inquired for the proprietor, and succeeded in renting it, as it was, for ten dollars a month. Passing by the public square, he saw some old benches stacked away by the end of the Court House, which had been recently refitted with new ones. These he obtained from the commissioner, had them put on a dray and removed to his hired house, borrowed tools and repaired with his own hands such as were broken, and fitted up his largest room for a place of worship. After completing his arrangements, he commenced preaching regularly twice on the Sabbath, and occasionally in the evenings between the Sabbaths. At the same time, he gave notice that, if there were any poor parents, who wished their children taught to spell and read, he would teach them five days in a week, without fee or reward; and, if there were any who wished

their servants to learn, he would teach them on the same terms in the evenings. In order to be always on the spot, and to render his expenses as light as possible, he took up his abode, and made provision for himself, in his own hired house. The chapel room was soon filled with hearers, and the school with children. Some of the better class of citizens insisted on sending their children, to encourage the school, and paying for the privilege; and, to accommodate them, and render the school more useful, he hired a young man, more competent than himself, to assist in teaching. In the mean time, he went to visit his family, and returned with a horse-load of provisions and bedding, determined to remain there and push the work till something was accomplished. Very soon a work of grace commenced, first among the coloured people, then among the poorer class of whites; and gradually ascended in its course till it reached the more intelligent and influential, and the prospect became truly encouraging.

About this time, an event occurred that seemed at first to be against the success of his mission, but which eventuated in its favour. The work of death caused the hired house to change hands; and he was notified to vacate it in a short time. Immediately he conceived a plan for building a small frame chapel; and, without knowing where the funds were to come from, but trusting in Providence, he put the work under contract. Jesse was to furnish the materials, and the carpenter to have a given sum for the work. A citizen, owning land across the Mississippi, gave him leave to take the lumber from his forest as a donation. Soon the chapel was raised and covered; the ladies paid the expense of building a pulpit; and the vestry-men of a small Episcopal church, then without a minister, made him a present of their old Bible and cushion. They also gave him their slips, which he accepted on condition of their being free; and, having unscrewed the shutters and laid them by, he lost no time in transferring the open slips to his new chapel. New friends came to his relief in meeting his contracts; the chapel was finished and opened for public worship, and was well filled; the revival received a fresh impulse; and, as the result of the first year's experiment, he reported to Conference a snug little chapel erected and paid for, a flourishing school, and seventy church members in St. Louis. Of course, he was regularly appointed, the next year, to that mission station, but without any missionary appropriation; and he considered it an honourable appointment. Thus "Father Walker," as every one about the city called him, succeeded in taking St. Louis, which, as he expressed it, "had been the very fountain-head of devilism." Some idea of the changes which had been there effected for the better, may be inferred from the fact that the Missouri Conference held its session in that city, October 24, 1822, when an excellent and venerated brother, William Beauchamp, was appointed successor of the indefatigable Walker. St. Louis, now a large and flourishing city, is well supplied with churches and a church-going people.

Jesse Walker was continued Conference Missionary, and, in 1823, began to turn his special attention to the Indian tribes up the Mississippi. When he reached their village, he learned that most of them had gone a great distance to make their fall's hunt. Not a whit discouraged by this disappointment, he procured a bag of corn, and an interpreter, and set off in

pursuit of them, crossing the Mississippi in a canoe, and swimming his horse by the side of it. After a difficult and wearisome journey, they reached one cluster of camps, on the bank of a small stream, about the dusk of the evening. When they first rode up, an Indian, who knew the interpreter, said,—"Who is this with you—a Quaker?" "No." "A minister?" "Yes." Word was conveyed to the Chief,—a tall, dignified man, who came out and gave them a welcome reception, tied their horses with ropes to the trees, with his own hands, and then showed them into his own camp, which was a temporary hut, with flat logs laid round inside for seats, and a fire in the centre, and, in his own Indian style, introduced them to his wife, who received them kindly and entertained them cheerfully.

The Chief, learning that his white guest wished to hold a talk with him and his people, caused notice to be given to the neighbouring camps, of a council to be held in his lodge that evening. In the mean time, the Chief's wife prepared a repast for the occasion, consisting of broth enriched with venison and opossum, served up in wooden bowls. After the council convened, and each member was seated, with his dog lying under his knees, the Chief's wife handed the first bowl of meat and broth to her husband, the second to the missionary, and then went round, according to seniority, till all were served. Each man, having picked his bone, gave it to his own dog to crack, which knew the rules of the council better than to leave his place behind his master's feet before the feast was ended. Next, the tomahawk pipe of peace passed round, each taking his whiff in turn. The ceremony over, the Chief struck the blade of the instrument into the ground, and inquired what was the object of the meeting. Jesse informed him that he had come a long journey to bring him the Book which the Great Spirit had sent to all his children, both white and red, and to ascertain whether they would allow him to establish a school among them, and teach their children to read it. So saying, he handed a Bible to the Chief, who examined it deliberately and carefully, as a great curiosity, and then passed it round till every member of the council, in his proper place, had done the same. After examining the Bible, the Chief rose and replied, in substance, as follows:—"The white children's Father had given them a book, and they would do well to mind what it told them; but they doubted whether it was intended for his red children. However, as some of their older men were absent, they could not then decide the matter; but, in a few days, they would hold a larger council, and then give him an answer." The second council resulted in his having leave to establish a mission school. Having settled this matter to his mind, Jesse returned to make preparation for his mission, and to attend the General Conference the next spring at Baltimore, leaving a pledge that he would visit them the next summer, and commence operations in their villages. After he had proceeded nearly a day's journey from the camps, a messenger came galloping after him, and said,—"The Chiefs sent me to tell you to be sure to come back next summer;" which he again promised to do. While on his way to Baltimore, he called on the Secretary of War at Washington City, and obtained his sanction to go on with the mission.

Here his verbal narrative ceased. The Minutes of the Missouri Conference for 1824 contain this entry:—"Jesse Walker, missionary to the

Missouri Conference, whose attention is particularly directed to the Indians within the bounds of said Conference." In this self-denying work he continued, breaking up the fallow ground, and establishing new missions, until 1834, when his health had become so infirm that he was obliged to take a superannuated relation. He then retired to his farm in Cook County, Ill., where he died, most peacefully, in the bosom of his family, on the 5th of October, 1835.

Jesse Walker was twice married, and by the first marriage had two daughters, both of whom were married before his death.

Few men, I may safely say, have ever performed more hard labour, or endured more privations, than this veteran Methodist minister; and certainly no one ever performed his part with more cheerfulness or perseveranee. While his ashes repose in one of the prairies of Northern Illinois, no one who knew him can doubt that his spirit is with Christ above.

Very truly yours,

T. A. MORRIS.

ROBERT RICHFORD ROBERTS, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1802—1843.

FROM THE REV THOMAS A. MORRIS. D. D.

CINCINNATI, June 18, 1850.

My Dear Sir: It is easy for me to comply with your request for some account of the late Bishop Roberts, as I knew him intimately during the last twenty-five years of his life, and not only had a good opportunity to judge of his character, but often heard him narrate striking events in his history. A large part of what I shall state concerning him is from my own personal knowledge, and the rest is drawn from perfectly authentic documents.

ROBERT RICHFORD ROBERTS was born in Frederick County, Md., August 2, 1778. His father, Robert Morgan Roberts, was a plain farmer, in moderate worldly circumstances, who taught him from childhood the wholesome lessons of industry and economy. The family were accustomed to the simple modes of living, common to people in new countries, during the latter part of the last century. They resided in Ligonier Valley, in the State of Pennsylvania, to which place they removed, when the subject of this sketch was yet a child. He had no early literary advantages beyond those furnished by the common school; but his pious mother not only taught him the great truths and principles of religion, but excited in him ardent desires for every kind of useful knowledge. His habits, formed in clearing up forests, and cultivating the soil, first in Ligonier, and subsequently in Chenango, a still newer part of the country, where he acquired the elements of a pioneer and hunter, were of great use to him in after life. They secured to him a firm constitution, with great power of endurance, and such principles of economy and independence, that the real

wants of life with him were few and simple, while its luxuries were lost sight of, or dispensed with, without serious inconvenience.

He appeared to be piously disposed from his childhood, but did not become decidedly religious till he had reached his fourteenth year. About the same time, he was appointed by two ministers, whose circuit included his father's residence, to catechise the children of the neighbourhood—such was the confidence which his Pastor had in his sincerity and discretion. From that time forward, young Roberts was justly regarded as an example to the youth of the community in which he was known. In early life, he was strongly impressed with the idea that a dispensation of the Gospel would be committed to him, but his uncommon diffidence and almost overpowering sense of responsibility were ample security against any danger of entering the ministry prematurely. The time which intervened between his first conviction that it was his duty to preach, and his actively engaging in the work, was not lost, as he applied himself to the study of Theology and other branches included in a legitimate preparation for the ministry, so that his pulpit performances were, from the first, both popular and useful. He possessed by nature the elements of an orator,—an imposing person, a clear and logical mind, a ready utterance, a full-toned, melodious voice; and when to all these were added an ardent love of souls, and an unction from above, he of course became a powerful preacher. He did not aim, however, at display, but at usefulness, and therefore commanded the more respect and confidence as an able minister of the New Testament.

In January, 1799, he was married to Elizabeth, daughter of Thomas and Hannah Oldham, of York County, Pa. He was admitted on trial in the Baltimore Conference in 1802; and, in 1804, having filled his two years of probation with great fidelity and acceptance, he was ordained Deacon at Alexandria, D. C., at the meeting of the Baltimore Conference,—Dr. Coke attending and aiding Bishop Asbury.

The first years of his ministry were spent on circuits in the West,—the Montgomery, Frederick, Erie, Pittsburg, and West Wheeling circuits, successively;—but, as his superior qualifications for usefulness became known to the Church, he was removed to the Eastern cities, where he soon acquired a reputation which rendered his name familiar to thousands who had never seen him. After filling his regular terms of service in Baltimore and Philadelphia, he was appointed, in 1815, Presiding Elder on the Schuylkill District, embracing the city of Philadelphia,—which brought him into constant intercourse with numerous ministers and their congregations, on public occasions, thus opening to him a broad field upon which to exert his commanding influence. At the next session of the Philadelphia Conference,—there being no Bishop present,—the rule required the Conference to elect by ballot a President, *pro tempore*, from among the Presiding Elders; and, though the youngest of the Board, Mr. Roberts was chosen. Some of the delegates from the Northern Conferences to the General Conference in Baltimore, stopped at the Philadelphia Conference, while he was performing the duties of President, and, after witnessing the dignity, discretion, and promptness with which he presided, they concurred with the delegates of his own Conference in the opinion that he was needed in the Episcopal office, and he was accordingly elected and set apart to that

responsible work, in May, 1816. Thus, in about sixteen years, he rose from the obscurity of a Western circuit-preacher on trial, to the highest office in the gift of the General Conference, and became one of the joint General Superintendents of the whole connection throughout the United States and Territories. In this office of high trust and hard labour he continued twenty-seven years, and then ceased at once to work and to live.

After he was appointed Bishop in 1816, it became a serious question with himself and wife, where they should make their future home; and, after much consultation, they determined that it should be at Shenango, now Mercer County, Pa., where he had a small property, and had spent several of his earlier years. This was their family residence until 1819, when, from various considerations, he was induced to remove West, and settle in Lawrence County. Ind. In 1834, on his return home from an extensive tour, he was arrested at Louisville by a malignant congestive fever, which confined him to his bed for several weeks, and it was seriously apprehended would have a fatal issue. Though he recovered his health so far as to attend regularly to his official duties for several years, he never regained his full vigour. During the last year of his life, he preached the Gospel in six different States, and among four distinct Indian nations West of the United States; presided at four Annual Conferences; and travelled nearly five thousand and five hundred miles. In the winter of 1842–43, an asthmatical affection, to which he had been subject in previous years, assumed an aggravated form, and, though at first it excited no special alarm, it proved one of the harbingers of death. He attended a meeting on Christmas Eve, at Lawrenceport, and another on New Year's Eve, at Bedford, and returned home two days after, oppressed with a severe cold. He preached his last two sermons on the 8th of January, and was greatly exhausted by the service; but, for three weeks after, continued to walk about. Near the close of January, he took a fresh cold by attending a Temperance meeting, in which he felt a special interest. From this time the asthma greatly increased upon him, and was attended with a raising of blood. The disease continued its progress, though not without some partial intermission of its violence, till Sunday morning, the 26th of March, 1843, when he calmly yielded his spirit into his Redeemer's hands. His Funeral Sermon was preached by the Rev. G. G. Wood, of the Indiana Conference, at the Bishop's residence, from Revelation xiv, 13. His body was deposited in a lonely corn-field, on his own farm; but, in January, 1844, in pursuance of a Resolution of the Indiana Conference, it was removed to Green Castle, the seat of the Asbury University, where it was re-interred with appropriate solemnities.

During his superintendency, Bishop Roberts traversed the entire country, from Michigan to Florida, and from Maine to Louisiana, and even the Indian countries West of Missouri and Arkansas; and, though unwieldy in person, most of his journeying was performed on horseback, as very little of it could then be accomplished in any other way. In the performance of his official duties, he seemed to take no account of toil or fatigue, poverty or hunger, suffering or peril. Always patient and pleasant, he moved as a burning and shining light amid thousands of ministers and hundreds of thousands of Church members, in the spirit of a true Evangelist,

and was regarded by all as an affectionate father in Christ, and a wise ruler in the churches. Among his official duties, were presiding in the Conferences, ordaining Deacons and Elders, arranging the Districts and Circuits, and, last but not least, stationing the effective travelling ministers,—than which nothing requires more care, more discretion, or more independence; and yet it is believed that no one ever performed those various and responsible duties with more judgment or less censure than did Bishop Roberts.

In person he was not above the ordinary height, but broad set, and of corpulent habit; so that, in the full vigour of life, his weight was probably not far from two hundred and fifty pounds. His features were large and manly rather than elegant, and the general expression of his countenance was frank and agreeable. That his commanding person and forcible utterance were of service to him, as a presiding officer, must be admitted; yet he possessed other qualifications still more essential—his well-developed faculty of common-sense, tempered by mildness of disposition, and uniformly regulated in its exercise by Christian courtesy and charity, gave him uncommon influence over deliberative bodies. He was not careful about technical niceties—his usual manner in the chair, as well as out of it, indicated more of the Patriarch than of the Prelate, more of the friend than of the officer—still he never failed to magnify his office, when it became necessary to maintain order. In several instances, when the members of Conference were strongly excited, and the floods of passion began to lift up themselves, he has been known to assume as much authority as would suffice to command a British war-ship, engaged in battle, till order was restored, and then to ease the Conference from its agitation, by a few gentle remarks, and not unfrequently by some amusing incident, giving a new and pleasant direction to their thoughts.

His manners combined the gracefulness of a finished gentleman with the simplicity of a plain Christian farmer—he was apparently as much at ease while dining with the Governor, as when sitting by the simple board of his pious friends in a log-cabin. The Christian simplicity which pervaded his early home, was never corrupted by ecclesiastical honours. In 1837, being myself then the junior colleague of Bishop Roberts, I had the pleasure of sojourning a few days at his unpretending residence in Indiana, where, free from all needless ceremonies, we enjoyed the substantials of life, served up by the hands of his good wife, and mingled with much social pleasure. Indeed, the intellectual repast furnished by his edifying conversation, including numerous incidents connected with the introduction and progress of Methodism in this country, and especially in the West, would scarcely allow me to bestow a thought on his apartments or his table. As a religious friend, and social companion, no one excelled him. One thing which I noticed with much pleasure, was that, whoever else was present to enjoy his society, his wife always shared in his attentions,—part of his conversation being always addressed to her. He called her Betsey, and she called him Robert, and thus, by the plainness of their dwelling and conversation, their guest was frequently reminded of the history of Abraham and Sarah, living in tents, with the heirs of promise. Now, certainly, he who could feel alike at home in the pulpit in an Eastern city, and in the open stand at a Western Camp-meeting, in the chair of General Conference,

deciding questions of order, and in an Indian's camp, talking about Jesus and Heaven, and who could render himself both pleasant and useful to others in each of these positions, must have been a man combining the most desirable elements of character. Such was the case of Bishop Roberts. When his worthy pilgrimage terminated, what King David said of Abner might have been truly applied to him—"Know ye not that there is a prince and a great man fallen this day in Israel?"

The most prominently developed trait in his character, however, was meekness. I hazard nothing in saying that I never knew so unpretending a man, who sustained such important relations to society. No official authority, no personal popularity, ever induced him, for a moment, to think more highly of himself than he should have done. On the contrary, all his movements indicated, without any voluntary humility, that he placed too low an estimate upon his own character. He seemed to prefer every one to himself. He studied the accommodation of others, even at the expense of his own. Nothing but grace, imparting to him a lively sense of responsibility, in view of the claims of God and immortal souls, could, it is believed, ever have overcome his excessive modesty and diffidence in the performance of his various public duties. A very small portion of the well authenticated incidents of his life, illustrative of this characteristic, would leave no doubt of its reality. Only one need be recited. In 1836, when he had been Bishop twenty years, and was the senior in that office, he deliberately, and in good faith, tendered his resignation to the General Conference, simply because, in his own estimate of himself, his qualifications for the office, small at best, would soon be so diminished by the infirmities of age, that he could not be safely entrusted with it. No member of that large body, however, entertained the same opinion of him that he did of himself; and, to his great disappointment, no one moved to accept his resignation; and he bore his official honours, as a cross, to the end of life. His death was calm and peaceful. The partner of his life survived him, and still survives, though she is waiting, in much infirmity, for her final change.

Wishing you a speedy and successful termination of your laborious but important and commendable enterprise,

I remain, Dear Sir, yours very truly,

T. A. MORRIS.

WILLIAM RYLAND.

OF THE BALTIMORE CONFERENCE

1802—1846.

FROM THE REV WILLIAM HAMILTON, D. D.

WASHINGTON CITY, June 20, 1859.

My Dear Sir: My relations to the Rev. William Ryland were such that I do not feel willing to decline your request for some brief notice of him for your work; and yet I am embarrassed for want of the requisite materials to do him justice. It does not appear that he has left any memoranda touching his personal history, nor am I aware of any source from which any thing can be gathered concerning him until he migrated to this country.

WILLIAM RYLAND (as appears from the official records of his own church) was born in the North of Ireland, in the year 1770. He migrated to the United States at the age of eighteen, being at the time a member of the Wesleyan Societies. He settled in Harford County, Md., where he united himself with the Methodist Episcopal Church. Some few years after this, he removed to the city of Baltimore, where he engaged in commercial pursuits. In 1802, being strongly recommended by the church in that city, he was admitted on trial in the Baltimore Conference, and continued a member of the itinerant body until the close of his life. He died on the 10th of January, 1846, aged seventy-six years.

The brief notice of his death, as given in the Minutes of the Conference, speaks of him as among the most eminent, deeply devoted and pious ministers, and represents him as having died, as he had long lived, full of faith, full of good works, full of love to God and man, and ripe for his eternal rest. His ministry, it appears, comprised a period of forty-two years; and of these he spent the first nine on large and laborious circuits; the next eighteen in cities; and the remaining seventeen as Chaplain to the United States Navy.

His first appointment was to the Baltimore circuit, in company with the Rev. John Potts,* who was his senior in office, and the Rev. William Steel,† a young man of much promise, whose health failed after a few years, and who ultimately connected himself with the Protestant Episcopal Church. After nine years of incessant labour, attended every where with much success, Mr. Ryland was sent to the city of Annapolis, which, at that time, contained only two churches, Protestant Episcopal and Methodist. The latter, though quite small, had hitherto been large enough to accommodate

* JOHN POTTS was born in Hunterdon County, N. J. He commenced his itinerant labours in 1812, and the next year was admitted on trial in the Philadelphia Annual Conference, and appointed to the Freehold circuit. He subsequently filled many of the most important appointments in the Conference. His last field of labour was the South Philadelphia District. In 1836, he was attacked with a disease, which soon extended to his lungs, and terminated his life on the 22d of September, 1837. His death combined the most intense bodily suffering, with great spiritual rapture. He was a man of marked dignity, of a versatile mind, and uncommon devotion to his work.

† WILLIAM STEEL was admitted into the travelling connection in 1802, and located in 1805.

the congregation; but now that a new man had come, possessed of new attractions, and more commanding talents than any which the surrounding community had been accustomed to listen to, their unpretending church edifice was filled to overflowing. The meeting of the Legislature here once a year, and of the General Court oftener, brought to the place a large part of the talent of the State. Hence, not only "the common people," who are usually most ready to welcome the Gospel, "heard him gladly," but many of "the wise and the noble" were found among his attentive and deeply impressed hearers. Among those whom his preaching attracted to the Methodist Church was the celebrated William Pinkney, who, after hearing him again and again, did not hesitate to pronounce him the greatest pulpit orator he had ever listened to. It was at the instance of this distinguished orator and statesman, I believe, that Mr. Ryland was brought to the notice of the United States Senate, when he was elected, for the first time, as their Chaplain; and, as a proof of their high appreciation of his talents and worth, he was subsequently elected to the same office not less than four times: and once he served in the same capacity the House of Representatives. These were testimonies of public favour never bestowed in that day upon clergymen who were not supposed to possess superior preaching talents, as well as great weight of character.

It was while Mr. Ryland had the pastoral care of the Foundry Methodist Episcopal Church, in Washington City, that he became acquainted with General Jackson. The General was then a member of the United States Senate, and boarded with an excellent lady, who was a member of Mr. Ryland's church. This brought the two into frequent contact, and the acquaintance, thus commenced, ripened into strong mutual friendship. When the election was over which raised General Jackson to the Presidential chair, and he made his appearance at Washington on the 1st of March to take the oath of office, he was told that his friend Mr. Ryland was so ill as to be unable to leave his room. "I will go and see him to-morrow," was the reply. Accordingly, the next day, in company with Major Eaton, he waited on him, and, after a few words of inquiry between them concerning each other's welfare, Mr. Ryland said,—"General, you have been elected President of the United States. No man can govern this great nation,—no sane man should think of doing so, without asking wisdom of God to direct him, and strength to support him"—at the same time, suiting his actions to his words, he drew the General down to the side of the bed, and offered up a fervent prayer for him, and also for the peace and prosperity of the country. Upon leaving the room, the General took him by the hand, saying,—"Mr. Ryland, I know that your Church makes no provision for her preachers in the decline of life; but I will see that you are taken care of in your old age." Eight or ten days after his inauguration, he sent Mr. Ryland a Chaplain's commission, and stationed him at the Navy Yard in Washington City.

During General Jackson's second term, repeated complaints had been made to Mr. Dickinson, the Secretary of the Navy, of undue favouritism towards Mr. Ryland. It was alleged that, while other Chaplains had to take their turn at sea for two or more years, Mr. Ryland was allowed to remain on shore for an indefinite time, and it was urged that such a prac-

tice was contrary to all right, and an infringement of the regulations of the Navy. Mr. Dickinson, it seems, sympathized with these views, and notified Mr. Ryland that he must hold himself in readiness for a three years' voyage. The old Chaplain waited upon the President, and told him frankly that his age, and the state of Mrs. Ryland's health, made it impracticable for him to go to sea. The President told him to go home and make himself easy; that Mr. Dickinson did not know what he was about; and that neither he nor any other man should disturb him. General Jackson sent for the Secretary, and asked him how he could have the heart to send an old man to sea, leaving a sick wife behind him; and he told him moreover that he could only excuse him on the ground of his being an old bachelor, and therefore not competent to judge of family affairs. So the subject was dropped, and the venerable Chaplain was permitted to hold on to the sceptre of his office on land, until he lost it by that immortal law of limitation, which knows no distinction between the highest and the lowest. During the seventeen years that Mr. Ryland served as Chaplain to the Marines, he discharged the duties of his office with great fidelity and usefulness. When he first took charge of the place, he found that the families had been too much overlooked; particularly that the intellectual and moral training of the children had been neglected—hence he lost no time in organizing a Sabbath School, which he superintended himself. It is hardly necessary to add that he was greatly respected not only by the officers but by the men generally; and his death occasioned universal regret.

There is extant an engraved likeness of Mr. Ryland, which, in most respects, gives you a good idea of his personal appearance. The only defect is in the right hand, which the artist has foreshortened; and indeed the general attitude is unlike that of Mr. Ryland in the pulpit. His habitual practice, while preaching, was to stretch out the right hand towards the congregation, with the palm downwards; and this was one of his striking characteristics of manner, that sometimes gave to his preaching such very great power. No man that I have ever known, or ever read of, except Washington, whose hand is mentioned by Faikeman as an index of great practical wisdom, had so large a hand as Mr. Ryland; and I can not recall another who made so good use of his hand as he did in the pulpit. His complexion was remarkably fair, and his skin as delicate as that of a female, and continued so down to old age. His voice had great compass and sweetness, sending out, at times, notes as solemn as those of the organ, and at other times as soft and musical as the gentle rill down the sides of the mountain. His temper, like that of his countrymen generally, was sanguine; but, in other respects, he had very little in common with the mass of them. Stern and unbending, you might have taken him for a Scotch Presbyterian of the Old School. He had an assemblage of qualities that peculiarly fitted him for an effective preacher; and such undoubtedly he was beyond almost any of his contemporaries. He was a man of the most exact habits—he did every thing by rule, and having once fixed his rule, it was not easy to change it. Having adopted in early life the style of dress then thought suitable to a clergyman, he never afterwards departed from it. Nothing could exceed the neatness that marked his wardrobe. He would not appear at the breakfast table, even with his own

family, until he had been shaven. Every one who saw him, saw that the brush had faithfully performed its office in respect to his hair, his hat, and his coat.

The remarkable exactness which Mr. Ryland evinced in respect to his personal habits, extended also to his engagements; and whenever he found a man who was loose in these respects, his estimate of his general character was always greatly reduced. His manner in prayer was characterized by profound reverence and humility and great fervour; and no man, it seemed to me, had a juster appreciation of the spirit in which a worm of the dust should approach the Almighty. The first time that he opened the Senate as Chaplain, after the President had given notice by the tap of the gabel, that the time had come for prayer, some few remained seated, with their hats on, and reading the newspaper. Mr. Ryland arose, and said,—"The duty we are now about to perform, has more to do with Heaven than with earth—let us attend to it properly." In an instant every Senator was upon his feet, and remained standing until the prayer was ended. It was his invariable practice, after the prayer was over, and a word or two had passed between him and the President of the Senate, to retire at a side door, and be seen there no more until called by his official duties. Though five times elected Chaplain to the Senate, it is doubtful whether he ever heard five speeches. Not that he was indifferent to the great interests of the country, and to the subjects discussed and passed upon by that august body; but he thought it was more in keeping with the character of a Chaplain, that, after having commended the country to God's gracious protection, he should retire and review these things at home,—which he always did with more or less interest.

I have no means of knowing the extent of Mr. Ryland's education previous to his coming to this country; but, from what I know of his history since, I cannot suppose that he would, technically speaking, take rank with classically educated men. The most that I can say of him, and feel confident of being correct, is, that in Ireland he received, or rather laid the foundation of, a good English education, and paid some little attention to Latin and Greek. In middle life, we find him, while stationed in Baltimore, studying Hebrew. Being only eighteen years of age when he came to this country, and his mind becoming deeply impressed with the idea that it was his duty to call sinners to repentance, all his reading and studies were with reference to that great object; so that, when he commenced his ministry, he was much in advance of those of his own years in the Conference. He was indeed a student all his life. In the language of our Ordination service, he was "diligent in prayer, and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh." His library was quite ample for an itinerant minister, and consisted chiefly of the best theological works. To these he added works of History, both Ancient and Modern, in which he was remarkably well read.

As a Sermonizer, he followed, though not slavishly, the Homiletic school, and his discourse rarely occupied more than three-quarters of an hour. He spoke more as an Oracle than a Logician. Believing in the Divine authority, and consequent infallibility of the Word, and that God was

always, and conscience generally, on his side, his mind would kindle at once from the strength of its own convictions, and holding straight on without taking time to reason a man out of his sins, or even supposing such a thing possible, he seldom failed to produce a profound impression in favour of religion. His language was without ornament,—pure Saxon and nothing else; and his pronunciation, according to the acknowledged standard of that day, was faultless. So nicely indeed had his ear been trained to an accurate pronunciation, that the slightest departure from it in his brethren would never escape his notice, and would not always escape his criticism. In listening to him, no one would have suspected that he was an Irishman; but if you had detected the Irish accent at all, you would have said that he was from Dublin instead of Belfast.

If I were to say summarily to what Mr. Ryland's commanding influence and great success as a minister were to be chiefly referred, I should mention,

1. The deep personal piety, which pervaded his whole being. Feeling the transcendent worth of religion as an actual personal benefit, his large and generous heart was constrained by the love of Christ to present it in the same light to others.

2. The practical character of his preaching. He looked upon the whole scheme of man's salvation as adapted to a fearful emergency. With him man's ruin was a *fact*,—a fact stated in God's infallible Word, and everywhere proved and illustrated,—his desperate circumstances demanding not only ample provision, but immediate relief. Hence, as an earnest physician of souls, he never entertained his hearers with doubtful speculations as to the *whys* and the *wherefores*, but pressed upon them the immediate acceptance of God's remedy for sin, urging upon their consciences truth which they could not but perceive and acknowledge.

3. Great warmth and earnestness combined with great inflexibility of purpose—in respect to the former he was a fine specimen of a Methodist, in respect to the latter he was an equally good example of an old Puritan. It was the happy blending of these that rendered his preaching so popular, and his character so impressive.

4. A perfect naturalness in all his movements and demonstrations. No man was ever farther than he from copying any human being—what was in him and about him grew there—it was not transplanted from any other character. Not King Richard in the person of Garrick, but William Ryland, first and last—"a sinner saved;" and, as he was wont to say, standing in Christ's stead, and beseeching others to be reconciled to God. His naturalness forsook him not in death—one of his last acts was characteristic of his habitually thoughtful regard for others. "Let my funeral," said he, "be plain, and my body carried to the grave. Select eight men from the Navy Yard, and members of the church, to carry my corpse to the ground, and for their trouble and loss of time pay to each one a dollar and a half out of the means which I have left."

Yours, affectionately and truly,

WILLIAM HAMILTON

FROM THE REV THOMAS O. SUMMERS, D. D.

OF THE ALABAMA CONFERENCE.

NASHVILLE, Tenn., January 20, 1860.

My Dear Sir: My acquaintance with the Rev. William Ryland began nearly thirty years ago. He was the Chaplain at the Navy Yard, at Washington City He had been several years previous Chaplain to Congress. In both Chaplaincies he was held in high esteem and reverence by all parties.

Mr Ryland was in the habit of visiting General Jackson very frequently at the Presidential mansion, and conversing with him on religious subjects. He generally terminated the interview with the benediction,—"The Lord bless you, General!" To which the latter responded, "I thank you for your prayers." The General had a profound respect for Mr. Ryland, and I have no doubt that he was sincere in his expressions of gratitude towards him.

Mr Ryland was very venerable in his appearance. He was, I should judge, about six feet in height, and well-proportioned. He was grave in his demeanour, deliberate and solemn in speech, (as well out of the pulpit as in it,) always instructive and not unfrequently searching and severe in his sermons, which bore very much of the John Wesley stamp. When he stretched out his mighty hand, to give additional effect to some weighty and eloquent passage, the eyes of the whole congregation would be rivetted on the speaker, and all felt that he was indeed "an ambassador of Christ."

He was peculiarly simple and scrupulously neat in his attire,—the old Methodist preacher costume; and methodical and exact in all his habits. I have heard him reprove a minister sharply for neglect of punctuation, assigning as a reason that unfaithfulness in little things led to unfaithfulness in great ones.

He could not endure any thing approximating trifling conversation. Two ministers, not given to levity, were exchanging compliments one day in his presence, when the old gentleman turned on them one of his severe looks, exclaiming in the language of the poet,—

> ——"It never was good day
> "Since lowly fawning was called compliment."

One of them remarked,—"Why, Father Ryland, this is merely the small change of social life." "Small indeed," replied Mr. Ryland—"O Brethren, be serious."

He was very exact in all temporal matters, and reprobated the smallest departure from honesty and honour He regularly received his "allowance" from the Baltimore Conference, as a superannuated minister, because he was entitled to it, and he felt that the Church ought to pay it: albeit every-body knew that he did not need it, and would immediately pass it over to some who were in want.

He was exceedingly kind and charitable to the poor. It is believed that nearly all his income (as he had no children, and his excellent wife crossed the flood several years before he died) was unostentatiously distributed among the needy, and for the support of the cause of God. When making pastoral visits in Washington, I would sometimes find poor families that needed his assistance. When reported to him, he would say,—"I will go and see them;" and when he went, he refreshed them from both the upper and the nether springs; or he would say—"Tell Sister ——— to go and furnish them what they need, and pay half the bill—I will pay the other half." He thus elicited the liberality of others in practising the same virtue himself. When I went as a missionary to Texas, he was deeply concerned for the success of my mission. At a time when I was straitened for money to pay the workmen who

were building my church in Galveston, my eye chanced to light on an acknowledgment, in the Christian Advocate and Journal, of three hundred dollars sent to New York, subject to my order. The "right hand" never said any thing about the source of the donation; but I guessed at it, and without mentioning his name, acknowledged the kindness in the Advocate. Some time after, I went to Washington—the old gentleman had been expecting me, and seemed vexed with me because I had not reached there before, and because I could remain there but a few days. He, however, yielded to my reasons, and I stayed with him as long as I could. He conversed most edifyingly about his experience,—his strong faith in the atoning sacrifice as his only ground of acceptance, and his near prospect of the better land. He was very feeble, and expected soon to die, and seemed to wish me to be with him in his last hours, as I had been with his sainted wife in hers. But I had to bid the venerable man farewell! When I took leave of him, he blessed me, and slipped into my hands a check for fifteen hundred dollars in aid of my church. The building was soon dedicated, and received the name of "Ryland Chapel," which it bears to this day.

It is not necessary for me to say, especially as I am not writing a set memoir of Mr. Ryland, that when he left the world, it was in a chariot, with horses of fire.

When shall I look upon his like again!

Very truly yours,

THOMAS O. SUMMERS.

FROM THE REV JOHN N CAMPBELL, D. D.

PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN ALBANY.

ALBANY, November 30, 1860.

My Dear Doctor: I regret that I am able to recall so little that is worthy of a place in your "Annals," in relation to a person whom I regarded, as long as I knew him, with great affection and respect. Mr Ryland was my colleague in the Chaplaincy to Congress, and, as he was my senior by many years, I felt it to be my duty to call upon him as soon as he was appointed, and solicit his acquaintance. I had never yet seen him, nor even heard him spoken of. I found him in the simple parsonage of the Foundry Church, which he was then serving, and was at once much impressed by his appearance. He was tall in stature, of large frame, rather slender than fleshy, and of quite dignified, but affable, manners, his hair beginning to be gray.

He rose as I entered, and immediately on my announcing who I was, and the errand I came upon, received me with great cordiality, and we were at once and ever after, while we lived in the same city, on the best terms. Mr. Ryland, though strongly attached to his own denomination, and firm in his adherence to its peculiar doctrinal opinions, was liberal in his feelings. I repeatedly preached for him, at his own request. I do not remember to have heard him preach except in a single instance, and it was an admirable discourse he delivered. Direct and pungent, but very simple in its matter, it was uttered with a deliberate and stately eloquence such as I have rarely listened to. Some passages in this discourse were so original and so striking that I retain the impression of them still. I can only add that, though, as I suppose, Mr. Ryland had not enjoyed the advantages of an early and thorough education, he would, as I remember him, have done honour to any position in the ministry to which he might have been invited, and appeared gracefully in any society in which he might have been called to move.

Very truly yours,

J. N. CAMPBELL

THOMAS DUNN, M. D.

OF THE METHODIST PROTESTANT CHURCH.

1803—1852.

FROM WILLIAM S. STOCKTON, ESQ.

PHILADELPHIA, August 2, 1860.

Dear Sir: I was familiarly acquainted with Dr. Thomas Dunn during a period of many years, and esteemed him as one of the excellent of the earth. His name and character are justly entitled to be held in enduring remembrance. I can only indicate, in this brief communication, a few of his more prominent characteristics, in connection with some of the leading incidents of his life.

THOMAS DUNN was born in York County, Pa., about the year 1782. On the maternal side he was of German descent, and he lived with his grandfather till he reached manhood. He was educated for the profession of Medicine. Having become the subject of a spiritual renovation, he devoted himself to the ministry in the Methodist Episcopal Church, and was admitted on trial in the Philadelphia Conference, on the last day of the year 1803. The following is a list of his appointments down to the year 1814, at which time he located:—In 1804, Cayuga; in 1805, Somerset; in 1806, Lewistown; in 1807, Philadelphia; in 1808, Bristol; in 1809, Gloucester; in 1810, Burlington; in 1811, Cumberland; in 1812, Chester; in 1813, Bristol. Having located, he settled as a medical practitioner in Philadelphia, and remained there about twenty years; he also practised for three or four years in Trenton, N. J. His sympathies were with the Methodist Protestant Church at the time of its formation; and he addressed a letter to the Methodist Episcopal Church, justifying the course of the "Reformers," of which the following are the concluding paragraphs:—

"We would then seriously warn all of either party not to incur by such wanton violations, the terrible woe denounced by Christ—'It is impossible but that offences will come, but woe unto him through whom they come.' Through whom do they come so certainly as through him who denies religious communion to another, with no better excuse than 'he followeth not with us?'—which met with our Saviour's decided rebuke. It may be insisted that we who have withdrawn from under the polity of, should have continued to act in concert with, the Episcopal Methodists. Is not this a mistake? We may continue to act in concert, as far as Christianity is concerned, under distinct polities. But to remain under an identical government, with views so discrepant, would, instead of being a concert, be an unpleasant and unprofitable concertation. The necessity of absolute concert would be more obvious, if the success of Methodist sectarism were the paramount object. But, when it is considered that the success of *Christianity* should be the grand design of all ecclesiastical compact, then, instead of remaining together in a sharp contention, would it not be much better to part asunder, like Paul and Barnabas, who, though they commenced their journey with the intention of travelling together, went, one to

Syria, and the other to Cyprus; by which means Christianity was more abundantly extended. With us there is no doubt but a similar result will be witnessed from our separation. There is one circumstance which has strengthened our persuasion that we ought to go out; and that is the forlorn condition of the pious few who have been expelled and abandoned to a destitution which God does not approve.

"Our call dare not be resisted to leave the ninety and nine over-fed and overgrown, and adventure into the wilderness in search of these scattered sheep. To obey the command of Christ to Peter,—'*Feed my sheep*,' while *in* the Church, may not be attempted but at the risk of either ostensible or clandestine proscription. Whether, then, are we to obey, God or man?

"In conclusion, permit us to state that our houses are freely open for you, either to sit at our tables or preach in our pulpits, and we are ready to tender you our services in the Gospel of our common Saviour. Now, my dear brethren, may the God of Peace dwell with us, and keep us united in the bonds of a peaceful Gospel, and eventually bring us together, where all shall be joy, and calm, and peace, forever. Farewell."

The Union Society of Philadelphia, consisting of some eighty members, was dissolved soon after the expulsions at Baltimore. Some of them formed themselves into a church at the Doctor's house, and chose him for their Pastor. His first sermon to the newly formed church was from these words,—"Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

In the year 1837, Dr. Dunn became a member of the Maryland Annual Conference of the Methodist Protestant Church, and was stationed in West Baltimore. The next year he was stationed at Alexandria. In the course of this year he followed his eldest son to Louisiana, where he spent the remainder of his days, and died about the close of the year 1852.

Dr. Dunn was married to a lady in Philadelphia, distinguished for her piety and intelligence. They were admirably adapted to each other, and were indeed fellow-helpers unto the Kingdom of God. She died, rejoicing in the confident hope of a better life, a few years before her husband.

In person, mien, and manner, Dr. Dunn was prepossessing above most men. He had a noble voice, which he managed with great skill, and the general style of his ministrations in the pulpit was highly attractive. He possessed an exuberant and discriminating intellect, and a large store of general information, which he always knew how to appropriate to the best advantage. He was ardent and affectionate in his disposition, and it was manifest that all that he said came from the depths of his heart. He was particularly felicitous in conducting social meetings,—was earnest, familiar, tender and deeply impressive. He was eminently free from every thing like jealousy or self-seeking—he seemed to have no interest apart from the honour of Christ and the advancement of his cause. Both during his connection with the Methodist Episcopal Church and after his separation from it, he was a highly useful and acceptable minister,—ready to every good word and work. Of few men could it be said more emphatically than of him, that he was always about his Father's business.

Very respectfully yours,

WILLIAM S. STOCKTON.

SAMUEL PARKER.

OF THE MISSISSIPPI CONFERENCE.

1805—1819.

FROM THE REV WILLIAM WINANS, D. D.
OF THE MISSISSIPPI CONFERENCE.

CENTREVILLE, Miss., April 21, 1855.

My Dear Sir: I cheerfully comply with your request that I should furnish you with some account of the late Rev. Samuel Parker. If it were possible for me to write in a manner worthy of my subject, I should have no doubt that your work would be honoured by my contribution. I shall at least write *con amore*.

My acquaintance with Mr. Parker commenced in the autumn of 1807. He had then just entered on the charge of the Miami circuit, in the State of Ohio, in which I resided. Throughout this year, my acquaintance with him was the more intimate, as I was then deliberating on the grave question, whether I should become an itinerant preacher. It was natural, as it was my duty, to take counsel of my Pastor on a question so important to both myself and the Church. I was then but an Exhorter. In order, I suppose, that he might be better able to counsel me in this matter, he took me with him on some of his appointments; affording me an opportunity of giving such evidence as I could, in the character of an Exhorter, of my qualifications for the work I contemplated, and finally, with the same view, he gave me *verbal* permission to make trial of my ability to *preach*. In 1809 and 1810, my circuit—Vincennes, in the Indiana Territory, was in the Indiana District, of which he was Presiding Elder. And though, from the fact that my circuit was detached from the body of his district, which chiefly lay on the Illinois, Missouri and Mississippi Rivers, he did not visit me during the year, yet, as I travelled with him to the circuit, corresponded with him during the year, and accompanied him to the ensuing Conference, I was brought into sufficiently intimate relations with him to enable me to form a tolerably correct judgment of his character. In consequence of my taking a mission at the close of this year to the Mississippi Territory, and remaining there permanently, my personal intercourse with him was suspended till the winter of 1818–19, when he came to this country, to take charge, as Presiding Elder, of the Mississippi District, within whose bounds I had settled,—having located some years previously on account of feeble health. His health was much shattered, and constantly grew worse till about the close of 1819, when he finished his earthly course. During the greater part of the year that he was the Presiding Elder on the Mississippi District, I saw him but little, being myself engaged in teaching a school, and his health not permitting him to travel extensively in the district; but I was much with him during a few of the last weeks of his life. These statements will enable you to judge of the opportunities I had of forming an estimate of his character, talents, and usefulness.

SAMUEL PARKER was born in New Jersey about the year 1774. Of his early life scarcely any thing else is known than that he was fostered

and trained by pious parents, and that then, as in the whole course of his life, he was remarkable for a mild and amiable temper. In his youth, he learned the business of a cabinet-maker, and became a thoroughly accomplished workman. In this business he diligently occupied himself till he went forth to labour in the vineyard of Christ, in which he exhibited much skill, diligence, and fidelity, to the close of life.

When he was fourteen years of age, his attention was seriously drawn to the things which concerned his eternal peace; and so ready was he to accede to God's method of saving sinners, that he soon found joy and peace in believing. His entrance into the spiritual life had been so easy that he could not determine at what precise time the important event occurred; but he could say, with entire certainty of conviction,—"I know that, whereas I was blind, now I see." The difference of his state before and subsequent to this event, was so marked, both in his consciousness and in his moral tendencies, that not the most sudden conversion could have afforded him a more satisfactory assurance of faith than he actually enjoyed. The Methodist Church in that day was "every where spoken against;" so that it required no small resolution and fortitude to enter its communion. Samuel Parker, though but a child, had that resolution and fortitude. Attracted by congeniality of spirit, he attached himself to that Society, in which, for twelve years, he was a lay-member, not only irreproachable, but eminent for piety and social worth. At length, in the year 1800, after much hesitation, arising from self-distrust and a just impression of the responsibility of the ministerial office, he could not resist the conviction that God had called him to preach the Gospel, and he, therefore, received license as a Local Preacher. In this relation he continued for four years. How he acquitted himself in this always embarrassing position, I never heard; but, from my knowledge of his fidelity in other departments of the ministry, I have no doubt that he was here zealous, faithful and acceptable. He could not, however, content himself in a situation in which his attention was divided between the cares and business of this life on the one hand, and the preaching of the Gospel of the grace of God on the other, as must be the case with every Local Preacher. Accordingly, in the year 1805, he gave himself wholly to the work of the ministry, by entering the itinerancy. He was appointed that year to the Hinkstone circuit; in 1806, to the Lexington circuit; in 1807, to the Limestone circuit; in 1808, to the Miami circuit. In the Conference of 1809, he was admitted to Elder's Orders, and was appointed the same year to preside in the Indiana District, at that time one of the most difficult and important stations in the Conference. Here he continued four years, and so greatly was he prospered in his labours that it was found necessary to divide the district, and bring in more labourers to cultivate the extensive field that had been opened under his superintendence. In 1813, he travelled the Deer Creek circuit, and had great success in his labours. In 1814, he was appointed Presiding Elder on the Miami District; in 1815, Presiding Elder on the Kentucky District, where he continued four years, performing the most acceptable and useful service; and, in 1819, Presiding Elder on the Mississippi District,—a very difficult as well as important field, where he finished his earthly course.

Thus it appears that Mr. Parker was in the itinerant ministry fifteen years; labouring at different periods in Kentucky, Ohio, Indiana, Illinois, Missouri, and Mississippi. And, wherever he laboured, the blessing of God and the favour of the people manifestly attended him. Much of the time his labours were in newly settled regions, where toil, hardship and privation were inevitable; and I have known him come to Conference, after a year of great labour and sacrifice, with his travelling expenses exceeding his income by nearly thirty dollars; while the Conference was so poor as to be able to make up his allowance to only about thirty-five, instead of one hundred, dollars. Yet he was not discouraged,—much less did he turn his back upon what he felt that duty to God and benevolence to man required of him. He had counted the cost, and was prepared to encounter any difficulty, to surrender any comfort, to submit to any amount of suffering, if he might thereby glorify his Master, and bring salvation to perishing sinners.

Mr. Parker was married to Alethia Tilton, a daughter of a venerable and useful local preacher. I have no means of ascertaining the exact date of his marriage, though it occurred while he was Presiding Elder on the Kentucky District, within the bounds of which her father resided, and I think it was in 1815 or 1816. But the union, auspicious as it seemed in the beginning, was destined to be of brief continuance. They had one child only,—a son, who survived his father but a short time. During the brief period that this missionary family had been among the people of Mississippi, especially among the citizens of Washington and its vicinity, they, and he especially, had inspired an esteem so exalted and an affection so ardent, as rendered it a pleasure to minister to him or his such assistance or consolation as sympathizing strangers could impart.

I have said that Mr. Parker's health was much shattered when he came to Mississippi. Pulmonary consumption had in fact already fastened itself upon him; and its progress was rapid and resistless. He was altogether too feeble to encounter the enervating heat of our protracted summer. Autumn found him almost utterly prostrate; and winter soon ended his course of suffering, by snapping asunder the remaining attenuated cords of life. On the 20th of December, 1819, he entered into rest. I was with him frequently in the last stage of his illness; and I can bear witness to the unqualified submission with which he endured the severest sufferings; to his firm trust in the merits of Christ, and in the faithfulness of the Divine promises; to his meekness and gentleness of spirit; and to the love that inspired his whole being, breathing from his lips and beaming with heavenly radiance from his countenance.

The last time he was able to attend public worship, I preached, and administered the Holy Communion; and never before or since have I witnessed such an expression of adoring gratitude, reverential joy, and holy love, as illumined his countenance during the latter service. It seemed to me that the impress of Heaven was already stamped upon his dying body, indicating, faintly indeed, the glory in which it will be raised at the last day. To the end, his faith did not falter, his patience never gave way, his peace was unruffled, his hope unshaken. He died not only peacefully, but triumphantly. His ashes rest near Washington, Miss.

I will now attempt a sketch of Mr. Parker, as his image is impressed upon my memory and my heart. In person he was about five feet, ten or eleven inches in height, and exceedingly spare; and, though his members were all in just proportion and in their proper positions, the impression made by his figure was, that it had been hurriedly put together, and not sufficiently knit and corded for purposes of activity, strength, or durability. His features were prominent; and this, together with his great attenuation, procured him, among his familiar acquaintances, the *soubriquet* of *Hatchet-face*. Strangers regarded him as, by no means, a beautiful specimen of humanity. When in repose, there seemed to be an air of languor, or more properly perhaps, inertness, about him, which was greatly to his disadvantage. Scarcely could a stranger persuade himself that so indolent and inanimate a manner was consistent with high mental effort; and yet it was really the intense activity of his mind which threw over his person such an air of physical dormancy. Retired within itself, and intensely occupied with its own operations, his mind could impart no striking manifestations of its presence to his body. Another awkward effect of his extraordinary mental activity was seen in what is usually called absence of mind, which consists in inattention to passing interests, external to one's own subject of thought. It was currently said of him that he never came to know his way round his circuit; and that when he changed his winter for his summer clothing, he completely lost sight of the former; so that, when the time came to resume his winter's dress, unless reminded that he had a supply, he would be under the necessity of furnishing himself anew. This mental abstraction extended to more important, and what he himself regarded more sacred, interests. In the administration of discipline in the Church, he was prompt, energetic and judicious, when the matter was brought to his notice at the proper time for action. If it was not thus brought, there was great danger that it would be wholly neglected. He never appeared less alert than he usually did, when he rose to preach. His attitude was lounging, his countenance almost entirely blank, and his utterance slow and spiritless, as though he were entering on a task too indifferent to him to excite his interest, or in any way put his mind in operation. This usually continued from five to fifteen minutes. His person would then become erect, and seem instinct with life and vigour; his countenance would glow, and his eye sparkle, with intelligence and sensibility; and his utterance become fluent, animated and forcible.

He had an uncommonly fine voice,—rich, mellow and harmonious. When he was a boy, his voice was preferred to the violin, to regulate the movements of the dance. I have heard many good singers; but never have I heard one who could be compared with him. On one occasion, Mr. Parker, and the Rev. James Gwinn, who was also a superior singer, were riding in company with an old minister, who had been rendered gloomy and unsocial by a hypochondriacal affection; and, having fallen behind the old gentleman, they determined to try the effect of their musical powers upon his melancholy habit of mind. They were at a sufficient distance from him not to be regarded as obtrusive; and yet they were near enough to give full effect to their united strains of melody. They had not been singing long before the old gentleman gave evidence that he was aroused

from his torpor. He soon slackened his pace, so as gradually to lessen the distance between him and the singers; and, by the time they came together, his gloom was dissipated, his unsocial humour was overcome, and he entered into cheerful conversation with his fellow-travellers, to whom he was so much indebted. Mr. Parker was instructed in the science, as well as imbued with the spirit, and endowed with the powers, of music. There was a curious incident illustrative of this, in the early part of his itinerant ministry. The Rev. William McKendree, afterwards Bishop, was his Presiding Elder. McKendree never could sing a tune; though he had a fine appreciation of music, and an accurate ear for it. Having heard, in a distant part of his district, a new tune with which he was much pleased, he was desirous of having it introduced on the circuit travelled by Parker; and, taking Parker, during his next quarterly visitation, into the woods, where no one would hear them, laughingly said to him,—"I have brought you hither to teach you to do what I know not how to do myself." He then stated his object to Parker, who prepared a scale for music. McKendree, in the best manner he could, communicated *his* imitation of the admired tune—of course not very like the reality—of which Parker made notes, and then sung them deliberately. McKendree pointed out what was faulty—where a note was too long or too short, too high pitched or too low, he indicated it. The errors being corrected, Parker again sung his notes; and then again; and, after several revisions, McKendree pronounced the tune correct. Parker then put it into due form; and, there being several scientific singers present at that Quarterly Meeting, the tune was that evening sung, in parts, in the congregation.

The education of Mr. Parker, like that of most early American Methodist preachers, was by no means a liberal one. He spoke and wrote the English language, however, not only with grammatical correctness, but with purity, elegance, and force. He had acquired such a knowledge of the Latin language as aided him materially in the etymology of the English. He was a great reader, but not a mere book-worm. He diligently studied what he read, and, for the most part, appropriated whatever was valuable; so that his knowledge was extensive and accurate in those departments of literature to which his attention was directed. The science of Salvation through the Redeemer was his main study; and, indeed, almost all his investigations were directed to, and terminated in, this most important kind of knowledge. This rendered him an able minister of Jesus Christ, a lucid expositor of Divine truth, an intelligent and safe guide to his flock; but, in saying this, I imply what all who knew him would attest,—that he was endowed with intellectual faculties of a high order. His apprehension was clear and prompt; his reasoning faculty strong and keen; his judgment rarely, if ever, at fault; and his imagination, though perhaps not remarkable for boldness or brilliancy, often supplied very appropriate and beautiful imagery. These various faculties, untrammelled by the artificial rules of Logic and Rhetoric, and employing the abundant materials with which observation, reading, and study had supplied him, rendered him a cogent reasoner, and an eloquent and effective orator. He was strictly an extemporaneous preacher,—rarely, if ever, even using notes. His gestures were

unstudied, impressive, and generally natural, though he had an awkward habit of pressing his hand to his ear, when he was specially roused.

But his religious and moral character deserve especially to be considered. His religion had in it no metaphysical subtlety or refinement. It was according to simple Bible teaching. He had exercised repentance towards God; had trusted in Christ for pardon and sanctification; was justified by faith, and had peace with God, and the witness of adoption. He held himself bound to "do all the good and acceptable and perfect will of God," *because* it is the will of God. He was especially distinguished for those moral traits in which the power of Christianity is most signally displayed. He was remarkable for *meekness*. I feel warranted in saying that, though he was called to encounter both injury and insult, he never sought, nor even desired, revenge; and that in such cases he was "easy to be entreated," and ready to forgive on the first manifestation of repentance on the part of the offender. He was by no means destitute of what is called spirit, nor did he lack courage; but he rightly conceived that "he that ruleth his own spirit, is better"—evinces more magnanimity and true bravery—"than he that taketh a city." He had trained himself to a close imitation of the example of Him, "who, when He was reviled, reviled not again." He had acquired the very difficult art of being "angry, and sinning not;" of not suffering his anger to prompt to revenge, nor settle down into malice.

He was eminent for *humility*. Meanness and sycophancy no man could more cordially abhor than he did. He was as ready as the proudest to maintain his just rights, to defend his honest opinions, to promulgate truth and denounce error; but, in all this, there was no assumption of superior personal claims, nothing dictatorial, nothing ostentatious. He met his fellow-man as his equal in rights, though he might be vastly his inferior in endowments. Hence, though, in controversy, he usually got the better of his antagonist, there was nothing of supercilious triumph on his part, and little of the mortification on the part of his opponent, which so often follows defeat.

Strict regard to truth was a prominent trait in his character. Neither in jest nor in earnest would he violate the sanctity of truth, on any occasion,—no matter what the motive for doing it might be. He would have shrunk from a lie, which was to set the table in a roar, or which was to minister to the vanity of an associate, as sensitively as he would from one for any other purpose; regarding the habit of the former kind of lying, though comparatively harmless in its immediate results, as adapted to lower the tone of moral principle, and, under the influence of powerful temptation, lead to lying in the grave concernments of life. I am sure I never heard Mr. Parker, even playfully, in the slightest degree, depart from the truth.

He was *gentle*,—not only inoffensive, but also conciliatory, towards all men, whether high or low, rich or poor, wise or ignorant, righteous or wicked. He cared little for artificial or conventional politeness; and yet he was one of the most truly polite men I ever knew. His politeness welled up from the heart. It was the legitimate working of a gentle and genial spirit. And it was the more beautiful from being an instinct of

his kindly nature, rather than an acquired formulary of expressions and manners.

His conversation was usually very *cheerful;* but he never indulged in frivolity, much less in any approach to indelicacy. He had a happy faculty of putting those around him at ease, and drawing them out on any subject on which they were able to converse. In his social intercourse, he never forgot the dignity of the Christian minister, while yet his dignity never degenerated into a stiff and formal reserve. All who knew him regarded it a privilege to mingle in his society.

It is scarcely necessary, after what I have said of his character, to add that he was sacredly regardful of the claims of *justice*,—whether in relation to the personal comfort, the property, or the character, of his fellowmen. He would as soon have injured a man in his person, or robbed him of his property, as he would have wantonly wounded either his sensibility or his good name. Not only the slanderous lie, but the insinuated suspicion, derogatory to the reputation of his neighbour, was alien to his social habits. When he could with truth defend those to whom evil was imputed, he did so eagerly—when he could not, he would not needlessly add his voice to deepen their dishonour.

As little need, I suppose, is there for me to say that *benevolence* was a striking feature in his moral character; as this must have been inferred from the other qualities which I have ascribed to him. No form of human suffering or want ever failed to arouse his sympathy, or put in requisition his efforts for its removal. Mental and moral suffering and destitution commanded his warmest sympathy and most strenuous exertions. He would have divided his last morsel with the hungry, and have given a portion of his needful raiment to the naked; but more ardently still, and with yet greater self-sacrifice, would he have laboured to lift away from the heart the burden of sorrow; enlighten the darkened understanding; and bring peace to the guilty conscience, and cheer and elevate, and prepare for Heavenly blessedness, the desponding heir of immortality.

The virtues of this excellent man were abundantly rewarded. He had assurance of the Divine favour—he lived in the calm sunshine of an approving conscience—he "rejoiced" habitually "in hope of the glory of God." Hence he was "patient in tribulation," contented in poverty, and peaceful, assured and triumphant in death. I considered the text selected for his Funeral Sermon, equally appropriate to his character, and consoling to his surviving friends—"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

May the blessing of God be upon you and your labours!

Yours truly,

WILLIAM WINANS.

JAMES RUSSELL.

OF THE SOUTH CAROLINA CONFERENCE.

1805—1825.

FROM THE REV LUCIUS QUINTUS CURTIUS DE YAMPERT.

OF THE SOUTH CAROLINA CONFERENCE.

PERRY COUNTY, Ala., March 27, 1856.

My Dear Sir: Your request for some account of the Rev. James Russell at once gratifies and embarrasses me. It gratifies me to know that you are disposed to rescue from oblivion the memory of one of the most remarkable men ever connected with our ministry, and it embarrasses me to find how very inadequate I am, from lack of the necessary information, to do even the most meagre justice to the subject. Since I received your letter, I have not only tasked my memory to the utmost, but have applied to a venerable minister who was contemporary with Mr. Russell, and who knew him well, for any thing that he might remember concerning him, and what I am about to write is the result of our united recollections and impressions. Probably few men have lived, possessing so much power, and attracting so much notice, in their day, who have so quickly passed into an almost impenetrable obscurity.

JAMES RUSSELL was born in Mecklenburg County, N. C., in or about the year 1786. He was left an orphan at an early age, and I suppose him to have been from a very obscure family, as he had no advantages of education, and he was scarcely able to read or spell when he began to ride the circuit. He was admitted on trial in the South Carolina Conference in the year 1805, when he was about eighteen or nineteen years of age; and was appointed to the Bladen circuit. In 1806, he was appointed to Great Pee Dee and Georgetown. In 1807, he was admitted into full connection, and appointed to Sparta. In 1808, he was appointed to Appalachee; in 1809 and 1810, to Little River; in 1811, to Louisville; and in 1812, 1813, and 1814, to Savannah. In 1815, he located on account of impaired health, and never afterwards resumed his place in the itinerant ranks.

Mr. Russell, like nearly all the itinerant ministers of his day, was in straitened worldly circumstances, and was obliged to resort to worldly business, after he had located, for the support of his family. He might, if he had been disposed, while in the itinerancy, have married a young lady, not only of great beauty and fine accomplishments, but of large estate also,—thereby rendering himself quite independent—but he had too much both of spirit and of principle to do this—he stated explicitly to me, in a conversation on the subject, that it should never be said of him that he had embarked in the itinerancy in pursuit of wealth. He married a young lady with little or no property, and, after he had located, commenced merchandising in a small way, and gradually extended his operations. In this, however, he was not successful. Either for the want of tact or of caution, he entered into imprudent speculations, and made engagements which he could not meet, and thus involved himself in embarrassments from which he was extricated

only by death. It cannot be disguised that his good name, as a minister of the Gospel, suffered by reason of his unfortunate connection with worldly affairs; though there was nothing that impugned in the least his strict integrity, or rendered in any degree questionable his devotion to the cause and honour of Christ. His latter days were spent, not only in feeble health, but, I might almost say, in abject poverty. He died at Dr. Meredith Moon's, in Newbury District, S. C.; on the 16th of January, 1825. The Gospel which he had so faithfully and eloquently preached, fully sustained him in the prospect of passing into another world.

James Russell was married, in 1813, to Ann Shepherd, of Georgia, by whom he had two children,—a son and a daughter. Mrs. Russell died in 1816, and, on the 29th of May, 1817, he was married, in Charleston, S. C., to Eliza Perry, by whom he had five children, three of whom died before their father. The second Mrs. Russell died in Charleston, at the house of her brother-in-law, Mr. George Just, on the 30th of May, 1828.

In the latter part of the year 1810, James Russell came, as an itinerant preacher, through Oglethorpe County, Central Georgia, where I, then a mere youth, was living. At that time my acquaintance with him commenced; and, after that, I had the opportunity of marking, either personally or from the most authentic information, his splendid, peculiar and eminently useful career, until he withdrew from the itinerant ministry.

In person, Mr. Russell was of ordinary stature, and perfectly symmetrical form; had a well developed head, keen blue eyes, dark hair, prominent cheek-bones, a nose slightly aquiline, and a rather large but handsome mouth. His voice was highly musical, and admirably adapted to effective speaking. If he had any superior in original powers of mind, it has not been my privilege to meet him. His perceptions were clear as the light; his imagination glowing and fertile, even to exuberance; and his power of reasoning such that it was a rare thing that he left it to the choice of his hearers whether or not to repose in his own conclusions. His temperament was unusually sanguine, making him confident where others would doubt, and resolute where others would falter. His moral character was unimpeached and unimpeachable. As a Christian, he was devout, earnest and consistent. As a Minister of the Gospel, his zeal seemed to have no limit—the conversion of the world was the great object upon which his thoughts, his desires, his exertions, were concentrated. As I have already intimated, he began to preach without the semblance of an education, trusting entirely to his native powers and the grace of God; and his circumstances, after this, were by no means favourable to a high degree of intellectual culture. The day and night labour of an itinerant minister, at that period of the history of our Church, on a four or six weeks' circuit, precluded the possibility of making much advance in what is technically denominated *literature;* but his desire for knowledge of every kind was so intense as rendered it impossible for him to lose any opportunity for attaining it. He may be said to have made himself a well-informed man; and there was nothing in his appearance to indicate his entire lack of early advantages.

Mr. Russell's great power was in the pulpit. I once asked a Methodist preacher what was the secret of it; and his answer was that "he copied no man—he was a perfect original—and he was pre-eminently a Holy

Ghost preacher." And this is about as much as I would myself venture to say of the character of his preaching, after what I have already said of the character of his mind; though I may speak with more freedom of the effects which his preaching produced. He not only interested the common and lower classes, but persons of the highest culture and refinement—all, all seemed alike captivated and well-nigh entranced by his eloquence. The judges bowed, the lawyers bowed, the doctors bowed, the men of wealth, and men famed in the literary world, bowed, to his well-nigh matchless proclamation of the Gospel. I may safely say that no one of his contemporaries, and perhaps no one who has succeeded him, has done more for the promotion of Methodism in Georgia than he. Thousands were converted under his ministry; and many of them still live to testify, by an exalted Christian character, the genuineness of the work in which he was so prominent a leader and actor.

You ask for incidents illustrative of his character. Though many of them have passed irrecoverably into oblivion, I doubt not that it would be easy to collect more than you could find space for in your work. Indeed, his whole history was an astonishing incident. Like the Apostle Paul, he was never without auxiliaries. From ten to twenty of his brethren would not unfrequently accompany him,—some for five, some for eight, and some for ten, days, on his circuit, and as A, B, C, would retire and go home, E, F, G, would fall in and take their places. These were persons distinguished for their flaming zeal, and were denominated by Mr. Russell his "regular soldiers." When he has been preaching to an immense multitude,—perhaps in a strain of terror that seemed almost to make the world of despair visible, perhaps in a strain of melting tenderness, or thrilling rapture, that placed his hearers beside the Cross, or at the gate of Heaven, I have seen hundreds, almost as if by an electric shock, thrown into a state of violent agitation, and crying to God for mercy. It was a rare case that he ever had to experience the depressing effect of preaching to a small congregation. It was not uncommon for people to come ten, fifteen, and even twenty, miles to hear him; and I believe that no expense of time or money for such a purpose was ever regretted. He was fond of holding night meetings. On one occasion, after preaching at Prospect meeting-house, in Oglethorpe County, with prodigious effect, he repaired to the house of a gentleman named Pope, a member of his church, to pass the night. His retinue of "regulars" accompanied him, and among them old Father Dunn, then forty years in the Methodist Church. In due time the supper came on; and the custom was to approach the table, and ask a blessing before sitting down. While the blessing was being asked, one person became deeply affected. Mr. Russell instantly gave out a hymn, and they went to singing instead of eating. The sympathetic influence produced by the hymn quickly became general. Old man Dunn walked the floor,—his face shining and his eyes sparkling,—crying "Glory! Glory! Forty years on the way!" The table was slipped aside, and the old man continued to walk the house, repeating the same exclamation, and stamping upon the floor, till he had actually stamped his stockings down from under his breeches over his shoes. At length he became exhausted from excitement, and actually fell upon the floor; but he had not reached the point of either being silent

or motionless; for he rolled like a barrel from one side of the house to the other, every now and then bursting forth in a shout of praise. They continued their devotional exercises until after midnight, and several who mingled in the scene were converted.

Regretting sincerely that I am not able to frame a more fitting memorial of so extraordinary a man,

I am, very respectfully yours,

L. Q. C. DE YAMPERT.

FROM THE REV WILLIAM M. WIGHTMAN, D. D.

PRESIDENT OF THE SOUTHERN UNIVERSITY.

SOUTHERN UNIVERSITY, Greensboro', Ala., March 2, 1860.

My Dear Dr. Sprague: I had the great pleasure, when a youth, to see the Rev. James Russell, and to hear him preach. My recollection of his personal appearance, of his impassioned address, of the vivid, pictorial style in which a powerful logic clothed its convincing argumentation, are very fresh, though upwards of thirty-five years have elapsed. He was one of the Fathers of the Southern Methodist Church, and famous in three States as among the most eloquent and powerful preachers of his time. Of medium height, thin, his face seamed with wrinkles, his lips compressed and colourless, and his brow overhung apparently with care—the latter years of his life had been unfortunate through pecuniary embarrassment—when he rose in the pulpit, the enthusiasm of youth seemed to awake, and the flash of his eye, and the ring of his percussive voice, and the animation and ease of his manner, all told you that no ordinary man was before you. In addition to a deep personal piety, he possessed the genius of the pulpit orator, and was gifted with that rare species of intellectual power which comes from the *genial* nature, and moves in swift sympathy and spontaneous force, with the glow and rapture of a seeming necessity, to find utterance for thoughts and words, born not so much of the will as of the susceptibility in alliance with the reason. He could move a multitude of five thousand hearers at a Camp-meeting, with the ease of one born to command, and with the momentum of a landslide.

Mr. Russell, as you have doubtless learned from other sources, attained nearly the age of manhood before he mastered the alphabet. At about his sixteenth year, he became pious, felt himself called to the ministry, and realized the mighty impulse, intellectual as well as moral, which a true experience of religion confers. His first application for license to exhort was rejected on the ground of the want of qualification, and the privilege was granted very reluctantly on a subsequent application. Similar difficulties awaited him when he applied for license to preach and admission into the travelling connection. It was not until he had given indubitable proofs, in the success which attended his labours in a subordinate sphere, of his possessing activities and energies which fitted him for the work, that he was fully authorized to preach, and employed in the regular itinerant ministry. It is related of him that he found it necessary to carry a spelling-book with him, on his first circuit, though he had learned to read the Bible with the aid of a dictionary. With the indomitable courage and perseverance of a man bent on success, he was wont to ask instruction of the boys in the families with whom he lodged. He did succeed. His early difficulties once mastered, he advanced with a steady, swift pace in learning. His command of language became wonderful; his taste was purified; his intellect was trained; and he stood foremost amongst such men as Hope Hull, George Dougharty, John Collinsworth, and Lewis Myers.

I cannot do a better service to the memory of this gifted and useful man, than to give the impressions which he made on the mind of Dr. Olin, who was living in an adjoining District in South Carolina, at the time of Russell's death.

"It was only eighteen months before his dissolution," says Dr. Olin, "that I became acquainted with him, and occasionally had the happiness to hear him preach. He was already the prey of fatal disease, and a weight of misfortune, such as rarely falls to the lot of mortals, had bowed down his spirit. Whenever I expressed what I always felt,—the highest admiration of his original genius, and irresistibly powerful preaching, I could perceive sadness gathering upon the brow of the old Methodists, as they exclaimed,—'Ah! poor brother Russell! he preaches well, very well, and it is long since I heard such a sermon before. But he is no longer what he used to be. You should have heard him fifteen years ago.' It is certain that the preaching of Russell, fallen as he was from the strength of his manhood, made an impression upon me, such as has seldom been produced by another. Perhaps he had lost something from the vigour of his action, and the pathos of his exhortation. The vividness and the luxuriance of his imagination might have been withered in the furnace of suffering. But the strong distinguishing features of his original mind,—his shrewdness of perception, his urgency of argument, his inimitable aptness of illustration, his powers of rapid and novel combination, were unimpaired.

"A leading excellency in his preaching consisted in his peculiar felicity of expression. His style was always adapted to the genius of his congregation. Not that he was such a master of language as to be able to rise and fall with the ever-varying intellectual standard of his auditory; but, whilst his choice of words and construction of sentences were seldom displeasing to a cultivated ear, they were always level to the capacities of plain, unlettered men. His rhetoric as well as his logic was that of common-sense and common life. For both he was much indebted to books. Reading had disciplined his mind, and purified his taste; but it had left no other vestiges upon his public performances. The rich treasures which he gathered from various quarters were all subjected to the crucible. He gave them no currency until they were recoined, and acknowledged the impress of his own intellectual sovereignty. I have often heard the example of Russell alleged in support of the opinion that extensive learning is not only unnecessary to a Christian minister, but is really a drawback upon his usefulness. This doctrine, taken in the gross, is eminently false. It is a heresy in religious metaphysics, which has blighted the fair prospects of many young preachers. But if the assertion means only that learned words and puzzling criticisms are egregiously out of place in the pulpit, its correctness is established by a multitude of examples, living and dead, which prove clearly that a man may be at once a very great theologian, and a very worthless preacher. What business have any except scholars with classical allusions and well-balanced antitheses? The common mind is keen-sighted to discern the truth, and mighty to digest the matter of an argument. But its reasoning processes are short, abrupt and inartificial, and it has neither patience nor skill to comprehend the elaborate niceties with which many divines contrive to fetter the energies of the Gospel, and to veil its simple lustre.

"What has been said of Mr. Russell's language is equally applicable to his illustrations. He abounded in metaphors, and no man made a better use of them. Their object was always to enforce and illustrate his sentiments,—never to bedizzen them with finery. Nothing could exceed the efficiency or the simplicity of his rhetorical machinery. His manner was to conduct his hearers into the midst of scenes with which they were daily conversant, and

then to point out the analogy which existed between the point he would establish and the objects before them. His comparisons were derived not only from rural and pastoral scenes, whence the poets gather their flowers, but from all the common arts of life, from the processes and utensils of the kitchen, and the employments of housewifery and husbandry The aptness and force of his metaphors always atoned for their occasional meanness; and it was apparent to all that they were dictated by a shrewd acquaintance with the human heart. Their effect upon the congregation was often like that of successive shocks of electricity. I once heard him preach upon the Opening of the Books at the Final Judgment, when he presented the record of human iniquity in a light so clear and overwhelming that the thousands who were listening to him started back and turned pale, as if the appalling vision had burst actually upon their view.

"Russell's whole character was one of Scriptural efficiency, and he valued no qualification of mind or body any further than it tended to the salvation of souls. His eye seemed to be fixed upon the examples and successes of the first preachers of the Gospel,—upon the events of the day of Pentecost, upon Peter's sermon to the Centurion and his family,—upon the conversion of the Eunuch and the Jailer. He looked for a renewal of these scenes under his own ministry; and, whenever he preached the Cross, he expected the Holy Ghost to give efficiency to the word. If this spiritual assistance was sometimes withheld, he appeared disappointed and humbled, as if he had not only failed in success but in duty. To a deep sense of the weakness of human exertions, and their utter dependance on God for all success, he united the strongest confidence in the strenuous and skilful use of means. This led him to cultivate the knowledge of the heart as more valuable than any other. He observed carefully the phenomena it is wont to exhibit under the diversified operations of Divine Grace; and long experience had rendered him so thoroughly master of this important science, that he often determined, by the expression of the countenance, with most astonishing precision, what were the internal exercises of the soul. The eye of the hearer was his guide; and, whenever he perceived that the time was come to strike home to the conscience, or to pour dismay upon the stubborn heart, or to address the penitent in words of consolation, he did not hesitate to leave his proposition half-discussed, and press on to the issue. He would carry on the mind in the train of his masterly and original reasoning, or overawe it by the high authority of the Scriptures, which he linked together, text to text, into an argument of irrefragable strength; and then, just at the moment when unbelief is vanquished, and before the powers of darkness have rallied to the conflict, would he rive the heart with the loud and thrilling accents of his voice, and direct its wandering destinies to the Cross of Christ.

"If he was powerful as a preacher, he was mighty as an intercessor. Indeed, it was in the closet that the holy flame of his devotion was kindled. There his heart learned to glow with the conquering zeal which blazed forth in the pulpit, and there he wrestled with the Angel of the Covenant, and obtained the power which he wielded so successfully over the human heart. And when he kneeled in the midst of weeping penitents, to order their cause before the Lord, he indeed ceased to be like other men. He asked, nothing doubting, and he received. The trophies of pardoning love were multiplied around him. Hope seemed to be lost in assurance, and faith in certainty. In the nearness of his communion with God, he discovered a compassion so ready and earnest to save, that he asked for the exercise of it with an assurance which often seemed presumptuous to ordinary Christians. But his sacrifices were well-pleasing in the sight of God, who gave to his prayers and his preaching a degree of success seldom witnessed since the time of the Apostles. *Several*

thousand souls were given to him, within the South Carolina Conference, as the seals of his ministry, and the crown of his eternal rejoicing."

I will only add to the foregoing admirable analysis of Russell's character by Dr. Olin, that a triumphant death closed the mortal career of this eminent servant of God. During his last illness, it was thought by his friends that he was better, and the hope was expressed that he might be able to preach on the next Sunday. "Before next Sabbath," said Russell, "I shall be in Paradise!" His words were prophetic. His memory is yet fresh and fragrant.

Very faithfully yours,

W M. WIGHTMAN.

JAMES AXLEY.*

OF THE TENNESSEE CONFERENCE.

1805—1838.

JAMES AXLEY, a son of James and Lumima (Rud) Axley, was born on New River, in Virginia, in the year 1776, but, shortly after, the family removed and settled in Livingston County, Ky. His parents were poor, and his father was a man of irregular habits, but his mother was a devout member of the Baptist Church. He spent his early years in farming and hunting in a frontier country; and this gave a complexion to his manners, and in some degree to his character, in after life. He made a profession of religion in the Methodist Church, in 1801 or 1802, during a revival in the neighbourhood in which he lived. His name appears in the Minutes of Conference, in 1805, on the list of those admitted on trial; and he was appointed to labour that year on the Red River circuit. In 1806, he was appointed to Hockhocking; in 1807, to French Broad; in 1808, to Appalousas; in 1809, to Power's Valley; in 1810, to Holston; in 1811, to Elk. In 1812, he was Presiding Elder of the Wabash District; in 1813, 1814, 1815 and 1816, of the Holston District; in 1817 and 1818, of the Green River District; in 1819, 1820 and 1821, of the French Broad District. In 1822, he located.

Mr. Axley was married, in 1821, to Cynthia, daughter of Lawrence and Rebecca (North) Ernest, of East Tennessee; a respectable and excellent lady, who became the mother of a large family of children, and still (1860) lives, at an advanced age. After he had located, he settled near Madisonville, Tenn., and became a very thrifty farmer, while yet he was very laborious and successful as a Local Preacher. Here he lived for years in easy and comfortable circumstances, until, by the failure of a friend for whom he had endorsed largely, he was reduced to poverty. He maintained an unspotted character till the close of life, and died of an affection of the kidneys, in the triumph of Christian faith, at the place where he had spent many of his latter years, on the 22d of February, 1838.

* Finley's Sketches.—Min. Conf.—MSS. from Rev. Dr. Cartwright, Bishop Morris, and Mr. James Axley.

FROM THE REV PETER CARTWRIGHT, D.D.

PLEASANT PLAINS, Ill., April 16, 1860.

My Dear Sir: In asking me to describe to you James Axley, you ask me to pay a tribute to the memory of one of my earliest and most cherished friends in the ministry. My acquaintanee with him began in Livingston County, Ky., in the year 1800, when his occupation was ehiefly that of a backwoods hunter. He was, at that time, as far as I know, free from all open immorality, though he was a stranger to the regenerating power of the Gospel. From the time of his conversion, which took place soon after the beginning of this century, till the close of his life, he always showed himself an example of all the Christian graces, and ready to every good work. He and I joined the Western Conference, and entered the travelling connection together, and we were always bosom friends until he closed his earthly pilgrimage.

James Axley was of about the medium height, of light complexion, and I think dark eyes, and of a decidedly agreeable and intelligent expression of eountenance. His manners, though far from any thing like polish, evinced what he really possessed,—an amiable and kindly spirit, and predisposed you to cultivate his acquaintance, and to receive him as a friend. He had great equanimity of spirit, and was genial and cheerful in his intercourse with his friends; and if there was sometimes a slight tendency to severity in his reproofs, it was not from the workings of an impulsive or hasty spirit, but from a regard to his own honest eonvictions of duty. He had great strength of purpose, great integrity of heart; and the world was not rich enough to bribe him, or powerful enough to force him, to the semblance of an act that his conscience did not fully approve. He was simple and plain both in his dress and manners, and avoided, by every means in his power, any approach to what might be construed into undue eonformity to the world. He evidently lived under an habitual sense of the great realities of the eternal future. Without austerity, without bigotry, without self-righteous parade, he adhered steadily, both in faith and practice, to what he believed was true and right; and his whole life was an epistle known and read of all men.

Mr. Axley possessed good natural talents, and though his early advantages for education were but limited, he made up the deficiency in a good measure by his own efforts at self-culture in subsequent life. As a Preacher, he was both highly acceptable and highly effective. His voice was not particularly smooth or agreeable, but it was strong and commanding, and could be distinctly heard at the extremity of an immense congregation. His discourses were always drawn from the very heart of the Gospel, and seemed glowing with devotion to Christ and love to the souls of men. They were generally well thought out and methodically arranged, so as to be acceptable to the more intelligent portion of his hearers, while yet they were so level to the humblest eapacity that a child eould understand them. His prayers were characterized by great fervour, and his wrestling often prevailed in a manner so marked and unquestionable that it could not escape the observation even of the irreligious.

Allow me here to mention an incident, as illustrative of James Axley's extraordinary faith, which occurred when I was attending a Camp-meeting with him, in West Tennessee, about the year 1814. There was a gang of rude fellows on the ground, who had evidently come to make disturbance; and while I was occupying the pulpit, Axley was busying himself in trying to maintain order. The invaders of our peace were greatly incensed by his attempts to counteract their offensive doings; and actually threatened to lay the cowhide over him, if he did not let them alone. He replied to them, with great

calmness and firmness, that that was not the place for an encounter, and that, if they were really bent on fighting, they must retire outside the encampment. Immediately he found himself in the midst of a crowd, some of whom were there to witness the scene, and others to engage in it. Axley addressed them in a few words, and remarked that he could not possibly go into that fight, until he had looked to God for direction; and instantly he knelt down and began to pray He poured forth his heart in a strain of uncommon fervour and energy, and the base fellows themselves who had come to make the disturbance, were actually disarmed, and such an impression of reverence and solemnity came over them that they at once abandoned their impious design, and behaved themselves with perfect decorum. On the Monday following, he preached a sermon under which several of these would-be troublers in Israel were melted into tears; and when the request was made that the awakened should come forward in token of their desire for the prayers of the church, there were found among them a number of these persons; and, before the meeting closed, some of them professed to have become new creatures in Christ Jesus.

Mr. Axley had great power over the masses, and scarcely any preacher of his day would draw greater crowds around him; but it was not so much by the power of his eloquence, as by a certain strange simplicity, and I may add intense sincerity, that pervaded all his utterances. He was the most perfect child of nature I ever saw. Sometimes his audience would laugh at his quaint remarks; but he never forfeited their respect or confidence; and the results of his ministry attest that multitudes received the word from his lips as the power of God.

I will only add that he commanded great respect in both the Annual and the General Conferences. He was well acquainted with the order and government of the Church, and was a wise counsellor in difficult cases. He spoke readily and pertinently, but never excessively.

Yours truly,

PETER CARTWRIGHT.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, March 1, 1860.

My Dear Sir: All the personal knowledge that I have of James Axley was from my meeting him at the General Conference in 1812, and again in 1816; but he left a very distinct impression upon my mind, which I think time has done little to efface. It gives me pleasure to comply with your request, so far as any recollections I have may serve your purpose.

Mr. Axley, I remember particularly on the first occasion of my meeting him, made rather a strange and grotesque appearance. He wore a short cloak, and a round Quaker hat, and, as he rode on horseback, made a figure which could hardly fail to arrest the attention of all the passers-by. To the boys, who ran after him in the street, he turned round and said,—"Go along, ain't you ashamed of yourselves?"—which only made them "hurrah" the more boisterously He was evidently a man of great native power, though his advantages for education must have been limited. He was social and pleasant in his intercourse, but rather inclined to be grave, and always left the impression that he was living under the influence of the powers of the world to come.

At the Conference of 1812, Mr. Axley was intent on getting a Resolution passed to prevent the distilling or selling of ardent spirits by local or travelling preachers; for this had occurred in so many instances at the West, that

he regarded it a very serious evil. He did not, however, at that time, succeed in the accomplishment of his object; though I was satisfied, by a conversation with him, that his views of the importance of the case were not exaggerated. At the next General Conference, which was held in Baltimore, in 1816, he renewed the Resolution, and, at his request, I joined with him in the support of it, and we succeeded in carrying it without much difficulty. His speech, on the subject, however, was of such a nature that the members of the Conference were a little inclined to laugh, at the speaker's expense, and some of them stated, with some degree of earnestness, their objections to the Resolution. He said, in reply, "You have got it all tangled up, like a skein of yarn." At this the Conference roared, and Axley immediately turned his face to the wall, and wept. He was most indefatigable in his efforts to arrest the evil, and, on one occasion, when a class-leader had got up a distillery, he preached a sermon on the text,—"Alexander the coppersmith has done me much evil." The effect of the sermon was that the distillery was abandoned. He was undoubtedly a marked character, and deserves to be held in cherished remembrance, as one of the most self-denying and efficient of all the pioneers of Methodism in the West. His ministry is said to have been full of most interesting incidents, as it was fruitful in good to the souls of men.

Yours truly, LABAN CLARK.

WILLIAM MEGEE KENNEDY.*

OF THE SOUTH CAROLINA CONFERENCE.

1805—1840.

William Megee Kennedy, a son of Francis and Sarah (Megee) Kennedy, was born on the 10th of January, 1783;—but in what place is not quite certain, though it is ascertained to have been in that section of North Carolina, which, in 1790, was ceded to Tennessee. His father was a native of Virginia, though of Irish extraction; and his mother a native of South Carolina; and, in consequence of his father's being engaged personally in the scenes of the Revolution, they were subjected to various inconveniences, and to the almost total loss of a considerable estate. Sometime after his birth, the family removed to Marlborough District, S. C., and, a few years later, settled in Bullock County, Ga.

In consequence of these several removals, in connection with adverse changes of fortune, the son did not enjoy all the early advantages for education which the father would gladly have furnished him. He was entered as a pupil in the Savannah High School soon after the family removed to Georgia; but he continued there for only a few months. He was subsequently, for a short time, connected with a printing establishment in Savannah, which, as a means of intellectual culture, he found a good substitute for a school. Under the comparatively slender advantages which he enjoyed, he developed much more than ordinary capacity, and seemed destined to occupy some post of public usefulness. Indeed, he was elected Clerk of the Court in Savannah at the age of seventeen; but it does not appear how long he held this office.

* Min. Conf., 1841.—Summers' Sketches.

His mind had received a serious direction from the pious training of his parents, and he consecrated himself to God, under the efficient and popular ministry of the Rev. Hope Hull, in July, 1803. He soon became a Class-leader in the church of which he was a member, and the very acceptable manner in which he acquitted himself in this relation suggested to his brethren the idea that he was well suited to engage in the ministry. Accordingly, the church encouraged him to go forward to this work, by giving him a license to preach; and, after having exercised his talents for some time in this way, he was admitted into the itinerancy, in the South Carolina Conference, in December, 1805.

In 1806, he travelled the Broad River circuit; in 1807, the Enoree circuit; in 1808, the Santee circuit. In 1809 and 1810, he was stationed at Charleston. In 1811, 1812, and 1813, he was Presiding Elder of the Charleston (first called the Saleuda, then the Edisto) District. In 1814, 1815, 1816, and 1817, he was Presiding Elder of the Pedee District. In 1818, he was stationed at Camden; in 1819, at Wilmington; in 1820 and 1821, at Charleston. In 1822, 1823, and 1824, he was Presiding Elder of the Pedee District; and in 1825, of the Fayetteville District. In 1826 and 1827, he was stationed at Augusta; in 1828 and 1829, at Columbia. In 1830, 1831, 1832, and 1833, he was Presiding Elder of the Columbia District. In 1834 and 1835, he was stationed at Charleston; and in 1836 and 1837, at Columbia.

Having thus served the Church in the several capacities of circuit preacher, stationed preacher, and Presiding Elder, for more than thirty years, he consented, in 1838, to act as Agent for the Cokesbury School. He engaged in this work with great zeal and efficiency, and originated and carried out a plan of contribution which secured to the school a handsome endowment. He continued in this agency through a part of the year 1839; though he had an attack of apoplexy, in the course of this year, that admonished him that he held his life by a very feeble tenure. Though he would have preferred still to remain in an effective relation to the Church, yet he yielded to the judgment of his brethren, and, at the close of this year was placed in the superannuated relation. He, however, still continued to labour to the extent of his ability; and, when urged to moderate his exertions, he would mildly reply,—"It is better to wear out than to rust out. I wish the messenger of death to find me at my Master's work." After the conference, his health was somewhat improved, but he took little encouragement from it, and constantly affirmed that the time of his departure was at hand. Resolved to continue his labours as long as possible, he was travelling in the service of the Church with one or two friends, when the summons to depart reached him. They had stopped for the night at the house of his friend, Dr. Moon, of Newbury District, S. C. The next morning he walked out to make some arrangement for proceeding on his journey, when he was instantly struck down by another attack of apoplexy, which deprived him of the power of speech, and proved the immediate harbinger of death. He died on the 22d of February, 1840; and his remains were brought to Columbia for interment.

Mr. Kennedy was married in the spring of 1816, to Abigail, daughter of the Rev. Henry Young, a local preacher, of Sumter District, S. C.

She was a lady of great prudence, intelligence, and piety, but died in less than two years after her marriage. In 1819, he was married to Anne M., daughter of William Jones, of South Washington, N. C.; who, though early left an orphan, had been carefully educated by an uncle, and was every way admirably qualified for the position to which her marriage introduced her. She died early in 1834, leaving him with the care of seven children. In October, 1835, he was married, in Wilmington, to Catharine, daughter of Dr. A. J. De Rosset, of Huguenot extraction, and a gentleman of the highest respectability, who died at Wilmington, in April, 1859, in his ninety-second year. The third Mrs. Kennedy also discharged the duties of wife and mother with most exemplary fidelity. She still (1860) survives.

FROM THE REV WILLIAM MARTIN

PRESIDENT OF THE FEMALE COLLEGE, COLUMBIA, S. C.

FEMALE COLLEGE, COLUMBIA, S. C., June 7, 1860.

Rev. and Dear Brother: In complying with your request for some account of the leading characteristics of the Rev. William M. Kennedy, I shall render a tribute to the memory of one, of whom I cherish the most grateful and affectionate remembrance. I knew him so well that I feel no embarrassment in speaking of him, and admired his character so much that it is only a labour of love to assist in any effort to embalm his memory.

Mr. Kennedy was in stature about five feet, ten inches, very stout, with a well-developed chest, short neck, large and well-formed head and high forehead, a fine, expressive eye, and slightly dark complexion. His entire face was a striking index to his character. Intelligence and benevolence were beautifully commingled in his expression.

Mr. Kennedy was favoured with an uncommonly fine voice—in speaking, it was strong, clear and commanding—in singing, though loud and full, it was as soft and sweet as the Æolian harp. He used to be called "the sweet singer of the South Carolina Conference."

As a Preacher, he was plain, simple, earnest. He knew how to bring God's truth in contact with the understandings and consciences of his hearers with astonishing effect. His power was perhaps never more strikingly exhibited than at Camp-meetings. Sometimes, on these occasions, he seemed to be able to sway the assembled multitudes almost at his pleasure. And he was especially gifted in prayer—and not only so, but he possessed, in a large measure, the spirit of prayer. You could not hear him pray without being impressed with the conviction that "prayer" was "his vital breath;" that much of his life was a wrestling with God in that sacred exercise.

As a Pastor, he was zealous and eminently faithful. His devotion to the spiritual interests of his charge was most exemplary and untiring. He accounted it his highest happiness to spend and be spent for the promotion of the spiritual interests of those who were committed to his care.

After what I have already said of him, I hardly need add that his type of Christian character was uncommonly elevated. After an intimate acquaintance with him of many years, part of the time as co-pastor, and dwelling under the same roof with him, I can truly say that, in the whole course of my life, I have rarely known a person of whom it could be more truly or appropriately said,—"he was a just man and perfect in his generation, and he walked with God."

As a Friend, he was eminently kind, considerate and trustworthy In the intercourse of private life, he was genial and social, and full of interesting and

edifying anecdote; and he had a happy faculty of giving almost every thing a religious turn, and of mingling useful instruction with innocent amusement. He had a rich fund of chaste humour, which he well knew how to use on fitting occasions, and which rendered him more attractive without at all detracting from his dignity. He adorned every relation he sustained, and his death was lamented in every circle in which he was known.

I am, with sincere regard, yours truly.

WILLIAM MARTIN.

FROM THE REV WILLIAM M. WIGHTMAN D. D.

SOUTHERN UNIVERSITY, Alabama, June 29, 1860.

Rev. Dr. Sprague: I had the pleasure of a long and intimate acquaintance with the Rev. William M. Kennedy. My recollections of him are very distinct; and I consider him, with good reason, one of the best specimens of the second generation of American Methodist preachers I have ever known. Of average height, he was stout and well-set. His face was benignant and sunny. His manners were those of a refined gentleman, blending dignity with cheerfulness and affability. In common with many of his early contemporaries, he had not enjoyed the advantages of complete scholastic training in youth; and he made no pretensions, of course, to extensive learning. But his mind was of excellent calibre;—active, shrewd, sound in its judgments, acute in its powers of observation, well-balanced and manly He had come in contact with the world in manifold relationships, and had kept his eyes open all the while. He understood, thoroughly, the workings of the human soul under the varied motives which prompt to action, especially in the direction of religious experience and life. His own religious experience was deep and rich. God's Word was the mine in which his studious hours worked. His preaching combined, in admirable proportions, the didactic and hortatory elements. It was never dull; never in the highest moods of eloquence; never pretentious in that direction; but if you wanted to hear a sermon that had the pith and marrow of sterling good-sense in it,—that never worried you by its tedious wire-drawing, or took a half-hour of words to explicate what an ordinary mind would seize, in a half-minute, in the shape of an honest, real idea;—if you wanted, withal, some thing to go down to the recesses of the lachrymal glands, and set the emotions astir:—in a word, if you wanted a genuine *man* to preach to you,—a man, on any of the great themes which most concern the soul, in its struggles, in its solemn sense of responsibility, in its vast yearnings for satisfaction, in its dim apprehensions of eternity, you were sure not to be disappointed when you heard Kennedy preach. His symmetrical character and genial spirit; his ample experience, combined with the influence resulting from the confidence universally felt in him as a man competent to manage affairs, kept him, during most of the years of my acquaintance with him, at the post of Presiding Elder. In this office, a very important one in the Southern Methodist Episcopal Church, he achieved eminence and success. He was a safe counsellor in all emergencies. The younger preachers, committed to his oversight, always found in him a sympathizing friend, a judicious adviser, a leader whose example and spirit it was safe to follow.

I had the mournful satisfaction to spend with him, at the house of our mutual friend, Dr. Moon, of Newbury District S. C., the last evening of his sojourn on earth, and to participate in the last family religious service he ever performed. There was nothing, either in the particular state of his health, his spirits, or his conversation, premonitory of the approaching end. The usual

bland, cheery countenance, the usual interesting conversation, the usual devout and sanctified spirit, marked that last evening. No grim shadow fell before the solemn coming event. He retired for the night, and arose early next morning, as was his wont, complaining of no indisposition. On his way to the horse-lot, he was struck with apoplexy, and fell at the root of a large oak. I was just completing my toilet as the intelligence came to my chamber. Hastening down stairs, I met Dr. Moon, and we ran to the spot where our venerable friend lay at full length, the purple flush of sudden death suffusing his countenance. The Doctor immediately felt his wrist, and laid his hand on the region of the heart, and, after a moment's pause, said,—"It is all over with our friend!" He was immediately removed to the house, and the usual restoratives were applied,—in vain. The life-mission of the beloved Kennedy was ended. The Divine plan of a noble life, filled with charity, guided by Providence, made illustrious with great labours and great usefulness, was worked out to the last act of the drama. And, without a moment's suffering, at a bound, his happy spirit passed the mysterious veil, and joined the triumphant throng of the spirits of just men made perfect. I preached the Funeral Sermon of my venerated friend, amidst many tears of sorrowing friends. At the house of Dr. Moon's father, James Russell had breathed his last. I will only add that Mr. Kennedy has left a worthy representative in the ministry of the South Carolina Conference, in the person of an amiable, useful son, who, as well for his own as his father's sake, is honoured by his brethren and friends.

With high regard,

W M. WIGHTMAN.

THOMAS BURCH.*

OF THE NEW YORK CONFERENCE.

1805—1849.

THOMAS BURCH, the eldest son of Thomas and Eleanor Burch, was born in Tyrone County, Ireland, August 30, 1778. His parents were members of the Established Church, and were highly respected in the community in which they lived. His father, who is said to have been a man of superior intellect, died when Thomas was quite young.

In the year 1801, when he was about twenty-three years of age, he was awakened to a sense of his guilt and danger, under the preaching of the Rev. Gideon Ouseley, distinguished as a most successful Irish missionary, who frequently preached on horseback in the market-places. He immediately consecrated himself to his Redeemer, and entered with full purpose of heart upon the religious life. Shortly after, his mother, sister, and brother followed in his footsteps, and all became members of the Methodist Society.

On the 5th of June, 1803, he arrived in the United States, and, about a year after, was licensed to preach the Gospel. In 1805, he was admitted on trial in the Philadelphia Conference, and was appointed to labour on the Milford circuit. In 1806, he was appointed to St. Martin's. In

* Chris. Adv. and Journ., 1849.—Min. Conf., 1849.

1807, he was admitted into full connection, and appointed to Dauphin, where he remained through the next year. In 1810 and 1811, he was at Philadelphia. In 1812, he was elected a member of the first General Conference,—held in the city of New York. Soon after its adjournment, he was stationed in Montreal, L. C., and continued there, occasionally visiting Quebec, during the war between the United States and Great Britain. It was much to his credit that, though an American citizen by adoption, and heartily attached to the institutions and usages of the country, such was his Christian and ministerial prudence that he gave no offence to either party, but maintained the purity and dignity of his office, amid all the delicate and difficult circumstances in which he was placed, throughout that stormy period. At the close of the war, he returned to the United States, and was soon married to Mary Smith, a young lady of excellent character and respectable parentage.

In 1815, we find Mr. Burch a member of the Baltimore Conference, and stationed at Baltimore City. In 1816, he was at Georgetown; in 1817, at Foundry; in 1818, at Georgetown; in 1819 and 1820, at Baltimore City. In 1821, he was transferred to the Philadelphia Conference, and, for that and the next year, was appointed to Union. In 1823 and 1824, he was at St. George's. In 1825, he was transferred to the New York Conference, and, during that and the next year, was stationed at Brooklyn. In 1827 and 1828, he was at New York; in 1829 and 1830, at Middletown, Conn.; in 1831 and 1832, at the Garrettson station, Albany. As the Troy Conference was formed in 1832, and included Albany, Mr. Burch became a member of it; but the next year he was transferred to the New York Conference, and, during that and the next year, was stationed at Brooklyn and New Utrecht. In 1835, his health had become so much impaired that he found it necessary to take a supernumerary relation; and in this he continued about five years. He returned to the effective ranks in 1840, and was stationed at Yonkers; in 1841, at Vestry Street, New York; in 1842 and 1843, at Rhinebeck; and, in 1844, at Yonkers. This year he was afflicted by the death of his wife; and, the next, (1845,) he resumed the supernumerary relation, and retained it during the remainder of his life. From this time he resided on his place at Yonkers until about nine months previous to his death, when he removed to Brooklyn to enjoy the affectionate attentions of his son. During this time, he occasionally preached, as his strength would allow, for he knew no greater joy than to proclaim the glad tidings of salvation. His last sermon was preached about ten days before his death. His text was "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." He preached with unwonted freedom and energy; and, as he approached the close of the sermon, a visible effect was produced on the audience, and, while speaking of "the glory which shall be revealed in us," he remarked that he felt his strength failing, but his heart was full of the love of God.

He died suddenly from an affection of the heart. Feeling a pain in the breast, he was induced, by the advice of his son, to lay himself down upon the bed, in the hope that he might get a little sleep. In this state his son left him for a short time, and, on returning to his bedside after about fif-

teen minutes, he found that life was extinct. He died on the 22d of August, 1849, having nearly completed seventy-one years, forty-four of which had been devoted to the work of the ministry. The Funeral Services were performed in the Sands Street Church, Brooklyn, and an Address delivered by the Rev. Laban Clark, Presiding Elder of the Long Island District, after which his remains were laid by the side of those of his wife, in Greenwood Cemetery.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, March 8, 1853.

My Dear Sir: I was intimately acquainted with the Rev. Thomas Burch for about a quarter of a century previous to his death; and my respect and affection towards him were always increasing from the time I first knew him.

He was one of the most amiable and sweet-tempered men whom I ever knew. All his actions as well as words breathed the spirit of good-will. He was gentle, unassuming and affectionate in all his intercourse. And he was uncommonly conscientious and devout—no one could see him without being impressed with the conviction that he had strong heavenly aspirations. His mind was clear and safe in its operations, and, considering his advantages for education, remarkably well-disciplined.

As a Preacher, he always held a very high rank in his denomination. The most remarkable attribute of his preaching, and indeed of his character generally, was a charming simplicity He evidently spoke out of the depths of a well-stored mind, as well as of a full, strong, Christian heart; and there was so much of nature in his manner, and such an entire absence of all apparent effort, that it seemed as if he had only to open his lips, and the right thoughts, clothed in the right language, would come of course. I remember to have heard a distinguished preacher, in whose pulpit he had preached a little before, remark, concerning him, that his sermon was really an extraordinary one; that it was so perfectly simple that it seemed as if any body might have said the same; and yet that almost any body, who should make the experiment, would find himself sadly disappointed. The first sermon I heard from him was at a Camp-meeting, in Compo, Fairfield County, Conn., at which I observed Roger Minot Sherman, and several other distinguished men, of other denominations. When he commenced the service, I thought his utterance was too feeble, and requested him to speak louder; but, as he proceeded, his voice rose so as to be distinctly heard through the audience. His text was,—"Ye know the grace of the Lord Jesus Christ," &c., and a nobler view of the riches of the Gospel I have rarely heard from any body. It was a theme that was especially in unison with the strongest feelings of his heart.

He was eminently fitted to discharge the duties of a Pastor, though I do not think he ever took a very active part in the general councils of the Church. He was the friend of all who were committed to his charge. He was gentle among them as a nurse cherisheth her children.

He was a man of about the medium size, was well-proportioned, and had agreeable and cultivated manners. The Church showed in what estimation she held him by keeping him always in her most important fields of labour

Yours as ever,

S. LUCKEY.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, November 1, 1859.

My Dear Sir: If my memory serves me, my first meeting with the Rev. Thomas Burch was as early as the year 1820, on the occasion of our General Conference; but I cannot say that I was acquainted with him until about the year 1825 or 1826. From that time I met him frequently, knew him intimately, and esteemed him highly, until death closed his career. He was a man of marked excellence of character, and well deserves the distinction you propose to confer upon him in making him a subject of your work.

In respect to his personal appearance, Mr. Burch was more than commonly favoured. He had a sharp, bright eye, that seemed to penetrate whatever it fastened upon; and the expression of his countenance altogether may be said to have been intellectual. His manners were simple and natural, and would not have dishonoured the most cultivated society—indeed, I considered him a good model of a Christian gentleman.

He had undoubtedly a mind very considerably above the common order; but I think his advantages for education had been limited; and, though he was not deficient in general knowledge, especially that knowledge which is acquired by careful observation, his reading could not have extended much beyond the circle of subjects indicated by his profession. He was, however, a most agreeable companion, and interested you not less by the admirable qualities of his heart than by the natural vigour and fertility of his intellect, and his facility at adapting himself to any circumstances in which he was placed. He was social without being loquacious; frank without indiscretion; cheerful without levity. It was evident that his mind was habitually impressed with eternal things, and that his grand aim was to be always doing something to promote the spiritual interests of his fellow-men, and advance the cause and honour of his Redeemer.

Though Mr Burch's mind was rather solid than brilliant, his preaching was of a more than commonly animated type, and was fitted to make a pleasant as well as healthful and agreeable impression. His voice was musical, and his delivery fluent and graceful, with the entire absence of every thing approaching the tricks of oratory. His heart was evidently full of God's living truth, and his paramount desire was that others might realize its quickening power. His discourses were far from being superficial—his thoughts were always pertinent to his subject; they were arranged with skill, and presented in appropriate and forcible language. His preaching was well fitted to accomplish the triple end of enlightening the understanding, of arousing the conscience, of impressing the heart.

Mr Burch cannot be said to have been prominent either in the Annual or the General Conference, and I think his voice was rarely heard on such occasions, except on subjects of extraordinary interest. His judgment, however, was much confided in, and the influence of his whole character was extensively and powerfully felt in his denomination.

Affectionately yours,

N. BANGS.

WILLIAM CASE.*

MISSIONARY TO CANADA.

1805—1855.

WILLIAM CASE was born in Swansea, Mass., August 27, 1780. Of the history of his early years no record remains, except that they were spent in the neglect of his higher interests, and in the formation of habits which gave little promise of his becoming an earnest and devoted minister of the Gospel. As he was advancing towards maturity, however, his mind took a serious direction, and, after a protracted inward struggle, he was brought to repose joyfully in the gracious promises of the Gospel. This happy change occurred in February, 1803, though of the particular circumstances that preceded and attended it, nothing is now known. Its genuineness, however, was attested by a long course of unremitted Christian and ministerial activity and usefulness.

Mr. Case, having determined to devote his life to the preaching of the Gospel, in connection with the Methodist Episcopal Church, was received on trial by the New York Conference, in 1805, and was appointed for that year to the Bay of Quintie, in Canada. In 1806, he was appointed to Oswegatchie; in 1807, to Ulster, and in 1808, to Ancastus, U. C. In 1809, he was a missionary at Detroit. In 1810 and 1811, he was Presiding Elder of the Cayuga District; in 1812 and 1813, of the Oneida District; in 1814, of the Chenango District; in 1815, of the Upper Canada District; from 1816 to 1819 of the Lower Canada District; from 1820 to 1823 of the Upper Canada District, and from 1824 to 1827, in the Bay of Quintie District. In 1828, he was made Superintendent of Indian Missions and Schools. In 1830 and the two following years, he was General Superintendent, *pro tempore*, of the Methodist Societies in Canada. For several years, he was a missionary among the Indians, and Superintendent of Indian translations. In 1837, he was appointed Principal of the Wesleyan Native Industrial Institution at Alnwick, which place he occupied with great fidelity and usefulness during fourteen successive years. In 1852, he was permitted by the Conference to visit different parts of the work, as his health enabled him; and, without taking the superannuated relation, his wish was to pursue this course as long as he was capable of performing any ministerial service.

At the unanimous request of his brethren, he delivered a Sermon before the Conference in London, U. C., on the completion of the fiftieth year of his itinerancy, which was received with great favour, both in the delivery and in the publication. In it he states that he could give the names of not less than two hundred, who were then ministers of the Gospel, who had been converted in Canada; and of that number not a few, and some of them Indians, belonged to his own Church, and had been converted by his instrumentality.

Mr. Case died, in consequence of a fall from his horse, at the Wesleyan Indian Mission of Alnwick, in Canada West, on the 19th of October, 1855.

* Minutes of the Canada Conference, 1856.—Jubilee Sermon.

His sudden departure occasioned a deep sensation, not only in Canada, where a large portion of his life had been spent, but in the United States, where there were many who had watched and honoured his eminently self-denying and useful career.

Every post of ministerial activity to which Mr. Case was called, he filled with dignity and efficiency; but his greatest usefulness is said to have been in connection with his labours among the Indians. He devoted himself to their interests with all the enthusiasm of a ruling passion—the very spirit of the Apostle Eliot seemed to be reproduced in him—there was that in his air, and movements, and whole character, that led them instinctively to give him their confidence and good-will—his sympathy, his vigilance, his shrewdness, his tenderness, his authoritativeness, and, above all, his deep and habitual reliance on God, must severally be considered as so many elements of his remarkable success. He evinced an heroic spirit in originally selecting Canada as his field of labour, as it brought him in contact with various forms of privation and peril; and the same spirit discovered itself in all the difficult and trying positions which he was successively called to occupy.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, October 30, 1859.

My Dear Sir: I became acquainted with the Rev. William Case many years ago, while we were both missionaries in Upper Canada. We travelled together on the same circuit about a year. After that, we frequently met in Conference and elsewhere, and I had such opportunities of observing his life and forming a judgment of his character as enable me to speak of him with a good degree of confidence. Much the greater part of his ministerial life, you are doubtless aware, was spent in Canada—he came to the States soon after the breaking out of the War of 1812 with Great Britain, and remained here till its close, after which he returned to his former field of labour, and spent the remainder of his life there.

Mr. Case was perhaps five feet, eight inches high, and every way well-proportioned. He had a pleasant expression of countenance, while yet there was an air of solemnity about him, that could hardly fail to leave the impression that his mind was chiefly fixed upon the interests of the world to come. I do not mean to say that there was any thing in his manner that was gloomy or austere, but only that he rarely, if ever, indulged in any approach to merriment, or even related an anecdote that would be likely to provoke a laugh. But he was one of the most guileless, friendly and obliging of men, and there was no limit to his desire for doing good. I can hardly think of a man with whom I was in intimate relations for so many years, whom I have uniformly found so ready, even at a sacrifice, to serve me.

Mr Case could not be considered an eminent preacher. His talents were highly respectable, but they were solid rather than brilliant, and were not such as, of themselves, to give him great power over an audience. He had a clear voice, and spoke easily and fluently, though his manner was far from being hurried or impetuous. The staple of his sermons was Jesus Christ and Him crucified; and, whatever else might be introduced, this cardinal truth was always kept burning before the minds of his audience. His preaching, however, was rather practical and experimental than doctrinal; and as for theological controversy, I doubt whether it ever found its way into any of his discourses. His grand aim evidently was so to lodge Divine truth in the

minds and hearts of his hearers that it should become to them the power of God unto salvation; and for any effect of preaching that fell short of this grand object he cared but little. The truth is that his whole life was a perpetual and earnest plea with men to be reconciled to God or to be more devoted to his service. There was an eloquence in his example, in the humility of his daily walk, in the unquenchable fervour of his devout spirit, that even the poor uncivilized Indian could not easily resist; and it cannot be doubted that he has recognized many of those sons of the forest as gems in his crown of glory.

In a deliberative body Mr. Case was rarely heard, and yet, when he did speak, he was always listened to with attention and deference. His sound judgment, combined with his earnest piety, gave great weight to his opinions.

Affectionately yours,

N BANGS.

DAVID YOUNG.*

OF THE OHIO CONFERENCE

1805—1858.†

DAVID YOUNG was born in Bedford County, Va., March 7, 1779. Both his parents were of Scotch descent. His paternal grandfather came from Ireland to this country, and landed at Newcastle, De., in 1742,—his father being then an infant,—and moved Westward into the neighbourhood of Havre de Grace. His father, on reaching manhood, settled in Bedford County, Va.; but, the year after David was born, he removed to Washington County, in the same State, where there was little religious influence, and a great dearth of Christian privileges. His father and mother, however, were both strongly attached to the doctrines and forms of the Presbyterian Church, and they had a good library for that day, which this son, as he grew up, did not fail to turn to profitable account. At a very early period, he had committed perfectly to memory the Assembly's Catechism, and many of his earliest thoughts, which he could remember, had respect to God and eternity.

In the summer of 1786, he attended a religious service, in the course of which he had an awful sense of his sinfulness, and especially his ingratitude for the Divine goodness, insomuch that he wept bitterly; but shame quickly stifled his feelings, and he relapsed into his accustomed comparative indifference. In 1790, he was again the subject of an awakening influence, and, for nearly a year, he regularly maintained secret prayer; but he gradually yielded to the power of temptation, and even showed himself recreant to the wishes and the authority of his parents by desecrating the Sabbath day. In February, 1796, he had a narrow escape from a

*Autobiography of Rev. J. B. Finley.—Ladies' Repository, 1859.

† The letters appended to this sketch, and nearly the whole of the sketch itself, were written, before I was aware that Mr. Young's death occurred after the close of 1855. Some peculiar circumstances lead me to insert it, at the expense of making it an exception from the general rule.

terrible death. He, with some of his companions, set fire to a large pop lar tree; and when the tree fell, he was struck by the burning bark, whicl flew off and crushed him to the earth. His companions instantly pulle him out of the fire, though his clothes were burnt, his collar-bone broken and his head covered with blood.

His father was a farmer, in easy circumstances, and attended to the edu cation of his children; and so well had David improved his opportunitie that, immediately after attaining his majority, he commenced teachin a grammar-school, in Tennessee, and continued thus employed for abou two years. In June, 1803, he left his father's house, in Virginia, an went to what was then called "the Far West," now Middle Tennessee On Sunday, the 14th of August, the Methodists had a Quarterly Meetin on Mill Creek, near Green Hills, where they were joined by many of othe denominations, especially Cumberland Presbyterians. David was presen during the first part of this meeting; but he left on Tuesday, and went t a dance.

In thinking of the Quarterly Meeting afterwards, when he was alone, h called to mind the awkward expressions which some of the young convert had used in prayer; and the thought occurred to him that he could pra better himself; and, to test his own ability, he was actually busying him self in making out a form of prayer, when the query, as if suggested b some invisible power, rushed into his mind,—"What are you doing?" Instantly he was overwhelmed with a sense of guilt, and began to pou forth earnest prayers, accompanied with floods of tears, for his own forgive ness and salvation. From this time, he prayed morning and evening though he was still sensible of the exercise of a rebellious spirit. H found himself now in peculiarly embarrassed and painful circumstances According to his own representation, being a stranger in a strange land, h was afraid to pray near the people's houses, lest he should be seen; h durst not go far away, lest the snakes in the cane-brake should bite him and if he went out into the lanes, the horned cattle would drive him fron his devotions. Some of his relatives in West Tennessee having been pre viously converted, he resolved to go and take up his residence among them but he went with a heavy heart, conscious that he had not yet complie with the terms of the Gospel. He, however, attended their meetings, an took part in them,—the question, "What shall I do to be saved?" stil recurring perpetually to his thoughts; and, after having continued about a month in a state of the deepest mental anguish, he attended a meeting a which his spirit became disburdened, and he was permitted, as he believed to rejoice in the evidences of God's gracious forgiveness. This occurre on the 9th of September, 1803.

Shortly after this change occurred, he returned to his father's in Virgi nia, and remained a few weeks in that neighbourhood, occasioning grea astonishment to his former acquaintance. In April, 1804, he returne to Tennessee, and resumed his business as a teacher, and continued in i until he was admitted into the travelling connection. But, during thi period, he had many painful doubts and conflicts, especially as to the mat ter of entering the ministry; for he seems to have had no original predi lection for this profession, but to have devoted himself to it simply it

obedience to his high convictions of duty. As there was little of religious influenee of any kind prevailing in Rutherford County, where he lived, he used to hold meetings, and to attempt to exhort, and even preaeh; and these efforts were evidently accompanied by a Divine blessing. He was admitted on trial in the travelling conneetion, on the 7th of September, 1805, in virtue of a brief document, signed by the Rev. Lewis Garrett;* and, at the next Western Conference, held in Scott County, in Oetober following, he was appointed to the Salt River and Shelby eireuits.

In 1806, Mr. Young again visited his parents in Virginia, and, on his return, attended the Annual Conference, in September, in East Tennessee. His next appointment was to the Livingston eireuit, Kentueky, extending from Hopkinsville to Tennessee River, and from the Ohio River South to Clarksburg, Tenn., embraeing a territory too large for a district of a modern Presiding Elder. Before he had travelled his eireuit onee, he was attaeked with chills and fever; but the chills soon subsided, and the fever increased, until he finally sank into a comatose state, from which neither his friends nor medical attendant expected that he would ever be aroused. He did, however, gradually recover, though he was confined between two and three months. While he lay siek, the Rev. William (afterwards Bishop) MeKendree, his Presiding Elder, came to see him, and he asked McKendree to write his will. After telling him what disposition he would make of the property whieh he actually possessed, he began to be

*Lewis Garrett, a son of Lewis Garrett, was horn in Pennsylvania, April 24, 1772. Shortly after his hirth, his father removed to Virginia; but, in 1779, he disposed of his property in that State, and started, with his wife and eight children, in quest of a home in what was then the "Far West." On the way his father died at a station on Clinch River, but his mother, under the protection of her brother, and some other families who had engaged in the same enterprise, continued her journey, and took up her residence at Scott's Station, between Dick's and Kentucky Rivers, in the autumn of 1779. There the emigrants erected temporary cabins, and, during the winter following, suffered every thing but starvation. In the spring of 1780, they began to he annoyed by the attacks of the Indians. The second son of Mrs. Garrett, about eleven years old, was captured by them; and, in 1783, her eldest son, while on a hunting expedition, shared the same fate. The former was never heard of—the latter was held in captivity for eighteen months. In 1782, young Garrett's mother and sister were hopefully converted in a revival; and, five years after, through the instrumentality of Barnabas McHenry, he was himself brought under powerful religious impressions. It does not appear at what time he became a subject of renewing grace,—but, in 1794, he was admitted on trial in the Western Conference, and appointed to the Green circuit, in what is now East Tennessee;—a region in which the Indians were constantly prowling about for purposes of plunder and murder. In 1795, he was appointed to the Russell circuit; in 1796, to Orange; in 1797, to Haw River; in 1798, to Caswell; in 1799, to Portsmouth; in 1800, to Gloucester; in 1801, to Mecklenburg; in 1802, to Lexington, Ky.; in 1803, to Danville. In 1804 and 1805, he was Presiding Elder on the Cumberland District. His health had now become so much enfeebled that he found it necessary to desist, for a while, from itinerant labours, and take the local relation. This he did,—still, however, performing a great amount of ministerial service,—and did not re-enter the travelling connection until 1816. That year he was appointed to the Stone's River circuit; in 1817, to Dixon; in 1818 and 1819, to Cumberland; in 1820, to Duck River. In 1821, he was Missionary to Jackson's Purchase. In 1822, he was Presiding Elder on the Duck River District; and, in 1823, on the Forked Deer District. In 1824, he was appointed to Nashville. From 1825 to 1829, he was in a supernumerary relation. From 1830 to 1832, he was Presiding Elder of the Nashville District. In 1834 and 1835, he was at the Book Depository at Nashville. In 1836, he was a supernumerary, and, in 1837, he located; but, in 1848, he appears as a superannuated minister in the Mississippi Conference; in which relation he continued till his death, which occurred near Vernon, Miss., April 28, 1857, five days after he had completed his eighty-fifth year. During the period of his residence in Mississippi, he was employed chiefly as a missionary among the coloured people. He left a wife and two sons to mourn his loss. He possessed more than ordinary powers, and was distinguished for his industry and zeal. His death was not only peaceful but triumphant. He published a series of articles, containing sketches of himself and others, in the "Western Methodist," which were afterwards re-published, in a small volume, at Yazoo City.

delirious, and told him what he wished done with a boat-load of ingots of silver, which he imagined was coming to him from South America, by way of New Orleans. At this wandering of the mind, the good man threw down his pen, and burst into tears.

Having recovered from this illness, he returned to his labours upon his circuit, and found considerable enjoyment and success in them; though he had occasion to apply somewhat vigorously the discipline of the Church. In September, 1807, the Conference was held at Chilicothe, O.; but, on his way to attend it, he became very ill, and was obliged to stop at Lexington. The preachers left him, and, in a few days, he rode out a few miles to visit a friend, and, while there, became much more seriously ill, and the people in the neighbourhood were greatly alarmed, from an apprehension that his disease was contagious; but a good old sister immediately had him removed to her house, and, after a month's good nursing, sent him forth to his work nearly restored to health.

From this period, Mr. Young was identified, more than almost any of his contemporaries, with the progress of Methodism in Ohio. In 1808, he was appointed to Nashville; in 1809, to White Oak; in 1810, to Marameck; and, in 1811 and 1812, to Marietta. In 1813, 1814, and 1815, he was Presiding Elder on the Muskingum District; in 1816, on the Ohio; and, in 1817, on the Scioto. From 1818 to 1822, he held a superannuated relation, and, in 1823, was a supernumerary. In 1824, he was Conference Missionary, and, in 1825, was Presiding Elder on the Lancaster District. In 1826, he was appointed to the Zanesville station. From 1827 to 1830, he was again Presiding Elder of the Lancaster District. From 1831 to 1834, he was on the list of the superannuated. In 1835, he was on the Cambridge circuit, and, from 1836 to 1838, was Presiding Elder on the Zanesville District. In 1839, he again took the superannuated relation, and held it till the close of life.

Mr. Young's physical constitution was impaired by the intensity of his early labours, so that, during nearly his whole ministry, he suffered from feeble health. He spent his latter years at Zanesville, in very easy worldly circumstances, and his descent to the grave was like a serene going down of the sun. He died on the 15th of November, 1858, within four months of having completed his eightieth year. In his last will and testament, besides private bequests, he remembered the American Bible Society, the Missionary Society of the Methodist Episcopal Church, and the Ohio Wesleyan University, bequeathing to each, one thousand dollars. His library, which was quite valuable, he left for the use of the successive pastors of the Second Street Church, Zanesville. To the Trustees of that church he bequeathed twelve thousand dollars towards the erection of a new church edifice, on condition of the seats being free; and also, to build a new church in the Third Ward of Zanesville, certain assets worth from five to ten thousand dollars. The whole amount left by him for benevolent purposes was about twenty thousand dollars

Mr. Young had a brother, the Rev. WILLIAM YOUNG, who was also a highly respectable Methodist Minister. He was born in Washington County, Va., on the 16th of May, 1786. He became hopefully pious when

he was in his nineteenth year, and, two years after, began, with great zeal, to exhort sinners to repentance. So acceptable were his efforts in this way that he was encouraged to enter the ministry; and, accordingly, in 1808, he was licensed to preach. He was received on trial at the Conference held at Liberty Hall, on the 7th of October, of that year, and was appointed to travel the Mad River circuit. In 1810, he was sent to the Tennessee Valley, where he laboured with great assiduity, and a good measure of success.

The next year, (1811,) he was sent back to Ohio, and appointed to the Cincinnati circuit. In the month of December, on an extremely cold day, he started out from Cincinnati to visit North Bend, which was one of his preaching places. From this exposure he took a violent cold, which settled upon his previously enfeebled lungs, and soon brought on consumption. He was now confined to his chamber, with the prospect of never being able to leave it; but, though at first it was hard for him to admit the idea that his work was done, he was enabled soon to discipline his mind to a calm and sweet submission to the will of his Heavenly Father. Only three days before his death, he rode out to a camp-ground, where the people were adjusting their tents, and waited for the service to begin. He took his position in the preacher's stand, and, gazing upon the assembled multitude, burst into tears, and exclaimed,—"Oh, my brethren, I have done with these things now—I shall be at Camp-meeting no more—but we will meet in Heaven." He returned home, and, before the meeting had closed, he had put off the earthly tabernacle.

FROM THE REV J. M. TRIMBLE, D. D.

OF THE OHIO CONFERENCE.

CHILICOTHE, O., March 22, 1860.

My Dear Sir: My first recollections of the Rev. David Young are associated with his presence at a session of the Ohio Conference, held in Hillsborough, O., in 1826. He was my father's guest. I met him afterwards as a Trustee of the Ohio University at Athens, during my connection with the University as a student. He was Presiding Elder of that district, when I united with the church—he signed my license to preach, and took my recommendation for admission into the Ohio Conference, in 1828. My first and second years were spent in his district. In the fall of 1831, I was appointed to the Zanesville station, and was an inmate of Mr. Young's family for two years. I think I knew him well, both as a man and a minister.

Mr. Young possessed more than ordinary intellectual endowments, and, had he shared the advantages, now offered young men in our Church, for mental training, he would have compared well with any of our most distinguished ministers. At the time of his connection with the Western Conference, in 1805, the circuits, then travelled, contained more territory than is included now in some of the Annual Conferences. Preaching was a daily business, there being from twenty-eight to thirty regular appointments to fill in four weeks. Yet, Mr. Young redeemed time for reading and study; and, in a few years, he had acquired such a fund of information as enabled him to occupy the first rank among his brother ministers.

He was an ardent lover of Methodism, and was familiarly acquainted with her doctrines and usages—few understood better than he her entire economy. He possessed the power of analyzing a subject clearly and rapidly. He was

quick in diseerning the truth, and ready in applying it. He was always regarded as a safe counsellor, a prudent and wise legislator. In the General Conferenee he was respeeted for the spirit in whieh, as well as the talent with which, he performed his duties.

As a Preaeher, in the days of his vigour, he had few superiors. He always seemed to be master of his subject, and was happy in the presentment of it to his eongregation. His logieal method, assoeiated with ferveney of spirit, always enehained his auditory. Sometimes his pathos was overwhelming; for he was often a weeping prophet. Fond of reading, he had in store a large amount of general literature, whieh, with his extensive knowledge of history, gave great interest to his preaehing. His voiee was pleasant, though sometimes shrill and penetrating, his gestieulation graeeful, and his whole manner peeuliarly solemn and impressive. In his prime, he was a favourite preaeher at Camp-meetings,—being able to eompass with his voiee the vast assembly to whom he preaehed, with little apparent effort.

His soeial qualities would have been better, I believe, if he had married earlier in life. But, under what seemed to some, not intimately aequainted with him, a eold exterior, there dwelt a very warm heart.

Mr. Young was nearly six feet high, very erect, had a fine head, and most expressive eye, and wore his hair long and eombed baek. His appearance, espeeially in the pulpit, was highly eommanding.

Very truly yours,

J. M. TRIMBLE.

FROM THE REV THOMAS A. MORRIS, D. D.

CINEINNATI, April 12, 1860.

My Dear Sir: The Rev. David Young was one of the few Methodist preaehers whom I knew prior to my beeoming a Methodist. Our acquaintanee began in the fall of 1812, when he was Presiding Elder on the Muskingum District, then ineluding in its ample range Zanesville, Marietta, and Northwestern Virginia where I resided, and where he was perfeetly at home. Most of my early impressions and views of Methodism were derived from him. Under his preaehing I formed the first deeisive purpose to make the salvation of my soul my ehief object. While my mind was burdened with a sense of unforgiven sin, and afterwards when it attained to the joy and peace in believing, I missed none of his Quarterly Meetings; and at one of them he baptized me in the presenee of a multitude. When I was recommended by the society for lieense to preaeh, he examined me before the Quarterly Conferenee. He also wrote and signed my first license to preaeh, and subsequently employed me as a junior preaeher on a eireuit, and a year later I was admitted on trial by the Ohio Conferenee, of which he was a member. From that time until 1818, being separated in the work, our acquaintanee was kept up by a free eorrespondenee; but, from 1818 to 1820, he, being superannuated, was my constant hearer in Zanesville, where he resided. He eontinued his efforts in every praeticable way for my improvement, and, indeed, till I graduated to Elder's Orders, he took as much interest in my ministerial education as if I had been his natural son. I mention these eircumstances to show you that my knowledge of him was sueh as to enable me to render an intelligent testimony concerning him.

In person, Mr. Young was tall and slender, but straight and symmetrieal. His step was elastic. He wore the straight-breasted eoat, and the broad-brimmed hat, usual among early Methodist preachers. His yellow hair, all combed baek, hung in great profusion about his neek and shoulders, giving him an imposing appearanee. His deep blue eyes were prominent in his head, and exceedingly penetrating. I heard a Virginia lawyer say that he eould

withstand the direct contact of any preacher's eye in the pulpit he ever saw, except David Young's; but his always made him quail. In manners, he was a finished gentleman of the Virginia school. In general society, he was not remarkably social; but with his personal friends he threw off all reserve, and was an exceedingly pleasant companion; and towards strangers he was always civil and respectful, unless they approached him with undue freedom, or asked him an impertinent question, and then they were pretty sure to receive a stern rebuke. No individual, however weak or obscure, coming to him as an honest inquirer after truth, ever failed to profit by his ample instruction; but wo to the captious fault-finder, who rudely attacked him or his creed. With such a man he did not stop to argue, but demolished him with one withering sarcasm, and passed on. On one occasion, a weak but conceited man attacked him unceremoniously on the subject of "perseverance,"—saying,—"So, Mr Young, you believe in falling from grace, do you?" He replied promptly,—"I believe in getting it first."

Mr Young was a man of respectable erudition. Prior to his entering the ministry, he taught a grammar-school for young men. Subsequently, he read as many and as well selected books as any man of my acquaintance. He possessed extensive knowledge on general as well as on theological subjects. Philosophy General History, National Law, and whatever pertained to our own Federal and State affairs, were embraced in the range of his studies and acquisitions. He was particularly well versed in Church History and Methodist Jurisprudence. Whoever enjoyed a free conversation with him was enlightened by it. He abounded in incident, and had a rare talent at narration, both in and out of the pulpit. Yet, as a minister, he was grave and dignified. No man conducted a public religious service more solemnly or impressively than he did, especially in reading the Holy Scriptures or in prayer. He was deeply experienced in the work of saving grace; and, allowing for his constitutional peculiarities, he honoured his profession. His deep religious emotion was always apparent in his prayers and his sermons. On special occasions, while applying the momentous truths of the Gospel, he stood on his knees in the pulpit, and, with many tears, entreated sinners, as in Christ's stead, to be reconciled to God. Such appeals were not easily resisted.

Mr. Young was among the pioneer fathers of Western Methodism. As a pulpit orator, he was very highly distinguished. Among the most celebrated Methodist preachers of the Great West, forty-five years ago, were William Beauchamp, Samuel Parker, and David Young, each of whom excelled in his own way Beauchamp was the most instructive, Parker the most practical and persuasive, and Young the most overpowering. It was my good fortune, when young in the ministry, to hear them all. Under the preaching of Beauchamp, light seemed to break on the most bewildered understanding; under that of Parker, multitudes of people melted like snow before an April sun; while, under the ministry of Young, I knew whole assemblies electrified, as suddenly and as sensibly as if coming in contact with a galvanic battery. I have myself, under some of his powerful appeals, felt the cold tremors passing over me, and the hair on my head apparently standing on end. On Camp-meeting occasions, where the surroundings were unusually exciting, it has sometimes happened that vast numbers of persons have simultaneously sprung from their seats, and rushed up as near to the pulpit as they could, apparently unconscious of having changed positions. His force was not in imagination or declamation, but in properly combining and earnestly presenting the truths of God's Word; and the impressions thus made were generally enduring. While he greatly excelled as a preacher, he was every-where recognized as a man of mark. To be with him, under any circumstances,

was to feel that you were in the presence of a great man. In his own Conference, he was among the few acknowledged as leaders; and, in the General Conference, his presence was always felt both as a light and a power.

Yours in the bonds of the Gospel,

T. A. MORRIS.

FROM THE HON. JOHN McLEAN, LL.D

CHAPEL WOOD, August 5, 1860.

Dear Sir: I can speak of David Young from a long and familiar acquaintance with him. At an early period, he travelled in Ohio, and was universally esteemed an excellent and useful preacher. Like most of our young men, at that time, his early advantages were very limited. He belonged to that class of preachers which Bishop Asbury used to say he sent to the circuit to be educated. And it was matter of astonishment to see how rapidly they improved. The Bishop himself had received a liberal education, and he was very competent to advise and instruct his young preachers in their course of study But the necessary books could rarely be procured, and the preachers on the circuits were glad to study all which came within their reach, and were suited to advance them in knowledge.

You will doubtless remember the case of the celebrated Dr. Adam Clark, one of the finest classical and biblical scholars of his day, who acquired much of his learning by reading, while travelling on foot from one preaching place to another, on his circuits in England. And it is matter of astonishment to many who have become intimately acquainted with Methodist preachers, who have travelled frontier circuits, where books were scarce, and the preaching places remote from each other, how they could have made such progress as they actually have done in useful knowledge. One secret of it no doubt is that they have been diligent students of the Book of Nature, which is always open to inquisitive minds. I am afraid we sometimes lose much in exchanging a rugged thought for the flippancy of a college phrase. Mr Young used well the scanty materials he had. When he undertook the investigation of a subject, and had the means of prosecuting it, he was sure not to relax in his efforts until the subject stood out satisfactorily before him in all its relations and bearings. He was a man of strong, bold, earnest thought, and his mind was so essentially active that it was always expanding and strengthening from its unceasing exercise.

Mr Young, by the diligent culture of his powers, came finally to take rank among the most eminent of our preachers. He had great precision of thought and expression; and whatever his subject might be, he treated it so luminously that no attentive and docile hearer could fail to comprehend his meaning. There was a simplicity and naturalness in his manner, which rendered his preaching exceedingly popular with the masses. And when his soul became stirred, as it sometimes did, from its lowest depths, he would enchain an audience beyond almost any of his contemporaries. But, in the progress of his labours in the open air, his voice became impaired, and necessity required him to moderate his efforts.

In his latter years, he was unable to appear often in public exercises, but he continued faithful to the finishing of his course. He has left living epistles, known and read of many.

Mr. Young, in his earlier years, was straight and well-formed. His countenance evidenced a superior intellect. He possessed great firmness of character, which he displayed through the whole course of his ministry. His friends were numerous in the circuits he travelled.

Very truly yours,

JOHN McLEAN.

SAMUEL DUNWOODY.*

OF THE SOUTH CAROLINA CONFERENCE.

1806—1854.

SAMUEL DUNWOODY was born in Chester County, Pa., on the 3d of August, 1780. He was converted to God in his twenty-third year, and was recommended to the South Carolina Conference by the Quarterly Conference of the Ogeechee circuit. He was admitted on trial in the South Carolina Conference in 1806, and was appointed to the Bladen and Brunswick circuit, N. C. In 1807, he was stationed at Savannah, where he organized the first Methodist society in that town, in a house hired for the double purpose of a school-room and a church. In 1808, he was stationed in Washington, N. C.; in 1809, in Fayetteville; in 1810, in Georgetown, S. C.; in 1811, in Charleston. In 1812, he was appointed Presiding Elder of the Mississippi District, but was, afterwards, for some reason not now known, removed and stationed in Charleston: this year he was elected a delegate to the first Delegated General Conference,—held in the city of New York. In 1813, he was stationed at St. Mary's, Ga.; in 1814, in Charleston; in 1815 and 1816, in Columbia, S. C.; in 1817 and 1818, in Augusta, Ga.; in 1819, in Camden; in 1820, on the Sandy River circuit; in 1821, at Wilmington, N. C.; in 1822, at Fayetteville; in 1823, at Georgetown, S. C.; in 1824, at Charleston; in 1825, at Augusta; in 1826, on the Santee circuit; in 1827, on the Liberty circuit, Ga.; in 1828, on the Newbury circuit; in 1829, at Santee; in 1830 and 1831, on the Sandy River circuit; in 1832 and 1833, at Orangeburg; in 1834, on the Cooper River circuit; in 1835, at Black Swamp; in 1836, on the Columbia circuit; in 1837, on the Cypress circuit; in 1838 and 1839, on the Cokesbury circuit; in 1840, at Orangeburg; in 1841 at Laurens; in 1842 and 1843, on the Edgefield circuit; and in 1844 and 1845, at Newbury. In 1846, he took a superannuated relation, and reluctantly retired from the field of active labour, after a period of nearly forty years' service. The disease which terminated his life was paralysis. He sunk away gently into the arms of death, as a child would fall asleep on its mother's bosom, on the 8th of July, 1854, in the seventy-fourth year of his age.

FROM THE REV THOMAS A. MORRIS, D. D.

CINCINNATI, April 26, 1860.

My Dear Sir: If my memory serves me, my first knowledge of the Rev. Samuel Dunwoody was from meeting him in the General Conference; but my acquaintance with him became much more intimate, during my sojourn in South Carolina, in the winter of 1837–38. There I had the opportunity of frequent intercourse with him, and of seeing him under circumstances which brought out his peculiar characteristics so manifestly and palpably that I could not well mistake in respect to them.

Mr. Dunwoody was about the medium size, and had a face that showed strongly his Irish extraction, but not particularly attractive either in features

* Min. Conf. M. E. Ch. S., 1854.—Annals of Southern Methodism, 1855.

or expression—it showed, however, what he really possessed,—an earnest and determined spirit which would only require the influence of circumstances to render its actings truly heroic. His voice was rough and somewhat nasal, but heavy and almost authoritative. His utterance was not rapid, though it was sufficiently fluent to prevent any thing like weariness or impatience on the part of the hearers. He had none of the graces of rhetoric or elocution, and yet there was a power, in both his thoughts and expressions, which marked him as a much more than ordinary man, and often made him quite irresistible. His gesture, though not very abundant, was evidently the natural prompting of his feelings, and was therefore effective. You could see that he had a vein of keen irony, but he used it rarely, and then always with good judgment and to good purpose. His heart was evidently deeply imbued with the love of Christ, and the one commanding object of his life was to glorify Christ by bringing sinners to the foot of his Cross, and thus adding new gems to his Mediatorial Crown. He showed himself dead to the world in a degree rarely witnessed, and alive to every thing that involved the salvation of men and the triumphs of Divine mercy. His manners were direct but unpolished, and no man paid less respect than he to the etiquette of fashionable life. He exerted a commanding influence in his own Conference, and in the General Conference also he was always listened to with respect and deference. On one occasion he set out in his sulky,—a mode of travelling then very common,—to come North to the General Conference, but scarcely had he commenced his journey before his vehicle, in consequence of his careless or unskilful management of his horse, sunk down into the mud; and, as he was exerting himself to raise it from the unfortunate position into which it had fallen, he cried out to his brethren who were travelling with him, in his characteristic Irish tone,—"If it were not for the honour of going to the General Conference, I would just as soon stay at home." He was never ready to commit himself upon any point in relation to which his mind was not fully made up; but in all such cases the answer which he returned uniformly was,—"I don't know as to that." He had little refinement, either natural or acquired; but he had much more than common vigour of mind, great honesty and firmness of purpose, and an intense desire to do good; and these qualities gave him a high place among the more useful and honoured ministers of his day.

Yours respectfully,

T. A. MORRIS.

FROM MRS. ANNA R. YOUNG.

CHARLESTON, S. C., November 2, 1860.

Rev. and Dear Sir: The sacred character of my obligations to your pen, and the friendship growing out of those obligations, give almost the force of a law to your request for my written recollections of the venerable Father Dunwoody. But, while venturing to recall scenes and impressions that date back some twenty-eight or thirty years, you will allow me respectfully to remind you that the responsibility of giving them a place in a work of which perfect truthfulness forms so essential a characteristic, must rest with yourself; since I have urged upon your consideration a failing memory and other disqualifications for performing a service, which should be scrupulously guarded against inaccuracies of every kind.

I think it was about the year 1830 that the circuit-preaching of the Rev. Mr. Dunwoody commenced in Upper St. Luke's Parish, where our parsonage was situated. In consequence of there not having been, at that time, any Episcopal church-building nearer than the parish edifice in Lower St. Luke's, all our week-day services, together with those of the second and fourth

Sundays in each month, were held in a Free Church, belonging alike to the School-master and to every denomination of Christians in the neighbourhood. My husband*—then the only resident clergyman of the place—was in the habit of inviting the several preachers to return home with him after their services; and in this way it occurred that my intimacy with Mr. Dunwoody was commenced, and, to a great extent, continued, under our own roof. I mention these particulars as indicating my opportunities for becoming well acquainted with one of whom I have undertaken to write.

Both in the pulpit and the domestic circle, Mr. Dunwoody was an illustration of a feeling, which, whether consciously or unconsciously, we are ever experiencing in our friendships—he inspired sentiments in accordance with his own character. The greatest and loftiest purpose in life had imparted its own grandeur and elevation to one whom God had made naturally strong in heart, in mind, and in will; and the impressions he produced were of corresponding strength. During the few years of his itinerancy in the parish, he engraved himself deeply and indelibly upon the community, leaving recollections and feelings which, in my husband's case, outlasted the unavoidable discontinuance of their personal intercourse; and, in my own, have survived the earthly portion of the holy Father's work. And though, after the lapse of so long a series of years, I may find it impossible to give the outline of a single discourse, or to detail a conversation throughout, yet I am sure that the influence thereby exerted upon me, has never yet ceased. Such discourses and conversations may be aptly compared to the rivulet of the meadow—each little separate ripple has passed out of sight, and gone to its own great home in the ocean; but just as the deepened verdure marks the watered bank, so does the Christian spirit tell of a better vicinity to the more enriching stream of holy converse and godly teaching. I may illustrate my meaning by a reference to a single sermon and conversation. At an early period in our acquaintance, he preached from the words—"Every man's work shall be made manifest;" and though it is quite certain that I cannot now quote a sentence of the sermon, yet it is equally certain that I have ever since been more deeply and solemnly impressed with the individuality of the human soul, as it exists in the personal accountability of each man for his every motive and action; and, perhaps, but for that sermon, I might have been comparatively a stranger to intercessory prayer, and to direct importunity with others upon the subject of religion. In conversation I once asked him if he did not think St. James' injunction to "count it all joy when we fall into divers temptations" to be almost too severe to be observed? He answered my question by comparing the fallen soul to a well-spring. The spring had much sediment below, and a trough above, and, in order to remove the former, it was necessary to stir up the water from beneath that both might be conveyed away together, while the continually rising supply was cleansing the whole. The soul was the spring—sin the sediment—temptation the stirring of the waters—the influences of the Holy Spirit the exhaustless under-current—and the Christian's purification the crowning result.

His prayerfulness was an always present and prominent feature of his religion. Praying seemed scarcely less natural to his spiritual, than breathing to his physical, life; and both were manifested with the same apparent unconsciousness of their being in exercise. When dismounting from his long, solitary rides, there was something about him which I cannot better describe than by calling it an atmosphere of prayer His salutation was invariably a benediction. At the family altar his habit was to make a pause between the reading of the chapter and his prayer, during which he would deliberately survey the

*The Rev. Thomas J. Young, who is commemorated in a preceding volume of this work.

assembled household, and then adapt some special intercession to the various ages and conditions of master, mistress, children, servants, and guests. In dwelling upon the difficulties of the Christian warfare, and the great and little trials of life, prayer was the weapon and the conquest—the immediate remedy and the ultimate redress for every care, and toil, and sorrow. His leave-taking was an ejaculation for God's blessing upon us, and all connected with us. As the natural accompaniment of this prayerful spirit, devotion to his work was one of his striking characteristics. His keenest sensibilities, his noblest enthusiasm, and his unrelaxing labours, were consecrated to the glory of God in the conversion of sinners to Christ.

In speaking of Mr. Dunwoody, it would be impossible to omit his absolute and unexceptional indifference to all the things of outward and ordinary life; and yet it will be equally so to keep the medium between justice and exaggeration in mentioning this characteristic. For who can discriminate between grace and nature, where the accustomed order of estimate was so singularly inverted, that, probably, the palace would have been the cross; conformity to the world the self-denial; its current maxims the unfamiliar dialect; and an effeminate, indulgent life the hardest and most toilsome endurance? I can, therefore, but aim to represent him as he was in his contempt for what even the very pious hold to be innocent, and to speak of him as we do of "strange fires which move on no discoverable laws." Every thing about him was plain to the actual semblance of poverty. Dress, horse, saddle-bags,—all were in keeping; not because each was unpretending, but because all were shabby. Acquiescence in what have been termed the unwritten laws and nice proprieties of society was *naturally* foreign to him—rather might it have been said of him, in the language of another,—"Moving along the way of the Cross, all the soft, silken customs of life were to him as threads of idle gossamer." Others might voluntarily,—though with prayer and effort,—brush aside these "threads," but he seemed wholly unconscious of their having been spun across his path. One afternoon he came to the parsonage at late twilight; and, in reply to my husband's question,—whether he intended to preach that evening, he said that he would be glad to do so, but feared that it was too late to make arrangements for lighting the church. Candles were at once offered, and the carriage ordered. At the church, when the parcel was opened, he exclaimed—"Spermaceti! spermaceti! I do believe you are trying to make an Episcopalian of me with all this pomp and circumstance. I never in my life preached by any light except lamp-oil or tallow candles." But simplicity and plainness in him were widely disconnected from rudeness and vulgarity—they were rather the honourable hardships of the soldier's warfare. His external life so manifestly drew its powers from the spirit within, that there was dignity,—would it be too much to say sublimity?—in his roughness. The exterior homeliness belonged to the imprisoned exile—the inner graces to the heir of Heaven.

I am, Rev. and Dear Friend,

Very respectfully and truly yours,

ANNA R. YOUNG.

RICHMOND NOLLEY.*

OF THE TENNESSEE CONFERENCE.

1807—1815.

RICHMOND NOLLEY was born in Brunswick County, Va., in or about the year 1785. When he was quite young, his parents migrated to Georgia, where they died shortly after, leaving him an orphan. He was now taken under the care of Captain Lucas, a merchant of Sparta, Ga., and a member of the Methodist Church. This gentleman treated him with great kindness, and, when he had reached a suitable age, introduced him as a clerk into his store. Sometime in the year 1806, a Camp-meeting was held at Smyrna, some six or eight miles from Sparta; and young Nolley attended it. So great was the crowd that it was impossible for all to be seated under the arbour, in consequence of which, an arrangement was made that the Rev. Lovick Pierce, then a strong, young preacher, should stand at an opening near the camp-ground, and there preach to as many as might gather around him. He took his stand upon a table, and announced his text: Romans xi, 6—"Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." The preacher began his discourse with a striking and almost ludicrous description of the "old man,"—designed to secure the attention of the very promiscuous assembly he was addressing; and, having done this, he proceeded to give a shocking account of the excesses and crimes of which he had been guilty. He then sent Moses forth, as the sheriff of the realm, who arrested him. Having described his trial and condemnation, he sentenced the "old man" to be crucified. The cross was erected, and the terrible process begun, when, suddenly, a young lady, (a daughter of the Captain Lucas above referred to,) as if pierced by an arrow, ran weeping from the outskirts of the audience, and, falling near the table, cried for mercy, and besought the prayers of Christians around her. This was the commencement of a scene of deep excitement, which continued during the rest of the day and the succeeding night; in consequence of which, more than one hundred persons professed to be converted. Of this number was Richmond Nolley.

The young man remained with his friend and benefactor till the next year. His attention was soon directed towards the Christian ministry, and he began, as he had opportunity, to exercise his gifts in the way of exhortation, preparatory to his entering on the ministerial office. On the 28th of December, 1807, he was received into the travelling connection, and was appointed to the Edisto circuit, in the South Carolina Conference. From the very commencement of his labours, he was most assiduous in the performance of every part of his duty, particularly in his attention to the children, the sick and the aged.

In 1809, he was stationed in Wilmington, N. C. Here, in addition to his duties in the town, he had several appointments in the country, one of

* Summers' Sketches.—Min. Conf., 1816.

which was on the East side of Cape Fear River, on the Topsail Sound, among the pilots and fishermen. His labours at this out-of-the-way place resulted in a powerful revival of religion, and *that* in the formation of a flourishing society, which was at first connected with the Wilmington station, but subsequently formed part of the Topsail circuit.

The next year, (1810,) he laboured in Charleston, S. C. Though religion was somewhat revived under the labours of himself and his associates, Nolley, from some cause, had to encounter great opposition. Sometimes, while he was preaching, and even when engaged in prayer, fire-crackers would be thrown into the pulpit to annoy and interrupt him. He is said to have had a habit here of shutting his eyes, after announcing his text, and keeping them closed to the end of his sermon.

In 1812, four missionaries were sent from the South Carolina Conference to Mississippi and Louisiana,—one of whom was Mr. Nolley. As they were obliged to pass through the Indian nations on the journey to their destined field, it became necessary that they should obtain passports from the Governor of Georgia; and, accordingly, they stopped at Milledgeville to obtain them. The Governor, having heard their statements, readily complied with their wishes; and, as they were about taking leave of him, Nolley said,—"Stop, Brethren, the Governor has given us passports through the Indian nations—let us now ask God to give him a passport from this world to a better." The Governor and his Secretary knelt down with the missionaries, and a fervent prayer was offered in their behalf.

After travelling through a wilderness of three hundred and fifty miles, swimming deep creeks, and lying out eleven nights, he reached the field which had been appointed to him. Here he spent two years; and they were years not only of toil but of peril. His zeal and courage never faltered at any opposition, however formidable; any danger, however threatening. Neither the cold and storms of winter, nor the abuse he received from wicked men, weakened his energy or impeded his progress. If his horse was out of the way, he would take his saddle-bags on his shoulder, and travel on foot, calling at every house, and talking seriously to the inmates, and offering a prayer wherever he could obtain permission. His uncommon attention to the children still formed a striking characteristic of his ministry. To the preacher who succeeded him on the Tombigbee, he gave a list of the names of all the children who had been under his instruction and pastoral care; and, as he turned away to his new circuit, his last words were,—"Now, Brother James, be sure to look after those children." He was particular also in his attention to the coloured people, endeavouring to bring before their minds, in the greatest possible simplicity, the truths that pertained to their everlasting well-being.

The Indians having assumed an attitude of open hostility, the white people, as a measure of security, deserted their dwellings, and betook themselves to forts. But Nolley, putting his trust in God's preserving care, kept steadily at his work, going from fort to fort to preach the Gospel to the people who were there gathered, and thus turning to profitable account the very dispensation which might have been expected to arrest his labours altogether. And, notwithstanding the perils amidst which he moved, he was mercifully preserved from any injury. On one occasion, as he was per-

forming his accustomed round of duty, he came upon a fresh waggon track; and he followed it until it brought him to an emigrant family, who had just reached the spot where they intended to make their home. The man was putting out his team, and his wife was busy around the fire. "What," exclaimed the settler, upon hearing the salutation of the visiter, and observing his unmistakable appearance,—"have you found me already? Another Methodist preacher! I quit Virginia to get out of the way of them, and went into a new settlement in Georgia, where I thought I should be quite beyond their reach, but they got my wife and daughter into the Church. Then, in this late purchase,—Choctaw Corner, I found a piece of good land, and was sure I would have some peace of the preachers; but here is one, before my waggon is unloaded." Nolley replied,—"My friend, if you go to Heaven, you'll find Methodist preachers there; and if to hell, I'm afraid you'll find some there; and you see how it is in this world. So you had better make terms with us, and be at peace."

Mr. Nolley's health had, by this time, suffered so much from his severe labours and manifold exposures, that he might very reasonably have retired from the itinerant ministry; but his zeal prompted him to remain in the work; and, accordingly, in 1814, he was appointed to the Attakapas circuit, in Louisiana. As a specimen of the opposition with which he had to contend here, it is stated that a sugar-planter drove him away from his smoke-stack, where he had gone to ask the privilege of warming himself. On one occasion, when he was preaching, some lewd fellows, of the baser sort, took him forcibly from the stand, and were on their way to the bayou to duck him; but a negro woman, armed with a hoe, actually succeeded in effecting his rescue; and, having assisted the exhausted preacher back to the house, and put him in the stand, said triumphantly,—"There now, *preach*."

While he was preaching in the town of Opelousas, he had among his hearers, at a certain time, Judge L——, and several members of his family. The Judge invited the preacher home with him, but he was unable to accept the invitation for that time, though he promised to pay them a visit the next time he came round. Accordingly, in due time, he presented himself at the house of the Judge, on Saturday evening, but unfortunately found himself in the midst of a large dancing party. Though his visit was felt to be most inopportune, and every one looked upon him as the speckled bird of the company, Mrs. L. recollected that he was there by invitation, and was disposed to dispense with every thing, as far as possible, that should not be consistent with his views of propriety. The dancing was accordingly interdicted, and some amusements that were considered less exceptionable, but in which, however, the preacher declined to take part, were substituted in its place; while the lady of the house devoted herself especially to the entertainment of her clerical guest. At length, looking at his watch, she said,—"My friends, it is now ten o'clock. You have invited me to join you; and now I invite you to join me—let us have prayers." The proposal was frowned upon by some, but, through the energy and tact of Mrs. L., it took effect, without giving serious offence; and, after the offering of a prayer, and the singing of a hymn, the company dispersed. Judge L. and his lady shortly after became members of the

Methodist Church, and, as long as they lived, were reckoned not only among its ornaments but its pillars.

At the close of the year, Mr. Nolley attended the Conference of 1815, and was enabled to report an increase of membership, upon his circuit, of no less than one third. It was thought that the interests of the Church required that he should return to the same field, and he readily consented to the appointment, though he knew that it was, in many respects, perhaps the most forbidding field that could have been offered to him. After crossing the Mississippi, accompanied by his Presiding Elder, the Rev. Thomas Griffin,* they had to pass through a vast swamp, and, after encountering difficulties almost incredible, succeeded in reaching the end of it. They were passing up the country to avoid Hemphill Creek, a fitful and dangerous stream; but, as this would make the journey several days longer, and as Nolley was anxious to reach his work, he resolved to push straight through; and hence he parted from his travelling companion on the 24th of November. There was no white person living on the path he was to travel. In the evening, he came to a village of Indians near a swollen stream, and, apprehending some difficulty in crossing, procured a guide to accompany him to the creek. On arriving at the place, he found the creek swollen to such an extent that it seemed unsafe to encounter it, and yet he must do so or remain among the savages; and he thought the former was, on the whole, the best side of the alternative. Accordingly, having left his valise, saddle-bags, and a parcel of books, he attempted to ride the stream. The rapid current bore his horse down, and the bank was too steep to allow him to get out. In the struggle, he and his horse parted. He caught hold of a bush and pulled himself out, while the horse swam back to the shore from which they started. Directing the Indian to keep his horse until morning, he started for the nearest dwelling,—distant about two miles. He had got about three-quarters of a mile on the way, when he sunk down, chilled and exhausted, to rise no more. About four o'clock the next day, a traveller found his dead body, lying at full length on the ground, in the woods, with his eyes closed, his left hand on his breast, and his right a little fallen off. His pantaloons at the knees were muddy, and the prints of his knees were on the ground, showing what his last exercise had been. The neighbours immediately collected, and bore the frozen form to the house to which it was supposed he intended to go. A widow and her daughters made a shroud for him, and he was buried on the Sabbath. The place where his remains lie, is in Catahoula Parish, near the road leading from Alexandria to Harrisonburg, and about twenty miles from the latter place. No monument of any kind marks it; though the locality, which was long in doubt, has been recently identified by persons who assisted at the burial. He died at the age of thirty years. He was never married.

* THOMAS GRIFFIN joined the travelling connection in 1809, and located in 1832.

FROM THE REV EBENEZER HEARN.

OF THE ALABAMA CONFERENCE.

JACKSONVILLE, Ala., March 11, 1860.

My Dear Sir: Your friend, who directed you to me for information concerning that devoted minister and martyr to his Master's cause, Richmond Nolley, was under a mistake in supposing that I was personally acquainted with him—I never even saw him—but, when I travelled West of the Mississippi River, in 1823 and 1824, I often passed the spot where he was buried, and his memory was then fragrant throughout that whole region. I used to hear him spoken of by the good people as a man of the rarest qualities, especially as one of the most eminent saints of whom they had ever had any knowledge.

He was represented to me as a tall, slender man, of dark eyes and expressive countenance, and with an appearance indicating great earnestness of purpose. His grand and all-absorbing desire was to glorify his Master in the salvation of souls. To this ruling passion every thing else was subordinated; and it mattered not where he was, or in what circumstances he was placed, the upward tendencies and workings of his spirit no one could fail to discover. He practised self-denial to such an extent, even in regard to his own physical wants, and, at the same time, laboured so constantly and severely in his missionary work, that his body became emaciated, and the effect upon his general health was very perceptible. It does not appear that he was distinguished either for talents or acquirements—his grand distinction lay in his unquenchable love to Christ, rendering his life a voluntary, unbroken scene of toil, and hardship, and peril, to save the souls for whom his Saviour died. His death was in keeping with his life, and was worthy to be its seal and its crown.

I am yours in the bonds of a peaceful Gospel,

EBENEZER HEARN.

JOHN COLLINSWORTH.

OF THE GEORGIA CONFERENCE.

1807—1834.

FROM THE REV JAMES OSGOOD ANDREW, D. D.

SUMMERFIELD, Ala., July 10, 1860.

My Dear Sir: Though I have not at my command very abundant materials for a sketch of the life of the Rev. John Collinsworth, I will make use of such as I have; and of his character I am able to speak with a good degree of confidence, from having been for many years his contemporary in the ministry, and having had sufficient opportunities for making personal observations upon his spirit and conduct.

JOHN COLLINSWORTH was born in Virginia, on the 22d of February, 1786. He became a subject of renewing grace when he was in his thirteenth year. In 1807, he was received on trial in the South Carolina Conference, and was appointed to the Brunswick circuit. His appointments were, in 1808, Montgomery; in 1809, Augusta and Louisville; in 1810, St. Mary's; in 1811, Warrenton; in 1812, Columbia; in 1813, Alcovi.

In 1814 and 1815, he was Presiding Elder of the Edisto District. In 1816, owing to an enfeebled state of health, he asked and obtained a location. In this relation he continued for ten years, supporting himself by manual labour, and preaching as often as his strength would allow In 1828, his health had so far improved that he ventured to resume his place in the itinerancy, and was appointed to the Alcovi circuit. The next year he was at Monticello and Madison, and the year following at Greensborough and Eatonton. In 1831, he was appointed a missionary on Sugar Creek; and, in 1832 and 1833, he continued his mission on Sugar Creek, uniting with it Little River. In this field he was particularly successful in his efforts to benefit the coloured people. In 1834, he was stationed at Eatonton and Clinton, and here he finished his earthly course. He died in the full hope of a better life, on the 4th of September, 1834.

One of the old-time worthies (I think it is Richard Baxter) has said "If men will sin in English, they must be rebuked in English;" and if the sentiment were more generally reduced to practice, both the Church and the world would be vastly improved, and the pulpit would become a much more efficient agent in checking vice and promoting virtue than it now is. We may rebuke sin so gracefully, so gently, so politely, that the offender scarcely finds out that he is the person intended; or else he feels complimented by the manner in which the man of God has noticed him, and perhaps is almost tempted to repeat the offence that he may enjoy the repetition of another so pleasant rebuke. My old friend John Collinsworth fully carried out in his ministry the sentiment of Baxter—a more faithful, earnest and fearless minister of God than he was, has, I think, scarcely been known to the Church in modern days. He seemed always to realize that he was a prophet of God, and as such was bound to expose vice, and rebuke the offender, whether high or low, rich or poor, and under every variety of circumstances.

When Mr. Collinsworth was compelled, by declining health, to withdraw, for a season, from the travelling connection, he settled on a small farm in Putnam County, Ga., which he cultivated with great industry and skill, setting an example in temporal as well as spiritual concerns, worthy to be imitated by the whole community. I remember to have once spent a night at his neat and comfortable cabin; and it has rarely been my lot to witness so well-ordered and happy a family. More than most men he lived by rule. His daily duties were appropriately assigned, each to its proper hour. He rose very early in the morning, and prayers and breakfast very soon followed; so that the young preacher who lodged with him, if he were inclined to indulge himself in a morning nap, would probably be startled from his slumbers by the voice of prayer and praise. He was a man of strong faith, of glowing zeal, and of most indomitable resolution in the prosecution of his ministry. He was a great stickler for plainness of apparel; and it sometimes happened that, in his denunciations of the pride and folly of fashionable life, especially as evinced in the article of dress, he came into earnest conflict with the notions and the practice of the gay sons and daughters of the Church; and his rebukes were not always received by them in the most submissive spirit. But nobody, I believe, ever called in question either his integrity or his piety. Some indeed characterized

his plain dealing with the consciences of wicked men as nothing better than vulgarity, approaching to blackguardism. I remember a rather striking incident in connection with this view of his character. A wild, reckless man, who lived at some distance from Mr. Collinsworth's residence, was invited by a friend to go and hear him; and the inducement held out was that he was reputed the greatest blackguard in the country. This rather extraordinary account of the preacher determined the man to go; and the result was that, under one of Mr. C.'s discourses, the man was awakened, and was subsequently converted to God.

There was nothing for which Mr. Collinsworth's ministry was more distinguished than deep and solemn earnestness. So impressive was his sense of the awful responsibilities pertaining to the sacred office, that he could look with no allowance upon the carelessness of some preachers, who seemed to engage in the duties of the ministry in much the same spirit as they would manifest in respect to any secular occupation. I recollect, on one occasion, when a young man was before the Conference for admission, to have heard him express himself on this subject with great strength and earnestness. "I love," said he, "to see trembling prophets." When he was in the pulpit, he seemed to be fully possessed of the one idea that God was a witness to his ministrations. His excellent sense, intimate knowledge of God's word, strong faith, and habitual devotion, gave him great power in the pulpit. This was evinced by the large number who were converted through his instrumentality, in various parts of Georgia, many of whom still survive, to bear witness to his fidelity, and to heap blessings on his memory. He held on his course with unyielding perseverance, through evil report as well as through good report, until the time came for his Master to call him home, and then he made the great transition in a manner worthy of one who had been a good soldier of the Cross from his youth.

Mr. Collinsworth was of a tall and somewhat slender form, with a head not unusually large, and a fine, keen eye, rather deeply sunk in the head. In his countenance there was an admirable blending of cheerfulness with the dignified seriousness becoming a Christian. His manners were simple and unostentatious, and he had as kind a heart as ever throbbed in a human bosom.

Yours very affectionately,

JAMES OSGOOD ANDREW

LEWIS PEASE.*

OF THE NEW YORK CONFERENCE.

1807—1843.

Lewis Pease was born in Canaan, N. Y,, on the 7th of August, 1786. Under the influence of a Christian education, his mind early took a serious direction, and the subject which for a long time was uppermost in his thoughts, was the salvation of his soul. But he became deeply impressed with the idea that a Divine decree had fixed him among the reprobate;

* Stevens' Mem., II.—Min. Conf., 1844.

and, while despairing of the Divine merey, he was strongly tempted to commit suicide. A better direetion was given to his mind by the preaching of eertain Methodists whom he happened to hear; and, at a prayer-meeting, held on the 30th of January, 1805, he was enabled, as he believed, to eonsecrate himself unreservedly to the service and glory of God. In April following, he joined the Methodist Episcopal Church, and, soon after, at a Quarterly Meeting, in the town of Cornwall, his mind was relieved of all doubt in respeet to his graeious aeceptanee.

Shortly after this, he suffered a severe illness, whieh, it was expected, would issue fatally; but he maintained perfect eomposure in the prospeet, and even desired to depart and be with Christ. It was while he lay upon his siek-bed, at this time, that he received his first impression that it was his duty to preaeh the Gospel. That impression gradually ripened into a settled eonvietion, and, in the fall of 1806, he reeeived license, first as an Exhorter, and then as a Loeal Preacher. So acceptable to the Church were his serviees, in these capacities, that, in April, 1807, he was duly recommended to the Annual Conferenee, held at Cocymans, N. Y., and was reeeived on trial, and appointed to the Brandon eireuit. In 1808, he travelled the Cambridge eireuit, and, at the elose of the year, was admitted to Deaeon's orders. In 1809, he travelled the Buekland, and, in 1810, the Pownal, eircuit. In 1811, he was ordained Elder, and appointed to the eity of Albany. In 1812 and 1813, he was stationed in Brooklyn; but, in June of the latter year, his health failed. He was attaeked with bleeding at the lungs, which continued almost daily for fifteen months. In 1814 and 1815, he held a superannuated relation. In 1816, he was appointed to the Pittsfield eireuit, in Massachusetts; but, after travelling two or three months, his health again failed; and, in 1817 and 1818, his name again appears on the list of the superannuated. In 1819 and 1820, he was appointed to Otis, Mass. In 1821 and 1822, he was again stationed in Brooklyn, where a revival of religion, eommencing in August of the first year, continued till the close of the last, and resulted in the addition of two hundred persons to the ehurch. In 1823 and 1824, he was stationed at Hartford, Conn., and, in 1825 and 1826, at the Union Church, Philadelphia. In 1827 and 1828, he was Presiding Elder of the Champlain Distriet, in the State of New York. At the elose of the first year, he attended the General Conference at Pittsburg; and, in March following, was again attaeked with bleeding at the lungs, and obliged to retire from his distriet. In 1829, he received a supernumerary relation, and was attaehed to the Lee and Lenox eireuit, in Massachusetts; and, in 1830 and 1831, was stationed in the city of New York. His health becoming more feeble, he again took a supernumerary relation, in 1832, whieh was continued during the three following years. In September, 1835, he began to offieiate as Chaplain to the New York City Hospital, and continued his serviees there through the next year. In 1837, 1838, 1839 and 1840, he was appointed supernumerary to Riehmond, N. Y In 1841, 1842 and 1843, he remained at Riehmond, but held a superannuated relation. He continued to labour, during these years of infirmity and decline, up to the full measure of his ability.

In January, 1843, he was ealled to supply the plaee of a disabled preaeher in the North Second Street Church in Troy, N. Y. He preached there

with uncommon power, and his labours resulted in a revival, as the fruit of which more than two hundred were added to the church in a few months. But these were the last public services he ever performed. He was obliged now to decline all active engagements, though he was destined to endure months of pain, before the end of his earthly pilgrimage should be reached. But he was wonderfully sustained in suffering, having all the time a rich foretaste of the glory that should follow. "Tell the Conference," said he, to a friend who was at his bedside, shortly before his departure,—"tell the Conference that I die in the full faith of the Gospel, as taught by the Methodists—yes, tell the Bishops, the Elders, the Preachers, I love them, and I love the Discipline, and all the ordinances and articles of faith that it contains—yes, tell them I die in peace with all the members." When he was able no longer to speak, he gave a silent token that all was well. He died in perfect peace, and without a struggle, on the 5th of September, 1843, in the fifty-eighth year of his age.

Mr. Pease was married, on the 2d of December, 1835, to Ann Eliza Wheeler, of Great Barrington, Mass. She survived him with three children.

FROM THE REV J. B. WAKELEY.

POUGHKEEPSIE, November 20, 1860.

My Dear Dr. Sprague: More than seventeen years have passed since my venerable friend, Lewis Pease, went to his rest; but his image, his voice, every thing pertaining to him, is as distinctly before me as if his death had been only a recent event. He was indeed an evergreen. All who knew him well, admired him for his talents, and loved him for his virtues, while he lived, and they will never cease to hold him in grateful and cherished remembrance.

Mr. Pease was tall and slender, with a long face, rendered thin and pale from disease; light complexion; a fine forehead; a rather small, but most penetrating, hazel eye; and a general expression of countenance at once grave and highly intellectual. He had a large share of common sense, and knew how to answer a fool according to his folly as well as any other man. He would sometimes do wonderful execution, in the way of reproof, merely by a look, or a peculiar tone of voice. During a revival in Troy, the last year of his life, some one who was present at one of the meetings, manifested a disposition to treat sacred things with ridicule. Mr Pease said to the offending person,—"Where are you from, Sir?" "From Nantucket," was the answer. "I thought," said Mr. Pease, with an indescribable air and tone,—"I thought you were from Nantucket;" and instantly the caviller's lips were sealed. I was with him in Lenox, Mass., in 1833, when he encountered a fellow of the baser sort, whose conversation was fearfully interlarded with oaths. Mr. Pease, instead of administering to him a severe reproof, said, in a mild tone,—"My friend, had you not better skip those hard words?" The effect was that the swearer promptly acknowledged his fault, and promised to reform. While Mr. P was Chaplain of the New York Hospital, I once accompanied him on his round of visitation to the patients, and was struck with the variety and the pertinence of the remarks he addressed to them. He seemed to discern almost intuitively the character of each, and in every case to have exactly the right word on the end of his tongue.

Mr. Pease had great power as an Exhorter. In May, 1834, I preached, during the session of the New York Conference, in Sands Street Church, Brooklyn, and he followed the sermon by an exhortation. He had been stationed at Brooklyn a few years before, when the population was compara-

tively small, and a powerful revival had occurred in connection with his labours, of which he gave many most touching reminiscences, particularly in respect to those who had with him fought the battles of the Lord, and fallen at their posts. But he was an admirable Preacher as well as Exhorter. His sermons were chiefly of the expository kind, but they were well-digested, and full of judicious, scriptural thought, and delivered in an earnest, impressive manner. He *always* preached well, but it took a great occasion to bring out his full strength. At Quarterly Meetings, or Camp-meetings, he was very apt to appear as the master-spirit. I recall particularly an instance of his overwhelming power, at a Camp-meeting at Hillsdale, N. Y., in the fall of 1835. He preached twice on that occasion, and in each case moved and swayed the multitude as the wind does the wheat in summer. The text of his first discourse was highly charged with terror—it was the 8th verse of the 76th Psalm—"For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them." For more than two hours, there was a vast sea of up-turned faces, gazing at him, in breathless silence, as he delivered one of the most alarming sermons I ever heard. It seemed as if the preacher were actually standing between Heaven and Hell, with the songs of the redeemed and the wailings of the lost both vibrating on his ear, and throwing his whole soul into an effort to secure the salvation of his hearers. When he came to the closing part of his text,—"All the wicked of the earth shall wring them out and drink them," he laid great emphasis on the words,—"wring them out;" and he suited his gesture to the words, as if he were wringing something—"and drink them,"—that is drink the dregs of the cup of Divine wrath. The description throughout was so unutterably terrific, that it seemed as if every wicked man in the assembly must have been horror-struck.

In 1838, I heard him preach at a Camp-meeting in Chatham, N. Y., to an immense throng of people, when he again showed himself a son of thunder. It was from Acts, xiii, 41,—"Behold, ye despisers, and wonder and perish," &c. In the course of his sermon, he held a colloquy with the rich man in hell. He said to him, as if he were standing by his side,—"How came you here, Sir?" "I was sentenced here." "What did you do in the other world—Did you commit murder?" "No." "Did you steal?" "No." "Did you lie?" "No; I always told the truth." "Did you break the Sabbath?" "No; I always went to church." "Were you dishonest?" "No; I paid every body their dues." "Did you never swear?" "Yes; I used to occasionally, when I got *mad*." "I thought so," said Mr. Pease; "and that is the reason you have such an awful pain in your tongue." Then turning to the profane, he said,—"Oh, ye swearers, ye will all have a terrible pain in your tongue." And so he said it would be with other sinners the thief would have an awful pain in his hand—the drunkard suffer from awful thirst—others would have an awful pain in the eye, in the ear, in the feet, according as they had sinned. The representation was perfectly unique, but it was fearfully impressive.

But his preaching was not always of this bold and alarming character—he knew how to present the most precious and consolatory truths of the Gospel with great effect; and, sometimes, by an exhibition of the love of Christ, he would open fountains of tears all over the audience.

Mr. Pease was a most agreeable companion, an ardent and faithful friend, and given to hospitality. Both in his public and private relations, he was greatly and deservedly honoured.

I am yours most cordially,

J. B. WAKELEY.

JOSEPH A. MERRILL.*

OF THE NEW ENGLAND CONFERENCE

1807—1849.

JOSEPH A. MERRILL, a son of Annis and Lydia Merrill, was born in Newbury, Mass., November 22, 1785. In 1804 or 1805, during a revival of religion which took place within the limits of the Landaff circuit, N. H., he embraced the Gospel in its life and power, and very soon began to meditate the purpose of proclaiming the same Gospel to his fellow-men. His first efforts as an Exhorter and Licentiate were in Stanstead and its vicinity, in Lower Canada, under the direction of the Rev. Elijah Sabin, then Presiding Elder in that part of the Church. He united with the New England Conference in 1807, and was appointed to Salisbury, Mass.; though he preached a part of the time on the Poplin circuit. The next year he was appointed to Scituate, where his labours were attended with a powerful revival of religion. During each of the next four years, which he spent on Cape Cod,—two in Harwich, one in Wellfleet, and one in Falmouth,—a rich blessing attended his ministry, and large numbers were brought into the Church through his instrumentality.

In 1813 and 1814, during the last war with Great Britain, Mr. Merrill was stationed in Boston with the Rev. George Pickering; and, in addition to his regular pastoral and pulpit duties, he acted as Chaplain of a regiment, and gave much of his time to visiting and preaching among the soldiers. Here both himself and his wife suffered from violent attacks of fever; and their lives were, for some time, nearly despaired of; but, in due time, they were both restored to tolerable health. Mr. Merrill returned to his labours, while he was still suffering from the remoter effects of his illness. During the next four years,—from 1815 to 1818—he was the Presiding Elder of the Vermont District. Here his labours were very arduous, as he often took journeys of several hundred miles,—preaching from six to ten sermons in a week. His residence at this time was in Lyman, N. H., and he represented that town in the Legislature when the Act, known as "The Religious Freedom Act," was passed. In 1819, he was Conference Agent for the Newmarket Wesleyan Academy, and also first missionary of the first Methodist Missionary Society in the United States. This Society was formed by the Lynn Common Methodist Episcopal Church,—the first Methodist Church established in Massachusetts. In his agency for the Academy he was very successful,—the sum which he raised amounting to upwards of sixteen hundred dollars,—a large sum, considering the small number and the very limited means of the Methodists at that day. He rode, during the year, five thousand miles,—chiefly on horseback, preached three hundred sermons, and received for his travelling expenses, and for the support of his family, consisting then of a wife and six sons, a little less than two hundred and thirty dollars. During the next two years, he was stationed in Newmarket, having the Rev. John

* Herald and Journal, 1849.—Stevens' Mem., II.

Brodhead for his fellow-labourer; and, under their united ministry, a revival of religion took place, in which many students in the Academy, as well as considerable numbers of the surrounding population, were sharers.

The next four years—from 1822 to 1825—he spent as Presiding Elder on the New London District. A copious Divine influence attended his ministrations here, which resulted in the addition of large numbers to the Church. Here also he suffered a severe attack of pleurisy, which, for a short time, threatened a fatal termination, though, by the blessing of God accompanying medical aid and the watchful attentions of friends, his health was restored. At this time, he became deeply interested for the removal of the Wesleyan Academy, which had been established at Newmarket, to Wilbraham, Mass.; and it was in no small degree through his encouragement and influence that the object was accomplished.

The next two years (1826 and 1827) he spent in Boston, where he was instrumental of bringing many to a saving knowledge of the truth. In 1828 and 1829, he was stationed at Lynn Wood End, and there also was permitted to witness large accessions to the Church through his instrumentality. During the three succeeding years, he was Presiding Elder of the Providence District; and the last year particularly was one of great toil and trial on account of the well-remembered prosecution of the Rev. Ephraim K. Avery, then within the limits of his charge. In 1833, he was an Agent for the Conference, and, during part of the year, preached statedly in Worcester, Mass. From 1834 to 1837, he was the Presiding Elder of the Springfield District; and these were, on various accounts, among the happiest years of his ministry. In 1838 and 1839, he was stationed at Webster; and, in 1840, at Williamsburg. In the former part of 1841, he took charge of St. Paul's Church, in Lowell, at the urgent request of the appointing authority. In the latter part of the year following, he preached at Newtown, Upper Falls; and a revival of religion took place in connection with his labours. The next year, he was stationed at Salem, and, the two succeeding years, at East Boston. In 1846 and 1847, he was Pastor of the Ebenezer Church in East Cambridge; and, during much of this period, he attended four services on the Sabbath. In 1848, he was stationed at Newburyport, near Newbury, the place of his nativity, and near Salisbury, the place to which he was first appointed by Conference. In the autumn of this year, his health began perceptibly to decline, and, though he had the benefit of the best medical skill and attentions, it soon became apparent that his disease was not to be easily arrested.

In the spring of 1849, at the Conference held at Springfield, he took the superannuated relation. He now retired to his small homestead in Wilbraham, Mass., in the hope that temporary cessation from labour, in connection with gentle exercise and medical skill, might, by the blessing of God, so far restore his health that he could return to his accustomed labours. In this, however, he was disappointed. His disease, which was an affection of the liver, continued to advance, and, about the first of June, he became too feeble to leave his house, and, shortly after, was confined to his bed. One of his friends asked him, about this time, whether he had made up his mind that he should recover; and his reply was "I have not, but am content." As he approached the eternal world, his prospects constantly grew

brighter, and everything that he said indicated that he was waiting in serene submission till his change should come. Many of his death-bed utterances were characterized by great originality and beauty, as well as impressiveness. He passed away as gently as an infant falls to sleep, on the 22d of July, 1849. His Funeral Discourse was preached, on the 24th, by Bishop Hedding, who had known him intimately for upwards of forty years.

Mr. Merrill was the father of ten children, eight of whom, with their mother, survived him.

During his ministerial life, Mr. Merrill was a member of the General Conference six times; a Presiding Elder for fifteen years; a Trustee and the Treasurer of the New England Conference from an early period; a Trustee of the Newmarket Wesleyan Academy, and one of its benefactors; a Trustee and the Treasurer of the Wilbraham Wesleyan Academy for many years; and one of the original Trustees of the Wesleyan University. In all these capacities he evinced both ability and fidelity.

FROM THE REV DAVID KILBURN.

KEENE, N. H., March 8, 1860.

My Dear Sir: I became acquainted with the Rev. Joseph A. Merrill, in Lower Canada, about the year 1807, shortly after he began to preach. He often lodged at my house while he was travelling in that region, and I had, of course, a good opportunity of making observations upon his character. I was myself, during the latter part of this time, a local preacher, and the next year I joined the Conference of which he was a member, though I saw comparatively little of him, except at the Conferences, till the year 1815, when I was on the New Hampshire District and he on the Vermont District, his family residing within the limits of the district over which I presided. During the next four years, I often saw him and heard him preach, and kept up an intimate acquaintance with him. He was my Presiding Elder, while I was stationed at Providence in 1830 and 1831, and at Lowell in 1832. I saw him also during his last lingering sickness at Wilbraham, and witnessed the tranquillity and joy that marked his departure from the world. About a week before his death, he said to me, "Brother Kilburn, I am on the mount, just ready to pass off to my heavenly and eternal home." No one who knew him doubted that these sublime visions of faith were fully realized.

Mr Merrill was rather above the ordinary height, with shoulders a little round. His complexion was light, and his face tolerably full, but it did not indicate good health. There was something in the expression of his countenance that I would call a little sly. It would discover itself particularly when any new or pleasing thought came into his mind. The expression to which I have referred pointed, I think, to an actual trait of his character. He had more than a common degree of shrewdness and sagacity; though there was nothing that approached to low or vulgar cunning. He was cheerful in private intercourse, and could relate or hear a pleasant anecdote with a good relish; though he never forgot the dignity of his vocation as an ambassador of God. He was a judicious, discreet man, and was not likely to put in jeopardy any interest that might be committed to him.

Mr. Merrill was a highly acceptable and useful preacher. His voice was clear and rather shrill, and his general manner agreeable. He spoke distinctly and fluently, and, if there was any thing that detracted from the general effect of his speaking, it was his making too many words emphatic. His sermons were of a thoroughly evangelical tone, and his language was skilfully

and aptly chosen. He preached not only doctrinally and practically, but often controversially also. He had a natural turn for argument, and wherever he met what he deemed a serious error, he was not slow to encounter it in the pulpit. His preaching was not wanting in appeals to the heart and conscience, but it was more remarkable for the clearness and severity of its logic, and the influence it was fitted to exert on thoughtful minds.

Mr Merrill had great executive talent. In Conference, his eyes were always open upon all that was passing, and he was never slow in putting forth his hand to give direction to the affairs of the Church. He did not make long speeches, but his mind was fruitful of suggestions that sometimes led to important results. He was an earnest lover of learning, of which he gave abundant proof in sending three of his sons to college. He lived and died with an honoured name.

Yours truly,

D. KILBURN.

ISAAC BONNEY.*

OF THE NEW ENGLAND CONFERENCE.

1808—1855.

Isaac Bonney was born in Hardwick, Mass., September 26, 1782. His father was a farmer, and he was himself brought up to work on his father's farm, with no other advantages for education than were furnished by the common schools of those days. His mind was first seriously directed to his immortal interests at a prayer meeting, when he was about eighteen years of age. Having, as he believed, felt the power of Divine grace upon his heart, he joined a Methodist class in March, 1800, at Brookfield. His parents were not of the Methodist persuasion.

In 1801, he was appointed Class-leader, and his talents and zeal soon after induced his brethren to license him as a Local Preacher. He seems to have had something like a natural proclivity towards the work of the ministry. He once stated to a friend who asked him how long he had been a preacher, that he never could tell. "I can tell," said he, "how long since I joined Conference, and started out as a Methodist itinerant; but, as far back as when I was a small boy, first beginning to drive my father's oxen before the plough, I used to fancy that I had a congregation around me, and I would become so earnest in preaching to them that I would forget my oxen, and the first thing I would know, my father would be crying out to me,—'Boy. what are you about that you do not drive better?'"

In 1806, Bishop Asbury ordained him as a Local Deacon, and, in 1808, he was admitted on trial in the New England Conference, and appointed to the New London circuit. By this first appointment, he was fully introduced to the fatigues and privations of the itinerant ministry, as his circuit required about two hundred and fifty miles travel, and thirty sermons, besides other public exercises, in twenty-eight days. In 1809, he travelled

* Stevens' Mem., II.—MSS. from Mr. Solomon Weeks, and Rev. Asa Kent.

the Pomfret circuit; and, in 1810 and 1811, the Needham (Mass.) circuit. In 1812, he located, on account of enfeebled health; but resumed his travels in 1813, when he was again appointed to the Needham circuit. His subsequent appointments were, in 1819, Somerset and Mansfield, Mass.; in 1820 and 1821, Bristol, R. I.; in 1822 and 1823, Nantucket, (two years of remarkable success in his labours;) in 1824 and 1825, Boston; in 1826 and 1827, Duxbury, Mass.; in 1828, Thompson, Conn.; in 1829, Bristol, R. I., (where more than two hundred professed to be converted under his labours;) in 1830 and 1831, Boston; in 1832 and 1833, Lynn, (South Street); in 1834 and 1835, Lynn, (Wood End); in 1836 and 1837, Warren, R. I.; in 1838 and 1839, New Bedford, Mass.; in 1840 and 1841, Fall River; in 1842 and 1843, Warren, R. I.; in 1844 and 1845, Bristol; and, in 1846 and 1847, Pawtucket. Here his health so far declined that he was compelled to retire into the superannuated ranks.

He now took up his residence in Bristol, R. I., and had his home there till the close of life, being never otherwise than in a feeble state. In the early part of September, 1855, he paid a visit to his brother-in-law, Mr. Solomon Weeks, of Marlborough, Mass., where he was attacked with the dysentery, and died on the 16th, after an illness of one week. The Sabbath immediately preceding his death, he attended meeting, and, at the close of the afternoon service, being very feeble, he remarked that he had been trying for many years to live in the best manner for both worlds; and then, in a few words, exhorted the people to do the same, assuring them that such a course would have a blessed termination. That evening he took to his chamber, and, on the morning of the next Sabbath, he finished his earthly course. He said but little during his illness, but that little was most satisfactory, showing that he had left no part of his work, for either world, to be done upon a death-bed. On being inquired of where he would wish to be buried, his answer was that he had always expected to be buried where he fell. His remains repose in the cemetery at Marlborough.

Mr. Bonney was first married to Olive Paine, by whom he had several children. She died in Thompson, Conn., in 1828; and, the next year, he was married to Sophia, daughter of Thaddeus and Lucy Warren, of Marlborough, Mass. She was spared to minister to him in his last illness, and returned to Bristol, the place of their residence, after the Funeral, but, in just twelve days after, was brought back a corpse to be buried by his side. There were no children by the second marriage.

FROM THE REV DAVID KILBURN.

KEENE, N H., March 20, 1860.

My Dear Sir: There were few ministers of our Church during the first half of this century, who were more worthy of grateful commemoration than Isaac Bonney I knew him first when he was a local preacher, residing at Harvard, in 1812. After that, I had that kind of acquaintance with him which results from belonging to the same Conference, until 1832. After that, I was for several years still more intimate with him, he being stationed at Lynn, and I at Lowell; and, the next year, I was stationed at Lynn, where he still remained. On one occasion, during this period, I assisted him in a protracted meeting. I saw him frequently and knew him intimately until 1839.

Mr. Bonney was of about the ordinary size—was slightly round-shouldered, and stooped a little in walking. He had a bright, piercing eye, a fine, cheerful countenance, with an expression of more than ordinary intelligence. He was rather deliberate in his movements, and his whole appearance gave you the idea of a sedate and contemplative man. He was dignified, and yet cheerful, in his manner, and had no aversion to hearing or telling occasionally an anecdote, provided it did not in any way infringe the decorum due to his profession. He was remarkable for uttering, both in and out of the pulpit, pithy sayings, which were almost sure to lodge themselves permanently in the memories of his hearers. He was a man of a good deal of general knowledge, and was very fond of reading; but he delighted most in reading theological works, and more than all the Bible; and of this latter book, especially, his knowledge was very minute and extensive. His style of preaching was unusually condensed. He never multiplied words, without, in the same proportion, multiplying thoughts. He spoke plainly and fluently, with a clear and sufficiently loud voice; and never fatigued his audience by giving them very long sermons. In short, he was one of our most popular and useful preachers.

He was always one of the leading men in Conference,—having great prudence, good judgment and efficiency. Indeed, he possessed great weight of character, and had the full confidence of all who knew him.

Faithfully yours,

D. KILBURN

WILLIAM CAPERS, D. D.*

BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

1808—1855.

WILLIAM CAPERS was descended from a family of Huguenots, who emigrated from France to South Carolina. He was a son of William and Sarah (Singletary) Capers, and was born in St. Thomas' Parish, S. C., on the 26th of January, 1790. His father served as a Captain in the Revolution, under General Marion; was one of the defenders of Charleston in the battle of Fort Sullivan; was in the battle of Eutaw, and at the siege of Savannah, where Pulaski fell; and was always distinguished for his patriotism and bravery. His father became a member of the Methodist Church in 1786, and his own mother was a lady of the finest natural and Christian qualities, but died when he was two years old; but, in 1793, his father gave him another mother, who well supplied the place of the departed one, and watched over him with uniform and tender solicitude.

In the spring of 1801, he was sent to school on the Pee Dee, some thirty miles from Georgetown, where his father then lived; but, in consequence of the teacher's suddenly leaving his charge, he returned home after a month or two. In September following, he was sent to Dr. Roberts' Academy, near Statesburg, in Sumter District, where he greatly missed the luxuries to which he had been used at home, though he was afterwards fully convinced that the change of habit to which he was here subjected,

* Autobiography.—Memoir by Rev. Dr. Wightman.—Annals of Southern Methodism, for 1856, by Rev. Dr. Deems.

and which, at the time, he would gladly have avoided, contributed much to invigorate his physical constitution. At this school he continued till 1805, when he was admitted a member of the Sophomore class of the South Carolina College, then under the Presidency of Dr. Maxey. He was so imperfectly fitted for an advanced standing that the President advised him decidedly to enter as Freshman; but, as his purpose had been formed to enter Sophomore, he was unwilling to relinquish it; though he had not been long there before his excessive application to study, rendered necessary by his inadequate preparation for the place he had taken, wrought such mischief upon his nervous system that he was obliged to leave College and attend to his health.

In the summer of 1806, he attended a Camp-meeting, where there were bodily exercises of various kinds, in connection with what he believed to be many genuine conversions to God. Though he did not reckon himself, at this time, a subject of renewing grace, he received impressions in regard to the reality and importance of religion, such as he had never had before. He returned to College the next winter, and joined the class next below that which he had left; and, as there was much of infidelity and vice prevailing among the students, he was subjected to powerful temptations, to some of which he yielded so far as to occasion him much remorseful reflection. His situation, on the whole, became so trying that he resolved, if he could obtain his father's consent, to dissolve his connection with College; and, accordingly, early in the year 1808, he took his final leave of the institution and became a student of Law, under John S. Richardson, an eminent Jurist, and afterwards a distinguished Judge, in South Carolina. Shortly after this, his father, whose spirituality had, for some years, greatly waned, received a fresh baptism of the Holy Ghost, and, in the presence of his family, made a renewed dedication of himself to God. The son, who was present, was deeply affected by the scene, and, though he could not feel any confidence that the feelings which he had were indicative of a genuine conversion, he resolved to carry out a purpose, which he had formed sometime before, to unite himself with the Methodist Church. This he did in the early part of August, 1808.

Immediately after having performed this solemn act, he fell in with the Rev. William Gassoway,* who proposed to him to meet him at Camden, some three weeks from that time, and accompany him around on his circuit. Mr. Capers cheerfully consented to the proposal, without knowing how much was involved in the arrangement; but what was his surprise, when Mr. Gassoway, after a sermon by another minister, beckoned to him to come forward to the pulpit, and then directed him to "exhort." He obeyed the command, but not without great embarrassment, not merely because it was his first attempt at any such service, but because he had still serious doubts whether a principle of spiritual life had ever been imparted to him. At a Love-feast, however, which was held a day or two after, he obtained such evidence of his adoption as enabled him to say,—"I felt it, and knew it, that Christ was mine."

* WILLIAM GASSOWAY entered the travelling connection in 1788, and located in 1814. He was regarded as an eminently godly man and devoted minister.

Up to this time, notwithstanding Mr. Capers had seemed to take one step towards the ministry, he had really never abandoned the purpose of entering the profession of Law. But now his aspirations were all for the sacred office; and, his father having given his consent that he should make the change, it was determined at once that he should enter the ministry. He, therefore, continued to accompany Mr. Gassoway in his rounds, and delivered his exhortations to the people with constantly increasing freedom and effect. He had some serious scruples in regard to the propriety of becoming a preacher until he had gone through a regular course of preparatory study; but the good man with whom he was travelling met his objections so dexterously that he felt constrained at last to yield them, and address himself at once to the work of a minister of the Gospel. Accordingly, on the 25th of November, 1808, he was licensed to preach, and recommended to the South Carolina Annual Conference, to be admitted on trial in the itinerancy. At the next Conference, which was held at Liberty Chapel, in Greene County, Ga., on the 26th of December following, he was duly admitted, and was appointed to the Wateree circuit.

The next year, he was appointed to the Pee Dee circuit; but, at the second Quarterly Meeting, which was held in June, 1810, he was transferred from this circuit to the town of Fayetteville, N. C., where he found himself in the midst of excellent society, and with many efficient auxiliaries to both his comfort and usefulness. At the close of the year, (December 22, 1810,) he attended Conference, at Columbia, S. C., was admitted into full connection with the body, and ordained Deacon, and was appointed, contrary to all his expectations, to the city of Charleston. Here he passed the year pleasantly and usefully, and, with his colleague, was instrumental of introducing stated preaching at the poor-house. At the next Conference, held at Camden, December 21, 1811, he was appointed to the Orangeburg circuit for the following year, which he considered a very desirable appointment; but, in September, 1812, he was called off from his labours to minister at the death-bed of his father. The Conference met in Charleston, in December, 1812, when he was ordained Elder by Bishop McKendree,—four years having passed from the time of his admission on trial. His appointment was fixed for Wilmington, N. C. On the 13th of January, 1813, he was married to Anna, daughter of John White, Esq., of Georgetown District,—a young lady of great personal attractions as well as moral and Christian excellence, to whom he had become engaged sometime during the preceding year. They proceeded immediately to Wilmington, and, on the whole, the year passed pleasantly, though, in the month of June, Mr. Capers had a violent attack of fever, which, for some time, threatened his life.

His appointment for 1814 was the Santee circuit. He laboured through the year, struggling with manifold hardships for want of the necessary means of support for his family, (for by this time he had become a father,) and he finally thought it his duty to relieve himself by asking for a location. This he did successfully, in December, 1814, after having travelled but six years. He removed now to a farm, which had been given him by his father, and set himself industriously to work in cultivating it, building a house, &c. Though he preached regularly every Sabbath, he was conscious

that his secular engagements were working evil to his spiritual interests; and had begun to feel that he was out of his proper element. Thus it was with him, when, on the 30th of December, 1815, at six o'clock, P. M., his second child, a son, was born, and at ten o'clock, the same day, "the idol of his heart" expired. During this year he had had the charge of two of the sons of his friend, William Johnson, Esq., of Santee, who treated him with the most considerate generosity, and, in June, 1816, he entered into a similar engagement with a brother-in-law of Mr. Johnson, Robert F. Withers, Esq., and, until October following, devoted a considerable part of the time to the instruction of his daughters. At the expiration of his engagement with Mr. Withers, on the 31st of October, he was married to Susan, daughter of William and Ann McGill, of Kershaw District, S. C. But his worldly affairs were not yet in such a state that he could return to the itinerancy. His location was Georgetown, and his employment teaching a school. And thus commenced the year 1817.

His school was well attended, and yielded him an income adequate to the support of his family. He preached every Sabbath in his own "hired house," and had reason to believe that his labours were not in vain. He was in the neighbourhood of those whom he loved best, and enjoyed the respect and confidence of the whole surrounding community. And yet he was not happy; for he was constantly impressed with the conviction that it was his duty to re-enter the itinerancy. Accordingly, he applied to the Presiding Elder of the District for the privilege of re-admission; and, having closed his school, and made the other necessary arrangements, he was again at his work, as a travelling preacher, in January, 1818, being appointed to Columbia, S. C. The degree of Master of Arts was conferred upon him this year by the South Carolina College.

The year following, (1819,) he was stationed at Savannah—though he made no objections to the appointment, he went not without serious apprehension on account of the sickliness of the climate. His apprehension, however, quite subsided, as the sickly season approached, and he found himself in a field of labour, in many respects congenial with his tastes and feelings. He very soon formed an intimate friendship with the Rev. Dr. Kolloch, of the Presbyterian Church, which continued until it was terminated by the death of the latter. He was returned to Savannah, at the next Conference, for the year 1820, and was also chosen a delegate to the General Conference, to be held in Baltimore, in May of that year. He attended the General Conference, and introduced the Resolution instituting District Conferences for the local preachers—a measure which was carried with very little opposition; though it would seem that the mover subsequently regretted having introduced it.

The Missionary Society in the Methodist Episcopal Church was organized in 1819, in the city of New York; and, at the General Conference, held the next year, the constitution was amended, and Branch Societies were recommended to be formed, in all the Annual Conferences. The second mission which was established was a mission to the Creek Indians, occupying, at that time, lands in Georgia and Alabama, East and West of the Chattahochee River; and, at the session of the South Carolina Conference of 1821, Mr. Capers was selected by Bishop McKendree to set on foot this

mission. Having spent several months in endeavouring to awaken public attention to the importance of the object, he proceeded to the Indian territory in August, accompanied by Col. R. A. Blount, a personal friend, and an invaluable ally in this enterprise. When the plan of establishing schools among them was presented to their Chiefs, though they appeared to receive it favourably, they stated that it would be impossible for them to give a definite answer until the matter had been acted on by a General Council of all the Chiefs in the nation. Mr. Capers then returned home, but, in October following, made a second visit to the Creeks, accompanied by the Rev. C. G. Hill,* who had been selected to reside in the nation, provided the application were successful. The National Council was held early in November, and the Articles of Agreement submitted were accepted by the Chiefs; whereupon, Mr. Capers set out immediately for Augusta, to procure supplies and employ workmen, with a view to provide the necessary accommodations for carrying forward the work. In the course of the next year, the mission premises were erected, the Rev. Isaac Smith was appointed to the station, and Mr. Capers was continued as Superintendent. During the years 1821 and 1822, he gave his full time and strength to the carrying forward of this benevolent enterprise; and, though his labours in this field cost him great personal sacrifices, yet they were rendered with the utmost cheerfulness, and were attended with a gratifying measure of success.

During the two following years, (1823 and 1824,) Mr. Capers was stationed at Milledgeville, Ga., and continued Superintendent of the Mission. While at Milledgeville, he was in labours most abundant;—his Sunday work consisting of a sunrise sermon at the Penitentiary, and three services at his own church, besides administering catechetical instruction to the children in the intervals of public worship. In May, 1824, he attended the session of the General Conference, held at Baltimore, as one of the delegates of the South Carolina Conference.

In 1825, Mr. Capers was removed to the city of Charleston, where, in addition to his manifold other labours, he undertook the editing of a Methodist paper, called the Wesleyan Journal, which was, however, at the close of the next year, merged in the Christian Advocate, a paper which had been for some time published in New York. He remained here two years in the relation of a Pastor, and the succeeding four he spent on the Charleston District, in the office of Presiding Elder. In May, 1828, he attended the session of the General Conference, held at Pittsburg, and was chosen by that body as a Representative of the American Methodist Church to that of Great Britain. In fulfilment of this appointment, he embarked for Liverpool in the ship John Jay, on the 24th of June, and was safely landed at his destined port, on the 17th of July. After a few days, he made his way to London, where, in due time, he met the British Conference, and was received by them with the most marked expressions of respect and good-will. He lingered in Great Britain and Ireland,—making the acquaintance of many great and good men, and visiting all the places of greatest

* CHRISTIAN G. HILL was born in Charleston, S. C., April 10, 1791, and was converted to God in early life. In December, 1811, he entered the travelling connection, and laboured with great acceptance for many years. His health failing, he received a superannuated relation, and retained it till the close of life. He died of dropsy, in his native place, August 11, 1841, in the fifty-first year of his age. He died in the full confidence of entering into rest.

interest, until the early part of October, when he embarked on his homeward voyage. After the uncommonly long passage of forty-five days, he was safely restored to his family, from whom he had been separated nearly six months. He immediately resumed his duties as Presiding Elder, and was, shortly after, strongly solicited to remove his relations to the Baltimore Conference; but, believing that both his happiness and usefulness would be greater in South Carolina than in Maryland, he declined the proposal.

In 1829, two missions to the Plantation Slaves were originated in the Southern portion of the Methodist Church; and Mr. Capers was appointed the Superintendent of them;—an office which devolved upon him no small amount of labour, in addition to his duties as Presiding Elder. He had always felt a deep interest in the welfare of these people, and until the close of his life he was ever on the alert to improve and elevate their condition.

In November, 1829, Mr. Capers was elected Professor of Moral Philosophy and Belles Lettres, in Franklin College, Georgia; but he declined to accept the place. About the same time, the degree of Doctor of Divinity was conferred upon him, by the Trustees of Augusta College, Kentucky. In 1831, he was stationed at Columbia, where his eloquent preaching soon created the necessity for a larger church. Here he was brought in contact with Dr. Thomas Cooper, distinguished for his scientific attainments, but a confirmed skeptic in regard to Christianity; and, in one instance at least, he had occasion to encounter the infidel Professor in regard to some of his offensive opinions. The two following years he spent in Charleston. In May, 1832, he attended the General Conference at Philadelphia. In September following, he was urged to accept the Presidency of La Grange College, Alabama; and, subsequently, that of the University of Louisiana; and also of Randolph Macon College, Virginia; but he felt constrained to decline them all, from a conviction that his literary and scientific attainments were not adequate to such a position.

At the close of the year 1833, a serious difficulty arose in the church at Charleston, of which Dr. Capers had the pastoral charge, which brought the members into such fierce antagonism with each other that no efforts for an adjustment, which he could put forth, proved successful. Being more than willing to escape from this painful agitation, he was transferred, early in the year 1834, to the Georgia Conference, and stationed at Savannah, and, in connection with this appointment, he was made Superintendent of the Missions to the coloured people, near Savannah, and on the neighbouring islands. After remaining here a year, he was transferred by the Presiding Bishop to South Carolina, and connected with the station at Columbia, with a view especially to his taking a post in the State College, the fortunes of which had greatly waned under the administration of Dr. Cooper; but, after his removal there, circumstances occurred, in connection with the doings of the Trustees, which, though not intended to be disrespectful towards him, led him to decline the Professorship to which he was appointed,—namely, that of the Evidences of Christianity and Sacred Literature. In the summer of 1835, he went to Abbeville District, and, by invitation of the Board of Trustees of the Cokesbury School, delivered an Address at the laying of the corner-stone of the principal building. In May, 1836, he attended the session of the General Conference, held at

Cincinnati. At this Conference, Resolutions were passed, authorizing the publication of a weekly religious journal at Charleston, called the Southern Christian Advocate; and Dr. Capers was elected editor. He accepted the place, and the first number of the paper was published in June, 1837; but, beside his editorial labours, he preached regularly on the Sabbath. In April, 1838, a very disastrous fire occurred at Charleston, which destroyed several churches, and among them one large Methodist church, and another that was in the process of building. Dr. Capers, having temporarily resigned his editorial chair to another, set off on a mission through the upper and middle districts of South Carolina, to solicit aid in rebuilding the two Methodist places of worship which had been destroyed; and the result of his earnest and eloquent appeals, during a nearly three months' tour, was that he returned with the noble sum of upwards of thirteen thousand dollars.

In 1840, Dr. Capers attended the General Conference, held at Baltimore; and, during the session, he received with unutterable joy the intelligence of the conversion of his son, bearing his own name,—which had occurred in connection with a Camp-meeting—this son subsequently entered the travelling ministry in the South Carolina Conference. At this Conference, he was appointed Chairman of a Committee to prepare a Letter to the British Conference. The territory of the Church was divided at this time into three missionary departments; and Dr. Capers was appointed Secretary to the Southern division. The general interests of the missionary work within this district were entrusted to his oversight; and the duties which now devolved upon him were exceedingly arduous, requiring his presence at a great number of meetings, protracted absences from home, and fatiguing routes of travel. In this work he continued unremittingly engaged for four years.

In May, 1844, Dr. Capers attended the General Conference, held at New York, as one of the delegates of the South Carolina Conference. This was the year in which the great Anti-slavery agitation in the Methodist Episcopal Church came to its crisis, in the division of that Body. Dr. Capers, who had taken a deep interest in the controversy from the beginning, made a speech at this time in vindication of the Southern view of the question, which showed a degree of tact and power rarely evinced in a deliberative body. From this time till the close of his life, he is identified with the Methodist Episcopal Church, South.

At the close of the year 1845, Dr. Capers was stationed at Columbia; and, while here, by request of the South Carolina Conference, he revised a Catechism for the use of the Negro Missions, which he had prepared some years before. In the spring of 1846, he attended the session of the first General Conference of the Methodist Episcopal Church, South, and, on the 7th of May, he and the Rev. Dr. Robert Paine were elected Bishops, and, on the 14th, were consecrated to their office.

Bishop Capers was indefatigable in the discharge of the various duties pertaining to the Episcopal office. He performed eight successive tours of visitation, traversing, in different directions, most of the Southern and Southwestern States, and leaving every-where an impression that he was eminently qualified for the office to which he had been elevated.

On the 24th of January, 1855, he reached his home in Anderson, S. C., after a journey to Florida, to attend the Florida Conference. Though he had apparently been for some time in better health than usual,—with the exception of one or two brief asthmatic attacks, he had often mentioned "a strange feeling in the left side." On the 25th, he completed his sixty-fifth year; and at midnight the final attack came. The circulation of his blood seemed to be arrested, and an icy coldness had seized his extremities. Seeing alarm depicted in the countenances of those around him, he said,—"I am already cold; and now, my precious children, give me up to God. Oh that more of you were here! but I bless God that I have so lately seen you all." Then, turning to one of his daughters, he said,—"I want you to finish my Minutes" (of Conference) "to-morrow, and send them off." A physician was soon with him, and succeeded, during the next paroxysm of pain, in producing nausea and temporary relief. He then asked the hour; and, when the answer was given, he said,—"What, only three hours since I have been suffering such torture! Only three hours! What then must be the voice of the bird that cries 'Eternity! Eternity!' Three hours have taken away all but my religion." The next day he suffered much, but was constantly engaged in prayer, especially for his family. On Sunday, he seemed better, and sat up nearly the whole day. Monday morning, at daylight, his son-in-law, the Rev. S. B. Jones, approached his bedside, and asked him how he was; and he answered,—"I feel decidedly better." Some medicine was then administered to him; and, as Mrs. Capers turned away from his bed to put aside the tumbler from which he had taken a swallow of water, he breathed his last. Thus quickly had disease of the heart done its work. He died on the 29th of January, 1855.

Bishop Capers' death produced a profound and widely extended sensation of sorrow and of loss. Many Funeral Sermons were preached; and of these, one by Bishop Pierce at Nashville, and one by Dr. Cross at Charleston, were published.

Bishop Capers left behind him an Autobiography, which was published in 1858, in connection with a Memoir of a part of his life, by the Rev. Dr. Wightman. He published Catechisms for the Negro Missions, and Short Sermons and Tales for Children, written for the Sunday School Visiter, which have been gathered into a volume, by the Rev. Dr. Summers, of Nashville.

FROM THE REV WILLIAM M. WIGHTMAN, D. D.

WOFFORD COLLEGE, South Carolina,
December 26, 1855.

My Dear Sir: Thirty years ago, Dr. William Capers was stationed in the city of Charleston, S. C. Having at that time become a member of the church under his pastoral charge, I formed his acquaintance, and was honoured with a large share of his friendship. From that time to the close of his life, an uninterrupted and cordial personal attachment grew with the growth of years, and increased with the frequent opportunities I enjoyed to study thoroughly his character, and to know his worth. It gives me pleasure to furnish you with a brief sketch of his leading characteristics.

In looking at him as he stood before you in the pulpit, you would be struck with the symmetry, ease and gracefulness which pervaded the whole man.

His stature was about the medium, his face strikingly fine and instinct with expression, his eye black, his forehead classically chiselled, head bald after the meridian of life, and the speaking apparatus perfect; in a word, he seemed cut out by nature to impress and charm a popular assembly. An air of genuine refinement and high breeding, without the slightest approach to affectation, invariably characterized his manner. This, by no means, interfered with the force and animation of his usual utterance in the pulpit.

In his mental manifestations he was distinguished for beauty rather than sublimity, for copiousness of thought more than daring power of abstraction; for felicitous ease and elegance rather than towering grandeur; for opulence of illustration and fertility of fancy, instead of the highest range of an imperial imagination. His preaching put you in mind of a beautiful river, winding in freshness and brightness through some rich province, full but not overflowing. He seldom, if ever, had any formal divisions in his mode of handling a subject. His mind seemed not to need any artificial helps of the sort, in its analysis of a text. He always preached extemporaneously, without manuscript or brief of any kind before him. His preparations were exclusively mental. I never knew him to write an outline but once. And yet, in the thousands of sermons I have heard him preach, I cannot recollect a single instance in which he halted for the right word, or violated the canons of good taste. His views were original. He presented them as the result of his own reflection. They were evidently not so much the product of any reading outside of the Scriptures, as of his own mental elaboration. He was a model to others of an eloquent, effective preacher; but he followed in the track of no master himself.

He delighted in preaching on the Parables of the New Testament, and the leading events of the Evangelical Narrative. His power of delineating character, and tracing the minute operations of motive, and touching the latent springs of action, was masterly The adaptations of the Gospel to the peculiar and utmost necessities of the soul, and, in particular, its offer of Divine power to the helplessness of man, grounded on the atonement of the Eternal Son, were themes of constant recurrence in his ministry; and were set forth in points of view so multiplied and so illuminated, as to carry to the candid mind the utmost force of truth. He often preached on the same text, but so great was his command of language, so copious and fertile his range of illustration, so versatile his genius, and peculiar his modes of unfolding the meaning of a subject, that you never heard the same sermon repeated.

His fluency was remarkable. It has been said of him that you might give him a text at the dinner table, and he would be ready to preach on it by the time he had walked to the church. Doubtless this wonderful facility of expression may have occasionally betrayed him into neglect of adequate mental preparation. But even then, there was a charm about the voice, words and manner of the preacher, an ease, naturalness and opulence of sweet sounds, that made his most barren sermons interesting to the mass of listeners.

There were times, however, when his spirit was deeply stirred, and he rose to the highest moods of impassioned eloquence. The most memorable instance, perhaps, of this, occurred in 1822, at a Camp-meeting in Putnam County, Ga. There was, on that occasion, an immense multitude of people present. Dr. Lovick Pierce had preached an able sermon, and Mr. Capers closed the service of the hour, with an exhortation. In this he seemed to drive, in the chariot of the earthquake, his steeds the storm-clouds. The world of woe, at his bidding, uncovered its horrors; and its despair-riven victims, incarnated,—so to speak, and voiced, passed in awful procession before the audience, crying "Woe—Woe—Woe!" The very heavens seemed to send back, in reverberating

crashes, these terrific woes. The effect was awful beyond description. Some of the listeners afterwards declared that the impression made upon them at the time was that the preacher was more than a mere man. One gentleman was driven into derangement. Judge Shorter, who was present with Judge Harris, and heard the address, stated to a friend, a few days after, that those "woes" had been ringing in his ears ever since, and that he heard them day and night, asleep or awake. At the close, Dr. Capers called on the congregation to unite in solemn prayer, and the vast crowd, as one man, dropped on the ground, and the voice of weeping and intercession smote the heavens. It was supposed that not less than a thousand persons were convicted of sin, as the result of the meeting; and a revival of religion ensued, which swept every thing before it.

In addition to his being always ready and willing to preach, Dr Capers knew well how to adapt his discourses to times and circumstances. His Christmas and Fast-day sermons were admirable. One of the best sermons I ever heard from him was delivered at the first outbreak of the Miller delusion, some years ago, on the text,—"What is the chaff to the wheat!" He knew how to preach to negroes so as to interest and instruct them; and his popularity was as great among this class of his hearers as among the intellectual and refined. Indeed, the deep concern he felt for the religious instruction of the slave population, forms a prominent trait in his character, and gave rise to one of the noblest developments of our Southern Christianity,—a systematic and thoroughly efficient scheme of missions to the blacks on the rice and cotton plantations of the low country of the Carolinas and Georgia. Environed with difficulties and delicacies as was this field of ministerial operations at first, the position, character, and address of Dr. Capers, crowned with the blessing of God, opened a way for the Methodist ministry to hundreds of thousands of negroes, who, otherwise, might never, from the cradle to the grave, have heard a Gospel sermon. In South Carolina alone, there is now among these plantation blacks, a membership, in the Methodist Church, of ten thousand one hundred and forty-four, and about six thousand children, regularly catechised. Nearly thirty effective preachers of the South Carolina Conference are employed in these Negro Missions, and upwards of nineteen thousand dollars are annually expended in their support. What an honour was it, to have been the instrument, in God's hand, of initiating such a scheme of magnificent moral results.

The courage, fidelity, and humility of Dr. Capers may be illustrated by one or two facts. In 1819, he was stationed in Savannah, Ga. A terrific visitation of Yellow Fever, that year, desolated the city. But the idea of deserting his post at the approach of danger never entered the mind of this fearless minister. Day and night he was in the thick of the pestilence, administering to the sick, imparting the consolations of religion to the dying, comforting the bereaved, burying the dead. His noble spirit of disinterestedness and self-sacrifice, combined with his rare gifts of eloquence, led to an offer, on the part of the wealthiest congregation in the city, of the Pastorship of their church, made vacant by the lamented death of Dr Kollock. The salary was magnificent, the position honourable and influential. They did not ask the surrender of any doctrinal peculiarities. He might readily have exchanged the hard and poorly-paid service of a travelling Methodist preacher for ease, affluence, and high respectability. It required no second thought on his part to decline the offer, tempting as it was to flesh and blood.

In one of the earlier years of his ministry, Dr Capers was appointed to take charge of a society which had not been long in existence, and which, it is presumed, had scanty means to make its Pastor and his family comfortable. The parsonage was a very small house, boasting of four rooms, and the furni-

ture of the drawing-room consisted of one chair without a back, one bench, six or eight feet long, and a table which had been bought at the break-up of some school, and which exhibited on its surface the usual marks of hard usage,—ink blots, horses' heads cut by the boys with the pen-knife, &c., &c. This table had no cover, and the floor, to make out the *tout ensemble*, was carpetless. In this parsonage, the Doctor and his family lived,—without murmur, since such seemed to be the order of Providence. One day he was waited on by a joint deputation from the two branches of the State Legislature, then in session, to present a request, adopted by vote of the General Assembly, that he should preach on the next Sunday in the Hall of the House of Representatives. With the courtly dignity of a gentleman of the old school, he received his distinguished visiters in his *magnificently furnished* drawing-room, seated them, to their no small astonishment doubtless, on his bench, took himself the old chair that was *minus* a back,—charmed them with the elegance of his conversation, and said afterwards, when referring to the affair, that, all the circumstances considered, he held it to have been the proudest day of his whole life.

He always took a prominent part in affairs. There was no end to the work that was in him. In debate, he was ready, sagacious, effective. In action, he could be relied on for steady perseverance. His reputation was a national one. In 1828, he was appointed by the General Conference to represent the American Methodist Church in the British Wesleyan Conference; and, in 1846, he was elected and consecrated Bishop.

In social life, he was distinguished for the vivacity of his spirit, the vital warmth which wins hearts, the open, manly nobility of character which one delights to admire. His conversational powers were unrivalled. He had seen life under every variety of aspect, in its many-sided and widely-removed conditions;—had seen it with the eye of a poet, as well as scanned it with the grasp of a philosophic divine. His table-talk would have compared well with that of Luther or Coleridge. He was the idol of his family; and it was his good fortune—a boon not always accorded to great and good men—to be singularly happy in his domestic relations.

In fine, the crowning excellence of my honoured, departed friend, was a deep, fervent, life-long piety. No one that had any knowledge of his character, ever doubted on that point. He was converted to God in youth; had a deep and constant experience of the power and grace of Christ; lived emphatically by the faith of the Son of God; had his religious principles tried by the surest, sorest tests, the highest responsibility and the widest popularity; and was true and faithful to the end.

Very sincerely yours,

W M. WIGHTMAN.

COLES CARPENTER.*

OF THE TROY CONFERENCE.

1809—1834.

Coles Carpenter, a son of Morris Carpenter, was born in Westchester County, N. Y., on the 17th of March, 1784. Both of his parents were members of the Methodist Church. In his youthful days, he had at least the usual relish for the amusements common among the young; but, at the age of seventeen, he became the subject of renewing grace, and entered with great strength of purpose upon a religious life. It is related of him that he had been specially proud of a fine horse, and he was desirous, after his conversion, of disposing of the horse, that he might escape the temptation to which he had yielded.

He began almost immediately to exhort his youthful associates to devote themselves to the service of Christ; and his appeals to their consciences often had in them great power. He very soon made it manifest that he was not ashamed of the Gospel of Christ. An irreligious neighbour, whose house he was passing, attempted to make his religion the subject of ridicule; but he simply replied,—"Your unbelief shall not make shipwreck of my faith;" and passed on. The daughter of the cavilling neighbour happened to be present, and was so much struck with the mild but dignified firmness with which the assault of her father upon the young man was met, that she was led first to admire, and then to seek and obtain, the religion which she then saw so beautifully exemplified.

At an early period in his Christian life, he was licensed to preach, and, in 1809, was received on trial in the New York Conference, being then twenty-five years of age. In 1811, he was ordained Deacon by Bishop Asbury; and, in 1813, Elder, by Bishop McKendree.

The following is a list of Mr. Carpenter's appointments during his connection with the New York Conference. In 1809, he was appointed to Middletown; in 1810, to Suffolk; in 1811, to Cortlandt; in 1812, to Rhinebeck; in 1813 and 1814, to Dutchess; in 1815, to Stamford; in 1816, to Cortlandt; in 1817 and 1818, to New Rochelle; in 1819 and 1820, to Granville; in 1821 and 1822, to Salisbury; in 1823 and 1824, to Chatham; in 1825 and 1826, to Coeymans; in 1827, to Cortlandt; in 1828 and 1829, to New York City; and, in 1830 and 1831, to Schenectady.

When the New York Conference was divided in 1832, Mr. Carpenter fell into the Troy Conference, and was stationed for that year at Sandy Hill and Glens Falls. At the first session of this Conference, in August, 1833, he was appointed Presiding Elder on the Troy District, and took up his residence in Lansingburg. In this office, however, he was permitted to continue only long enough to show his admirable adaptedness to its duties. He passed once around the district, and left a decidedly favourable impression upon both preachers and people. Soon after commencing his second tour, he was confined to his house for several weeks, from an inflammation

* Parks' Troy Conf. Misc.—Min. Conf., 1834.—MS. from Rev. Dr. B. Griffen.

of the liver; and, when he had yet only partially recovered, he attended two Quarterly Meetings, though in a state of so much weakness as to be unable to perform all the accustomed services.

He went to the next Quarterly Meeting at Cambridge, accompanied by his wife, and, on arriving, on Friday evening, at the house of the friend with whom he staid, he expressed the hope that he should be able to preach twice at the approaching Quarterly Meeting, as he felt better than he had done since his illness commenced. That very evening, as he was seating himself at the tea-table, he was attacked with a violent bilious colic. Several physicians were called in, and every measure for his relief that affection could dictate or skill devise, was tried, but all to no purpose. On the following Sabbath evening, February 17, 1834, his sufferings terminated in death. After he became satisfied that he had but a little longer to live, he spoke of his departure with the utmost composure and cheerfulness, and showed clearly that there was nothing in the prospect of dying to give him any alarm. A short time before he died, he asked one of his physicians whether he thought he could live an hour, at the same time expressing the hope that he might be spared till his children should arrive, that he might once more give them his blessing; but it pleased an inscrutable Providence to deny this wish. When he saw that this was to be the case, he left his dying charge and blessing for his children; and remarked, in reference to his dying away from home, that it was no farther from Cambridge to Heaven than from Lansingburg. His friends who stood around his death-bed, heard him whisper,—"Glory, glory, glory," until the silence of death ensued.

Thus died the Rev. Coles Carpenter, in the forty-ninth year of his age. His remains were taken for burial to Lansingburg, and a sermon preached on the occasion by the Rev. Tobias Spicer, from the text,—"Our friend Lazarus sleepeth." The Presbytery of Troy, being then in session at Lansingburg, testified their respect for the memory of Mr. Carpenter, by adjourning to mingle in the funeral solemnities.

FROM THE REV. SAMUEL LUCKEY, D. D.

ROCHESTER, December 12, 1859.

My Dear Sir: The Rev. Coles Carpenter entered the travelling connection two years before myself; being ordained as Deacon when I was admitted on trial. From the year 1811 till 1832, I knew him well; and for more than twenty years we were members of the same Conference. I may add that, when I was stationed in New York, in 1829, he was my colleague. You may infer from this statement what were my opportunities of knowing him.

Mr. Carpenter was one of that class of men who are so happily constituted, and whose characters are so harmoniously developed, that it is more easy to feel their power than to show in what the secret of it consists. He was in every way a well-made man,—physically, intellectually, morally; while yet, (with a single exception, which I shall presently mention,) there were no points in his character, which stood out with special prominence, to distinguish him from many other useful and excellent men. In his person, he was of about the middle height and size, and had a smooth, full face, and pleasant eye, expressive altogether of a good mind and a good heart. His manners were gentle and winning, without any approach to affectation, or hauteur, or

any thing that told of conscious superiority. In private intercourse he was cheerful and social, and, by his good sense and kindly spirit, rather than by any demonstrations of extraordinary genius, rendered himself attractive in every circle into which he was thrown. His heart was full of benevolence and generosity, and it was emphatically true of him, as of his Great Master, that he went about doing good. He possessed the best pastoral qualities,—was prudent, faithful, affectionate,—every thing that is necessary to secure the highest degree of usefulness in that endearing relation. He could not move about in society, but that his influence would be felt, in preventing or healing divisions, in setting on foot or promoting plans of usefulness, or in directing men's thoughts and regards to their immortal interests. He was a living example of the power of Christianity in forming a truly beautiful and exalted character.

As a Preacher, Mr. Carpenter held a highly respectable rank, though but for one quality, (the exception to which I before referred,) I could not pronounce him extraordinary—I refer to his remarkable gift at exhortation. In the power of analysis or argument, there was nothing to distinguish him from the mass of his brethren; but, in direct appeal to the heart and conscience, in a sustained course of hortatory remark, I am not aware that I have ever met with his superior. There was not only the utmost ease and fluency of utterance, but the greatest appropriateness of thought, and sometimes even sublimity of language, that I remember ever to have listened to. From some exhibitions of this kind that I have witnessed from him, I should have pronounced with great confidence that he had been a thoroughly educated man; whereas his opportunities had been limited, and his attainments, though respectable, were by no means remarkable.

I may add that he was most exemplary in all the relations of life, and enjoyed in a high degree the respect and confidence of every community in which he lived

Yours very truly,

SAMUEL LUCKEY.

ROBERT LEWIS KENNON.*

OF THE ALABAMA CONFERENCE.

1809—1838.

Robert Lewis Kennon, a son of John and Elizabeth (Woodson) Kennon, was born in Granville County, N. C. in the year 1789. He lost his mother in early life, but this loss was supplied, in a great measure, by the assiduous attentions of a devoted sister; and his father, who was a person of exemplary Christian character, survived to watch over him during his early years. In 1801, when he was only twelve years of age, he became a member of the Church, and fixed his thoughts on the ministry. In 1807, he was pursuing his academical course in the town of Sparta, Ga., then the residence of his father, under the instruction of Dr. Beman, who was in high repute as a teacher of youth. Here he acquired considerable

*Summers' Sketches.—MS. from Dr. Kennon's daughter,—Mrs. Evans, and the Hon. and Rev. H. W Hilliard.—Min. Conf., 1838.

knowledge of Latin, Greek, Mathematics, and the Natural Sciences, and evinced a vigour and comprehensiveness of mind, and a facility at acquisition, that gave promise of the eminence which he reached in subsequent life.

In 1809, he was admitted on trial in the South Carolina Conference, and stationed on the Cypress circuit; in 1810, he was returned to Cypress; in 1811, was stationed on the Kewee circuit; and, in 1812, on the Warrenton circuit. In 1811, he was admitted into full connection, and ordained Deacon; in 1813, he was ordained Elder, and located on account of ill health.

Being unable to perform the regular duties of the ministry, he returned to Georgia, and commenced the study of Medicine, under Dr. William Lee, of Jasper County, in that State,—a gentleman of high professional distinction, as well as usefulness in public life. This was in 1812, some months prior to his location,—his failing health having compelled him to leave his circuit before the close of the year. He remained with Dr. Lee during that year and the next, and then went to Columbia, S. C., where he completed his medical course, and pursued other studies, in some connection with the South Carolina College. Returning to Georgia, he engaged in the practice of Medicine at Wrightsborough, in Columbia County, where also he officiated as a Local Preacher, as far as his health and other engagements would permit.

About this time, he was married to Martha Bush, of Warren County, Ga.; and, in 1819, he removed to Alabama, and settled at Tuscaloosa, where he very soon acquired a high medical reputation. But he was destined to reach his highest usefulness in the profession to which he had originally consecrated himself.

Alabama, at this period, presented urgent claims for ministerial labour. The country was in the process of being rapidly settled, and those who went thither, generally, in their eagerness for worldly gain, lost sight of the importance of Divine institutions. It needed a powerful influence to stem the rising current of iniquity in that new country; and Mr. Kennon soon felt the obligation pressing upon him to consecrate his undivided energies to this work. Accordingly, in 1824, he re-entered the travelling connection, and laboured during the four succeeding years on the Black Warrior District. In 1829 and 1830, he was stationed in Tuscaloosa; in 1831 and 1832, on the Tuscaloosa District; in 1833, on the Greensborough District; in 1834, he was supernumerary on the Choctaw Mission; in 1835 and 1836, he was in the city of Mobile; and, in 1837, in Tuscaloosa.

At the close of 1837, the Conference met at Columbus, Miss. Dr. Kennon reached the place a few days before the opening of the Conference, in his accustomed health, and preached on the last day of the year with great power, and attended the Watch-meeting, at which he spoke with unusual solemnity and impressiveness. On Monday and Tuesday, he assisted in the examination of the young preachers, and, on Tuesday evening, while thus engaged, was attacked with fever and inflammation of the lungs, which medical skill was unable to arrest. He lingered till the 9th of January, 1838, and then passed triumphantly away, in the full confidence of entering on his eternal rest. His remains were taken to Tuscaloosa for burial; and a Funeral Discourse was delivered to a deeply affected audience, by Bishop Andrew, who had long been one of Dr. Kennon's most intimate friends.

FROM THE HON. AND REV H. W HILLIARD.

MEMBER OF CONGRESS, &C.

MONTGOMERY, Ala., July 10, 1859.

My Dear Sir: I first met Dr. Robert L. Kennon, I think, about the close of the year 1831. A very young man, with almost no experience of life, I was elected to a chair in the University of Alabama, where I found students older than their Professor; and in Dr. Kennon I met a friend, counsellor, and guide, whose society yielded me the cheering influence which my mind needed, and from whose instructions in spiritual things I derived the most substantial benefit. Cheerfully, therefore, do I furnish this slight tribute to his memory.

Dr. Kennon, as a Preacher, was distinguished for earnestness—never wild, never noisy, but intensely animated. His face glowed with an ardour which showed that his whole soul was flaming with love; and the tones of his voice penetrated the deepest recesses of the heart. His eyes often swam in tears; and, while his speech was rarely interrupted by emotion, his frame almost trembled under its power. His discourses were of a very high order—intellectual, luminous and logical—they carried the understanding by force of argument, and then set the soul on fire by the irresistible glow that pervaded them. Without an ostentatious display of what is commonly called *reasoning*, he yet reasoned with great power; and this it was that formed the basis of those stirring appeals to the conscience, those grand assaults upon the soul, with which he often closed his discourses. On one occasion, I well remember, he took for his text the words,—"For there is no difference"—(Rom. iii, 22,) and a more powerful exposition of the universal wants of humanity, and the immeasurable breadth of the atonement, I never heard. The argument was a chain, massive, as if forged by Titans, linking a ruined world to the throne of God.

Dr. Kennon was a close student, not limiting his researches to works written in vindication of the tenets already his own, but extending his inquiries into the whole field of Christian doctrine and learning. He, however, made all his acquisitions subordinate and subservient to the one great end of saving souls. That was the work to which his life was devoted, and for the accomplishment of that he shrunk from no sacrifice. His influence, both in the Church and out of it, was very great. Tolerant, generous and noble by nature, he loved all Christians; and his intercourse with the Lord's people of every name around him was extensive and delightful.

His social *status* was a high one. He was recognized as a man of large views, cultivated mind, and altogether of an elevated character; and he did not lower the dignity of the Christian minister, when he mingled in the innocent enjoyments of social life. All who knew him knew that he was a man of deep and ardent piety, abounding in labours, and self-sacrificing to the last degree. Cheerful and even buoyant whilst suffering from bleeding lungs, he was always a delightful companion, beloved at home, and welcomed every where.

In person he was slender, but his frame was well knit. He was, I should suppose, nearly six feet in height. His face was of the Grecian style, and his blue eyes and light hair gave him, in mature life, a youthful appearance.

I have thus, my dear Sir, very hastily given you my impressions of the character of one of the ablest and holiest men I have ever known. Happy would it be if his admirable spirit could be reproduced in all our rising ministry.

Very truly yours,

H. W HILLIARD.

FROM MRS. SUSAN BREWER THOMAS.

WILBRAHAM, Mass., November 24, 1859.

Dear and Reverend Sir: In the year 1828, I took charge of a Female Institution in Tuscaloosa, Ala., where the Rev. Dr. Kennon then had his home; and, being a stranger from New England, I was received into his family as a boarder, and thus was privileged to enjoy an intimate acquaintance with him, which ripened into an endearing friendship. I feel that I knew him thoroughly; and so vivid is the impression which his beautiful and elevated character left upon my mind, that, though I may not be able to give you an adequate idea of him, I am sure it will not be for the want of any distinctness in my recollections.

Dr. Kennon's character was a rare combination of fine intellectual and moral qualities. His affectionate heart beamed from his eyes, illuminating every feature, and creating a moral atmosphere around him as balmy as the breath of spring. His manner of approaching and conversing with every body, was so kind and genial, that the old and the young, the grave and the gay, alike felt its power. His love of children was proverbial. He would come into our school, and gather around him a group of the youngest of our pupils, some of whom would cling to the skirts of his coat, while others would hold his hands, not willing to be separated from him until he had actually passed the door. While he had a heart to feel for the woes of others, he had also a hand to administer to their relief; and the children of want and suffering never feared that their story, when brought to his ear, would be unheeded. He had fine social qualities, and was rarely found in any circle in which he was not the chief attraction. He was bland without affectation, and instructive without the semblance of parade. He was keenly sensitive to wit and humour, and could relate an anecdote with a delicacy and point that always gave to it the happiest effect. He had no morbid sensibility nor monastic gloom in his temperament; while his religion seemed like a bright and perpetual sunshine, that tinged and irradiated every cloud that came within its influence. And with these fine qualities of heart, constantly exhibited in all that he said and did, he united an uncommonly clear, vigorous and comprehensive intellect, which qualified him to take the lead in any enterprise in which he engaged. His faculties were very successfully and harmoniously developed by a course of well-directed discipline; and there was an air of consistency and completeness in all his intellectual manifestations, which at once edified and delighted you.

As a Preacher, Dr Kennon was certainly among the lights of his denomination. He had but little action in the pulpit, but there was an indescribable unction that made you feel that his whole soul was in all his utterances, and that every word was spoken under the influence of the powers of the world to come. His views of the plan of salvation were remarkably clear, and he was able to present them with great distinctness to other minds. His whole soul seemed bathed in spiritual influence—not only his words, which were always the most fitting, but his tones, his looks, his attitudes, every thing pertaining to his manner, combined to make a powerful impression upon his audience.

I have often conversed with my friend, the Rev. Dr. Winans, (now no more,) concerning Dr. Kennon, and he used to say that the like of him he had never met with. Had not Dr. W himself already followed his friend to Heaven, he would gladly have lent his fine powers to the production of a portrait of him, which would have graced any gallery in which it might have been placed.

Respectfully yours,

S. B. THOMAS.

JOSEPH FRYE.*

OF THE BALTIMORE CONFERENCE

1809—1845.

JOSEPH FRYE was born in Winchester, Frederick County, Va., in the year 1786. His early training was in the Lutheran Church, but his first decided and enduring religious impressions were received under the preaching of the first Methodist ministers, who laboured in the neighbourhood of his father's residence. Soon after his conversion he began to exercise his gifts as an Exhorter, and with such marked success as to suggest the propriety of his making the ministry a permanent vocation. In 1809, he entered the Baltimore Conference as a travelling preacher, and, in that year and the next, travelled the Fairfax circuit. In 1811 and 1812, he was appointed to Baltimore City, and in 1813, to Berkeley. In 1814, he was Presiding Elder of the Greenbrier District; in 1815, 1816, 1817, and 1818, of the Potomac District; and in 1819 and 1820, of the Carlisle District. In 1821, he was appointed to Berkeley; but, in 1822, he was attacked with a violent malady, in consequence of which he took a superannuated relation, and held it till the close of the next year. During this period, he was the subject of intense suffering; and it was contrary to his own expectation as well as that of his friends that his disease finally yielded, and he was able to resume his place in the effective ranks.

From 1824 to 1827, he was Presiding Elder of the Baltimore District. In 1828 and 1829, he was stationed at Baltimore City; in 1830 and 1831, at Sharp Street and Asbury, Baltimore; in 1832, at Great Falls. In 1833, he took the superannuated relation. In 1834 and 1835, he was at West Baltimore. In 1836, he was superannuated. In 1837, he was at East Baltimore, a supernumerary. In 1838, he resumed the superannuated relation, and held it till all his earthly relations were dissolved by death.

Mr. Frye's life was an eminently active and useful one, except during the period that he was withdrawn from his labours by severe bodily indisposition. His last two years were years of great infirmity, and the mind so far sympathized with the body that he was incapable of a high degree either of mental effort or mental enjoyment. He was, however, sustained under the gradual decays of nature by the consolations which he had been so long accustomed to administer to others, and he went down to his grave, leaning on the Lord his Strength. He died in Baltimore, in May, 1845, in the sixtieth year of his age, and the thirty-seventh of his ministry.

Joseph Frye was married to a Miss Lawrence, of Fell's Point. She died some time before her husband, leaving two children.

FROM THE REV ALFRED GRIFFITH.

ALEXANDRIA, March 18, 1860.

My Dear Sir: The name of Joseph Frye is associated in my mind with much which it is grateful to me to remember. I knew him first at his mother's

* Min. Conf., 1846.—MS. from Rev. Alfred Griffith.

house in Winchester, when I was travelling on the Winchester circuit, in 1807; and I always knew him intimately from that time till he was called to give an account of his stewardship. I can truly say that I know nothing in respect either to his character or his life, which the most delicate respect to his memory could prompt me to withhold. He shone as a bright star in our horizon, during a pretty long succession of years, and there are a few still living, who have been privileged to rejoice in his light, and who yet rejoice in the remembrance of it.

Joseph Frye was a large man, nearly six feet in height, with a strong and muscular frame, rather round shoulders, and a little inclined to stoop. He had a finely formed face, a brilliant eye, that served to illuminate his whole expression, light complexion, and brown hair; and his general appearance was much more than ordinarily attractive. His manners, which were a faithful exponent of his natural disposition, were genial and amiable, and sufficiently cultivated withal to render him acceptable to the most polished circles. His intellect was decidedly above the common order; and it had been improved, not indeed by a collegiate education, but by a diligent use of such opportunities as were within his reach.

Joseph Frye was a much more than commonly acceptable preacher. The acknowledged superior excellence of his character secured to him universal confidence, and predisposed every body to listen respectfully and attentively to his discourses. He had the advantage of an excellent voice,—clear, smooth, and loud enough to penetrate through a large assemblage with little or no effort. His gesture was not very abundant, but it was evidently from the workings of the spirit within, and was therefore effective. He spoke with great animation as well as propriety, and with that simplicity and unction, that left no doubt as to his heart's being in all his utterances. His discourses were never lacking in substantial evangelical truth—they were generally of an expository character, showing a desire to exhibit the exact mind of the Spirit,—never to be wise above that which is written. He drew largely from the very language of Scripture, so that, in listening to him, you always felt that every position he advanced was fortified with a "Thus saith the Lord." But it was his strong emotional nature, his ability to throw himself into the very hearts of his hearers, that probably constituted the secret of his highest power In this respect, he has had few equals among all the preachers whom I have ever known.

I cannot forbear here to relate an incident, illustrative of his remarkable power in this regard, of which I was myself a witness—it occurred in the Foundry Church in Washington, while the Baltimore Conference was in session, and during the administration of General Jackson. Joseph Frye was the preacher, and the General was one of his audience. The discourse was founded on the incident in the evangelical history, touching the Syrophenician woman. He threw himself into his subject—itself one of great beauty and tenderness—with such deep feeling and mighty power, that the effect was quite irresistible. The President sat so near me that I was able to watch the movements of his great and susceptible heart, as the preacher advanced; and it really seemed as if the old man's spirit was stirred to its lowest depths. The tears ran down his face like a river; and indeed, in this respect, he only showed himself like almost every body around him. When the service was closed, he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious Chief Magistrate; but the General, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse. The next day, an invitation came to the whole Conference to pay a visit to the

White House, and it was gratefully aeeepted, and the General received the members in the most respeetful and cordial manner. After passing a very pleasant hour with him, they were about to retire, when he proposed that they should not separate without devotional exercises. They first sang, and then one of the Conference led in prayer. The General fell upon his knees with the rest, and, the prayer being a somewhat lively one, he shouted out his loud and hearty Amen at the elose of almost every sentenee. It was a scene whieh none who witnessed it would be likely ever to forget.

Mr Frye never occupied any position which was not graeed and honoured by his presence. In the General Conferenee and in all other ecclesiastieal bodies, he never spoke but to be listened to with eonsideration and deferenee. His exeellent sense, his eonsummate prudenee, his kindly and genial spirit, his thoughtful and gentlemanly bearing, and, to erown all, his eonseientious and untiring devotedness to his work, rendered him one of the most useful and honoured ministers with whom it has been my privilege to be aequainted.

Yours truly,

A. GRIFFITH.

JOHN LINDSAY.*

OF THE TROY CONFERENCE

1809—1850.

JOHN LINDSAY, a son of Daniel and Deborah Lindsay, was born in Lynn, Mass., July 18, 1788. He dated his conversion to a meeting held in a grove at Lynn, when he was eighteen years of age. He had only the advantages of a common-school education, though he was very studious in after life, and at one time associated with the vocation of Minister that of Teacher. Soon after his eonversion, he was led to believe that he was called, of Divine Providence, to devote his life to the preaching of the Gospel; and he, aeeordingly, began to preach in the neighbourhood in which he lived. In the fall of 1808, he was employed as a Local Preacher, under the direction of a Presiding Elder. At the session of the New England Conference in 1809, he was admitted on trial into the travelling connection, and appointed to the New London eireuit. In 1810, he was sent to Somerset and Warren. His appointment, in 1811, was Newmarket, Durham, and Portsmouth. In 1812, he was stationed at Portland; in 1813, at Falmouth; in 1814 and 1815, at Nantueket; in 1816 and 1817, at Bristol, R. I. From 1818 to 1822, he was Presiding Elder of the Vermont District. In 1823, he was sent to Boston; and, in 1824, was appointed missionary to South Hadley and Sunderland. In 1825, he was stationed at Needham. In 1826, he was Presiding Elder of the Lynn District; and as that District was merged the next year in the Boston District, he was put in eharge of the latter, and remained in eharge until 1830, when he was sent to Nantucket the seeond time. He was re-appointed to Nantucket in 1831. In 1832 and 1833, he was at Boston

* Memoir by Rev. Dr. Frazer.—MS. from Prof. Lindsay.

North, and in 1834, at Boston South. Mr. Lindsay's great energy of character, in connection with the deep interest he took in the cause of education, designated him as a suitable person for the agency of the Wesleyan University. He was, accordingly, appointed to this agency in 1835, and continued in 1836. In 1837, he was transferred to the New York Conference, and stationed on the New Haven District. In 1838 and 1839, he was at Forsyth Street Church in the city of New York, and, in 1840 and 1841, at Second Street, in the same city. In 1842, he was Agent for the American Bible Society. In 1843 and 1844, he was stationed at the First Church in Poughkeepsie. In 1845, he was transferred to the Troy Conference, and appointed to the Garrettson Station in the city of Albany. In 1846, he was placed in charge of the Albany District, where he ended his life and labours near the close of his fourth year.

During the last half of his third year on the Albany District, he suffered from general derangement of the bowels, but, with his characteristic energy, kept at work until within two or three months of the Conference, when he was violently attacked by an affection of the kidneys. It was considered doubtful whether he would ever recover from this attack; but, after the intense suffering of several weeks, he rallied again, and attended Conference, and then resumed his labours with his accustomed zeal and alacrity. But he had scarcely made his first tour round his district, before his old malady returned with increased violence, so that, after the close of September, 1849, he was not able to resume his official duties, though he fondly cherished the hope of doing so until within a few days of his decease. His decline was marked by the most serene submission, and even joyful triumph. He knew in whom he had believed, and therefore could rejoice in the prospect of his departure. He died at his residence in Schenectady, on the 20th of February, 1850, in the sixty-second year of his age. His Funeral was attended on the 23d, and an appropriate Address delivered on the occasion by the Rev. Dr. Luckey, of the Genesee Conference. His remains were subsequently removed for burial to his native place.

Mr. Lindsay was married to Lucy Nourse, on the 9th of October, 1812. They had six children,—three sons and three daughters. One son is Professor in the Wesleyan University, at Middletown. Mrs. Lindsay died at Lynn, on the 19th of June, 1858.

Mr. Lindsay published a Sermon delivered before the Legislature of Vermont; another on the Mediation of Christ; and a third at the Dedication of a Church in Duxbury, Mass.

FROM THE REV CHARLES K. TRUE, D. D.

PROFESSOR IN THE WESLEYAN UNIVERSITY.

WESLEYAN UNIVERSITY, MIDDLETOWN, Conn.
June 2, 1860.

My Dear Sir: I have just time to say that the image of my old friend and pastor, the Rev. John Lindsay, will ever be fresh in my memory. A large, muscular frame; a bright eye, under shaggy brows; a broad, undulating face, expressive of energy of purpose and feeling, tempered by benignant sentiments; a voice heavy yet pleasant; and a movement of body sturdy yet free, made up a character which at once inspired respect and affection. He attracted children to him, and the young men gave him their confidence. I have a

strong impression of the cheerful countenance he put upon the course of events, even when others would look sad or fearful. His preaching was rich in evangelical sentiment, and usually upon pleasant themes; though he knew well how to wield the terrors of the Law. I remember a sermon he preached in 1837, during a revival in the First Methodist Episcopal Church in this city, of which I was then Pastor, which produced such a sensation that a student, a strong-minded young man, (now Rev. Dr D. Curry,) cried out in agony. Though a good reasoner, his forte was exhortation, and his voice rolled forth like successive peals of thunder.

His house was the home of hospitality, and he was always made welcome wherever he went, for his presence was a mild sunshine in which every one felt pleased and easy It was natural to him to be a gentleman. He saw many hardships, especially in the early part of his itinerant life. Once, riding with Dr. W Fisk in Vermont, on a bitter cold day in the dead of winter, they were overtaken by night, and, seeing no house where they could stop, they came across a barn, and Fisk begged him to stop there, for he could go no farther. But Lindsay knew it would be death for them to discontinue their exercise before reaching a fire; and he protested against it, and cheered and urged his drooping companion along, until, after some time, they reached the house of a friend, and were saved from impending death by freezing.

It was not my privilege to be near him in the last years of his life; but I doubt not that his virtues ripened with his years, and his mind took on more of the heavenly cast as he approached the heavenly state. With such men to minister the Gospel, it has no need of miracles to prove it Divine, for a Gospel from Heaven can do nothing better in this wicked world than to furnish such characters.

Very truly yours,

CHARLES K. TRUE.

HENRY CHASE.*

OF THE NEW YORK EAST CONFERENCE

1809—1853.

Henry Chase, a son of Daniel and Elizabeth Chase, was born in Hoosick, Rensselaer County, N. Y., September 10, 1790. His parents were both educated as Friends, and spoke the "plain language" through life; though they ultimately became members of the Methodist Church. Daniel Chase was a hardy farmer, of great energy and uncommon power of endurance. His third child, and eldest son, Henry, inherited these qualities from his father. He spent his boyhood amid the rugged labours of a newly settled country. He thirsted for knowledge which the District School could not afford. He besought his father, with great earnestness, and even with tears, to allow him to enjoy the advantages of an Academy; but his father, in consideration of his having a large family, and but very limited means of support, felt constrained to deny his request. Henry, unyielding in his determination to become an educated man, began a course

* MS. from his son, Prof. Chase.

of study, which ultimately included the Latin, Greek, Hebrew, French and German Languages, several branches of the higher Mathematics, Natural Philosophy and Chemistry, Rhetoric, Metaphysics, and finally Theology. To some or other of these branches he gave whatever leisure he could command from his daily labours, during a period of several years; depending on such casual aid as he could find in the vicinity or among his friends.

Mr. Chase became a member of the Methodist Church, when he was about eighteen years of age; and the next year (1809) he was engaged as a Preacher on the Pownal circuit. In the spring of 1810, he was transferred to the Pittsfield circuit. In the summer of 1811, he made an excursion to Ohio, the then far-off Western wilderness. In 1812, he taught a school in Easton, and, from this time till 1818, divided his time between teaching, labouring on his father's farm, and preaching on the Lyons circuit. In the fall of 1818, he removed to Troy, where he taught a school, and preached on the Sabbath, for more than two years. In the spring of 1820, he removed to New York, and became a teacher in the Wesleyan Seminary. In November, 1821, he became the assistant of the Rev. John Truair, in preaching at the Mariners' Church, though his first service there was in February preceding. In January, 1823, he resigned his place in the Wesleyan Seminary, and devoted himself exclusively to the Seaman's cause; preaching, visiting in ship and on shore, and exerting himself in every possible way for the moral improvement and elevation of this neglected class of the community. In November, 1824, he transferred his labours to the Methodist field in New York City, leaving Mr. Truair still in charge of the Sailors' cause. In May, 1826, he was recalled to the Mariners' Church, in full charge, and continued in this relation till the 8th of July, 1853, the day of his death. His disease was paralysis, which attacked first the middle finger of his right hand; after an interval, the whole arm, though not wholly disabling it; and, finally, the whole system,—causing death on the second day of the last attack. He was unable to speak throughout his fatal illness. His Funeral Sermon was preached by the Rev. J B. Wakeley.

On the 10th of September, 1809, Mr. Chase was married to Rachel Pine, of Swansey, Mass. They had ten children,—four sons and six daughters. His children were all well educated, and three of his sons went to College. Mrs. Chase died in New York, in June, 1842, aged fifty-five years.

FROM DAVID MEREDITH REESE, M. D.

New York, April 15, 1858.

My Dear Sir: The Rev Henry Chase, concerning whom you inquire, was long one of my most intimate friends. While I was busily engaged in the duties of my profession, I used to recruit my exhausted energies by familiar and delightful intercourse with him, during our brief periods of leisure; for he too was laboriously engaged in his studies and pastoral labours in behalf of the sailors and their families, to whose interests, spiritual and temporal, he consecrated the best years of his life. Being of congenial tastes, views, and habits, our attachment was mutual; and, as was natural, I became deeply

interested in the Mariners' Church, of which he was so long the Pastor, often worshipping there, and assisting him, as I found occasion or opportunity

In his person, Mr. Chase was below the medium height, strongly built but not corpulent, and exhibiting an activity in his bodily movements corresponding to his quick perceptions, and his ready utterance. His countenance was expressive of great benignity, and yet of a cheerfulness, which, instead of detracting from his solemnity, rather adorned it. He was regarded as a fine looking man, especially when his large eyes beamed with intelligence, as they always did when he was speaking either from the pulpit or the platform.

As a Christian, he was humble, unpretending, and of a meek and quiet spirit; averse to contention and strife, and highly conservative in both his opinions and his practice. He was modest to a degree which was embarrassing to those who were familiar enough with him to appreciate his gifted intellect and his attainments, both in theology and in general literature; for, though a self-made man, he was a most diligent student, and made himself an excellent scholar. But his humility was manifest not merely or chiefly in respect to his intellectual acquirements, but more especially in regard to his Christian experience—of this he rarely spoke, and never but in a way that indicated how deeply he was humbled under a sense of his own unworthiness.

As a Minister of the Gospel, he was in many respects an admirable model. He never seemed conscious of his superior gifts, and in his public services always appeared to manifest a spirit of self-distrust. While he held the religious creed of his denomination, he looked with great indulgence upon those who differed from him on points of minor interest, and was as far as possible from a spirit of bigotry or intolerance. It was one evidence of his freedom from a sectarian spirit that he was honoured and loved by Christians of different denominations, and that, early in his ministerial career, the New York Port Society chose him as Chaplain for their Mariners' Church in this city;—a place which he filled, with a brief interval, till his death, retaining the confidence and affection of all denominations.

Mr. Chase was an extemporaneous preacher, never taking any other evidence of preparation into the pulpit than a slip of paper containing the heads of his discourse. He, however, did make special preparation for the pulpit by prayer and study. He was always systematic, plain and practical, often deeply pathetic, and occasionally he rose into a strain of fervid eloquence. His sermons rarely exceeded half an hour in length, though he frequently found occasion for preaching two sermons from the same text on the same Sabbath. His devotional feelings and habits rendered him especially successful in public prayer, his deep pathos often melting his congregation—sailors as they were—to tears.

Having spent so many years in labouring faithfully with the sailors and their families, it is not strange that he became an especial favourite with this class. His "itinerant congregation" of sailors, as he used to call them, changing every Sabbath by departures from port, and arrivals in the harbour, kept him busy, each week, in taking leave of some and greeting others, in their families and on ship board, so that his name and face became familiar to thousands, to whom also his kind offices greatly endeared him. No sailor, belonging to the port, or who had worshipped at the Mariners' Church in Roosevelt street, would ever pass him in the street without doffing his hat,—no matter whether drunk or sober And his success in founding and sustaining the Marine Temperance Society for the reformation of intemperate sailors, he regarded as among the greatest blessings with which God was pleased to crown his labours.

I have heard many anecdotes illustrating the attachment of sailors to this devoted Pastor of the Mariners' Church, one of which only I have time to relate. A number of sailors, having just landed after a long voyage, started on Sunday morning for their own church, but several of them were induced, by some "land shark," to drink on the way, and by the time they reached the church had become somewhat intoxicated. The spokesman inquired at the door "whether the Captain of the ship was on the quarter deck," meaning whether their own preacher, Mr. Chase, was in the pulpit; and, on receiving an affirmative answer, they entered in a body. After they were shown to their seats, Mr Chase opened the service, and then announced that he was favoured with the presence of an eminent and venerable minister, who had consented to preach for him that morning, and whom he proceeded to introduce to the congregation. The stranger had scarcely begun to speak, however, before one of these sailors, much to the annoyance of his shipmates, said, in an audible tone, that, as the preacher was not the Captain of this ship, he would pay him as far as he had gone; and, holding up a half dollar to the sexton, he made for the door, leaving the money for the usual collection at the close of the service. His sober comrades remained, and apologized to Mr. Chase, before they left the house, for the improper conduct of their shipmate; and the poor fellow, after he became sober, called upon Mr. C., and did the same for himself; and, more than that, became a pledged member of the Temperance Society.

Mr. Chase's whole ministerial life was a scene of unremitting and faithful labour It was evident to all who witnessed his course, that his ruling passion was to glorify his Master, especially by promoting the present and future well-being of that interesting but too much neglected class, among whom chiefly he exercised his ministry. He fell at his post, honoured and beloved as a good, faithful and eminently useful minister of Jesus Christ.

Very sincerely your friend,

D. M. REESE.

GEORGE GARY.*

OF THE BLACK RIVER CONFERENCE.

1809—1855.

GEORGE GARY was born in Middlefield, Otsego County, N. Y., on the 8th of December, 1793; his parents having migrated thither from Pomfret, Conn. After the death of his mother, which occurred when he was about two years old, his father returned with him to Pomfret, where he had himself been born, and had spent his early years. Here George remained until he entered the itinerant ministry. He frequently heard his father and others talk of the circuit preachers who had ministered to his mother during her last illness; and he was delighted to learn that his mother, through the instrumentality of these preachers, had indulged the Christian's hope, and passed joyfully to her final rest. In these touching statements he was of course deeply interested; and he began to feel, at the same time, an interest in sacred things, and a veneration for Methodist preachers.

* Stevens' Mem., II.—Peck's Early Methodism.

He never indulged in immorality in any form, and he seems to have had little relish even for ordinary youthful pleasures. In the summer after he was thirteen years old, he began to observe regular seasons of private devotion, though he did this rather in obedience to the dictates of a somewhat awakened conscience than from any particular relish that he felt for devotional exercises. On the 7th of December, 1807, under the preaching of the Rev. Elijah R. Sabin, in Pomfret, having become deeply impressed with a sense of his sinfulness, he was enabled, as he believed, to accept of an offered Saviour, and thus to find rest to his soul. This change in his feelings occurred on the evening of the day before he was fourteen years old.

Notwithstanding his previously blameless life, religion wrought a very perceptible change in his character; and his daily walk furnished the most satisfactory evidence that he was born from above. In March, 1808, his mind began to be exercised on the question whether it might not be his duty to devote himself to the ministry. He had many painful misgivings on the subject, but he kept all his thoughts to himself, until, at length, he became satisfied that the Master was calling him to engage in this work. By often reading and pondering the seventh, eighth and ninth verses of the first chapter of the Prophecy of Jeremiah, he was not a little assisted in forming his purpose. In December, 1808, when he was about fifteen years of age, the Rev. E. R. Sabin, his Presiding Elder, had frequent interviews with him, and gave him advice appropriate to his circumstances; and, under his directions, young Gary commenced holding meetings. In the spring of 1809, Mr. Sabin took him to various places on his district, at which he sometimes exhorted, and sometimes formally preached. In the month of May, at the last Quarterly Meeting for the Conference year on the Pomfret circuit, he was licensed to preach, and recommended to the New England Annual Conference, as a suitable person to be admitted into the travelling connection; and, within a few days of the time that he was fifteen years and a half old, his name was on the records of an Annual Conference as a travelling preacher,—the youngest candidate ever received in the Methodist Episcopal Church.

He was sent to the Barre circuit, in Vermont. As he mounted his horse to set out for his field of labour,—a journey of some two hundred miles,—his uncle, who was a Methodist, and withal a man of more than common shrewdness, addressed to him some words of advice which he never forgot. "Never," said he, "pretend that you know much, George; for if you do so pretend, the people will soon find out that you are sadly mistaken: neither tell them how little you know, for this they will find out soon enough." As he went on his journey, he felt no small degree of anxiety as to what was before him; and, when he arrived on his circuit, the people could not easily be persuaded that such a stripling had been sent as their preacher. But scarcely had he commenced his labours, before his extreme youth, associated as it was with undoubted piety, and excellent sense, became an attraction to them, and the people soon began to throng to his appointments. "In my Presiding Elder, Thomas Branch," he writes, "I had just the friend, counsellor, and father I needed. Mr. Branch was affable, tender-hearted, kind to the timid and young,—a model Methodist

preacher, and made a happy impression on my mind at the beginning of my ministry."

He attended the Conference of 1810, and attracted great attention as the youngest minister whom any of the members had ever seen. Bishop Asbury laid his hands on his head, and, with patriarchal simplicity, blessed him in the name of the Lord. "We cannot," said he, "promise you ease, or honour, or money; but work enough while you live, and the crown of life when you die." He was appointed to the Union circuit, in Maine. At the Conference of 1811, he was ordained a Deacon, and sent to Orrington, Me. Here he found an excellent counsellor and efficient helper in Enoch Mudge, who then resided in that place. To the influence of that venerable preacher he subsequently attributed much that gave efficiency and acceptableness to his own ministry.

In 1812, he was appointed to Georgetown and Boothbay, near the mouth of the Kennebeck. In 1813, he was transferred, at his own request, te the Genesee Conference, within which his father then resided, and was appointed to Herkimer; in 1814 and 1815, to Otsego; in 1816, to Sandy Creek; and in 1817, to Utica. From 1818 to 1821, he was Presiding Elder of the Oneida District; and, from 1822 to 1824, of the Chenango District. In 1825, he was Conference Missionary. In 1826 and 1827, he was Presiding Elder of the Chenango District; and, in 1828, of the Cayuga District. In 1829, when the Oneida Conference was formed, he became a member of it, and was appointed to Marcellus. From 1830 to 1833, he was Presiding Elder of the Oneida District. In 1834, he was appointed to the Oneida Mission, and in 1835, to New York Mills. In 1836, he was transferred to the Black River Conference: during that and the three succeeding years, he was Presiding Elder of the Herkimer District, and, in 1840, sustained the same relation to the Oswego District. In 1841, he was stationed at Vienna. In 1842 and 1843, he was again Presiding Elder of the Herkimer District.

In 1843, the condition of the Methodist Mission at Oregon excited much interest, and it was thought to demand the supervision of some person of financial ability and practical wisdom. Mr. Gary was selected as being well qualified for such an enterprise, and he consented to take the appointment. After making the necessary preparation for the voyage, he took passage in a vessel that sailed around the Cape, and in due time he safely reached his destination. He remained in Oregon four years, and succeeded in giving a new impulse to the mission, and greatly extending and improving its operations. Having thus accomplished his object, he returned to the North, and resumed his place in the Black River Conference, and served the Church with his usual ability.

In 1848, he was appointed to Steuben, and, in 1849, to Arsenal Street, Watertown. From 1850 to 1852, he was Presiding Elder of the Adams District. In this latter year he attended the General Conference,—the last one that he ever attended,—and was there brought forward by his friends as a candidate for the Episcopacy. He received the votes of the Genesee, Oneida, and Black River Conferences for that office, in the General ballot; but he manifested no desire to be chosen, and no disappointment at the failure. In 1853, he was appointed to Camden; and the next year he

asked and received a superannuated relation. The remarks with which he accompanied this request, were truly pathetic, and produced a profound sensation in the Conference. He died, in great peace, on the 25th of March, 1855.

FROM THE REV JOHN DEMPSTER, D. D.

PROFESSOR IN THE GARRETT BIBLICAL INSTITUTE.

EVANSTON, Ill., December 26, 1859.

My Dear Sir: I am happy to comply with your request in giving you my impressions of the character of the Rev. George Gary, as derived from a somewhat intimate acquaintance with him. He has left behind him a highly honoured name, and I am glad to second any effort for perpetuating it.

He was, as you are probably aware, a mere boy when he entered on the itinerant ministry Small in his person, fair in his complexion, and not yet manly in his voice, he attracted the curious no less than the devotional. In our own age, a youth of fifteen summers, preaching to thousands, would awaken less surprise than did his ministry half a century ago. He then preached almost daily, traversing the hills of Vermont, living amidst utter strangers, and enduring with a sage's equanimity the painful vicissitudes of an early Methodist itinerant. The remarkable balance of his faculties was indicated by that calm, unshaken purpose that bore him unscathed through the praises and persecutions incident to his vocation. As he passed from circuit to circuit, every year saw him steadily advancing toward the culminating point of his noonday strength. His graces evidently matured with his years, and his pulpit ability was marked by a corresponding improvement.

His constitutional qualities admirably fitted him to brave the hardships inseparable from our early ministry. Rarely did he betray any excitement out of the pulpit, though he had far more sensitiveness than belongs to most excitable minds. He was especially affected by any expression of deep reverence for the ministerial character. He often adverted, with a tremulous voice, to the following incident which occurred in his own youthful ministry:—"After evening service," said he, "in a sparsely settled neighbourhood, an elderly gentleman invited me to take lodgings at his house that night. I accepted his invitation, and accompanied him home, and found that he had no family but his aged wife. After supper and family worship, they asked me to occupy the bed in the room where we were sitting. I did so with some embarrassment, supposing that they would themselves sleep in the chamber. But what was my surprise, on waking towards morning, to find them both by the fire in their chairs, which they had silently occupied through the night. Delicately alluding to it in the morning, they both assured me that they were amply repaid for sitting up during the night, by the honour of entertaining one of Christ's servants. Never," said he, "did a sense of personal unworthiness more overwhelm me."

In what may be called the second period of his ministry, his utterances in the pulpit were deliberate to a fault. In reference to the undue space between his sentences, one of his auditors playfully said to him,—"A good sailor would perform a voyage to the East Indies and back again before your next sentence." He replied,—"But are you sure that the contents of the sentence would not be worth more than the cargo from the Indies?" So marked was his modesty that he never could have made such an answer in sober earnest; but every one who heard him preach would have acknowledged that there was force in the repartee.

One of his most prominent characteristics was caution. He reached no important conclusion without having made himself perfectly sure in respect to

his premises; and this was so well-known that, with his intimate friends, his opinions were held as well-nigh oracular. His most effective speeches before the Conference derived their power not so much from their sifting analysis or their consecutive reasoning, as from the acknowledged authority of the speaker. Those who heard him, felt that they had a right to assume that, underlying his expressed opinions were sufficient reasons, which had passed through the crucible of his own mind, and therefore they could afford to accept them. His recognized wisdom as a counsellor secured to him great influence in the deliberative bodies of the Church. Though many minds were richer than his, both in original powers and varied acquirements, few possessed his maturity of judgment on all subjects that came within the range of his thoughts.

His social character was distinguished for simplicity and amenity. He gladdened the circle he entered by the perpetual sunshine of a cheerful spirit. Without any of that stately reserve by which social enjoyment is so often chilled, he became a central point of attraction in any company into which he was thrown. The flow of conversation, free alike from forced cheerfulness and artificial restraint, was checked only by the introduction of some learned or difficult question; and then he ingeniously contrived to keep silent as to his own views, and to elicit the opinions of others. So intensely odious to him was every effort at display, that he often studiously concealed his own superior knowledge, even at the expense of lowering the intellectual tone of the conversation. But he made amends for this fault,—for such it really was,—by the freedom and cordiality that pervaded his intercourse on all ordinary topics. And, indeed, in spite of this self-concealment, the wisdom of the sage, blending with the warmth of the friend and the hallowed unction of the Christian, would often deeply imbue his conversation. In his playful moments, he would indulge in wit; but its flashes enlightened and cheered without scorching or consuming. This mild lustre of his social character depended on no concurrence of events around him, but on the deep resources of his own genial spirit; and it never ceased to gild the saddest scenes of his pilgrimage.

But the whole man was nowhere so advantageously exhibited as in the pulpit. In ascribing great excellence to his sermons, however, I do not mean to intimate that they were without defects. Too great generality, or, in other words, too little individuality, might be predicated of most of them. They indicated that he had a deeper acquaintance with *man* than with *men;* with the attributes common to *all* hearts than with those peculiar to *each* heart. He exhibited the common heart in its deepest, darkest foldings, with the skill of a master, but he rarely traced down to its source and up to its results what was peculiar to the individual character. By thus substituting too much the generic for the specific, he ignored some of the richest resources and mightiest weapons of the ministry. Still, however, he was, especially in the latter half of his life, surpassingly powerful in the pulpit. Though his inspiration always appeared to be in his theme, its intensity was very likely to be graduated by the number and interest of his auditors. The deep fires within burned most brightly when thousands hung upon his lips. Though his voice, in volume, was not extraordinary, yet, at such times, it became the channel of a tide of emotion that swept over the crowd like a mighty wind. I have seen at Camp-meetings the strolling throngs collected into a solid mass by the mysterious power of his thrilling appeals—all within the compass of his voice seemed perfectly controlled and well-nigh entranced. Nor would the spell bound thousands stir till he had ceased speaking; and then the movement of many of them was toward the altar for prayers.

The matter of his sermons corresponded with the structure and habits of his mind. They were at the greatest possible remove from logical forms, and

metaphysical intricacies; and large portions of them lay but a single step from first principles. He enforced admitted truths by striking combinations and startling applications. Few extemporaneous speakers compressed more ideas into so narrow a compass of words, and fewer still ever preserved so much distinctness, where the thoughts were so closely condensed. When his sermons, consisting of such compacted materials, were set on fire by the glow of his spirit, they fell upon the minds of his hearers with a force that was quite resistless.

He was never a great reader; but selected his books with characteristic discrimination. The few great minds with which he communed through this medium, were rendered powerfully and constantly auxiliary to his own intellectual growth. An exhaustless source of improvement he found in the varied realities of life. Seizing on the general in the particular, the work of classification became with him a confirmed habit, so that all things were laid under contribution to the wealth and discipline of his mind. This power to read a lesson in any part of the objective universe, and especially in every indication of human character, gave a naturalness and breadth to his pulpit instructions, which could not fail to awaken the admiration of every intelligent hearer.

But I cannot close this communication without saying something of his glorious departure from the world. The disease which finally terminated his life, was insidious in its progress, and awakened little apprehension of a fatal issue until a few weeks prior to his death. From that period, his sufferings were intense, but he bore them not only with patience but with absolute triumph. Not only did his mind remain unclouded to the last, but its vigour seemed to increase as his physical strength decayed; and you might almost say that the Christian experience of half a century was compressed within the last three weeks of his life. As he drew near to the closing scene, he exclaimed,—"Thanks to my Saviour, the hour of my release has nearly come!" But his highest transports were qualified with the profoundest humility. On being asked how he now viewed the sacrifices which he had made as a minister of Christ, he replied,—"I have made none—I can only hide behind the Cross." On being told that his sufferings would probably end that day, he replied,—"My sufferings have been great, but my consolation has been greater." When a bright Sabbath morning dawned,—his last,—he exclaimed with an air of mingled peace and triumph,—"This would be a lovely morning on which to pass away;" and then, with his spirit glowing like the sun, and his eye directed to the heavens, he cried out,—"Christ does every thing right—grandly—grandly." His characteristic timidity and reserve in speaking of his own Christian attainments, were now displaced by the tide of light which burst upon his exultant spirit. The clouds had all passed away, and the glory of a higher life seemed to have become the element of his being. Had one actually returned from the abodes of glorified humanity, he could scarcely have exceeded this dying saint in the interest and confidence with which he would speak of the realities of the spirit land. And this assurance grew firmer and more triumphant, as life was gradually ebbing away, until the scene closed, and left his pale face illumined with a radiance that came from beyond the vail.

Very sincerely yours,
JOHN DEMPSTER.

FROM THE REV NATHAN BANGS, D. D.

New York, November 2, 1859.

Dear Sir: You ask me for my recollections of my much esteemed friend and brother, George Gary; and I give them cheerfully, because I have nothing to

record concerning him but what is pleasant to myself, and may perhaps be profitable to others. My first acquaintance with him dates back to about the year 1820, when I was a Book Agent in the Genesee country, where he was then labouring; but we continued in more or less intimate relations with each other as long as he lived.

Mr. Gary was not of an imposing personal appearance. He was very small in stature—I should think not much above five feet—and was proportionally thin. But his countenance had a pleasant and intelligent expression, and gave promise of what you actually found in him,—a sober-minded, discreet, judicious man. I should say that of his natural as well as his Christian character humility was the leading characteristic. He had a low opinion not only of his Christian attainments but of his intellectual powers, and, wherever he was, he seemed always disposed to think that the lowest place became him. There was not the semblance of affectation in any of these demonstrations; but they were evidently the result of a deep inward conviction of personal inferiority and unworthiness. But herein he actually did himself great injustice; for, though I should not rank him among the greatest intellectual lights of his time, or of his denomination, I should attribute to him qualities, both intellectual and moral, that gave him much more than ordinary power over the minds of his fellow-men.

As a Preacher, Mr. Gary was solid, evangelical and instructive. He had a sonorous voice, and distinct articulation, and could be heard with great ease by a large audience. His manner of utterance, though deliberate, was unembarrassed, and not otherwise than agreeable. There was not much of imagination in his sermons, or of passion in his delivery; but in both he was calm, solemn and impressive. His preaching was especially welcome to those who loved to hear the Gospel in its simplicity and purity.

Perhaps Mr Gary's most prominent intellectual characteristic was a sound, far-reaching common-sense. He was evidently a diligent student of human nature, taking lessons as well from the world within him as the world without him; and the results of his observation and experience he brought to bear effectively and to excellent purpose on his intercourse with his fellow-men. He was often put in requisition to adjust difficulties, and I believe his efforts in this way were generally availing. The mission upon which he was sent by Bishop Hedding to Oregon was one of considerable delicacy, and, by his great skill and sagacity as well as his urbane and pacific bearing, he succeeded admirably in accomplishing the desired end.

In private life Mr. Gary was a model of all that is praiseworthy and of good report. He was sociable, cheerful, amiable, gentle—indeed he was altogether a highly attractive person. There was no limit to the confidence which his friends reposed in him; and even those who knew him but slightly, needed no other assurance than their own observation furnished them, that he was a good man. He was one of those men whom you always love to meet, and with whom you have no fear that your interviews will be too frequent or too long.

Affectionately yours,

N. BANGS.

FROM THE HON. GREENE C. BRONSON

CHIEF JUSTICE OF THE SUPREME COURT OF NEW YORK.

NEW YORK, November 16, 1860.

My Dear Sir: In my early years I occasionally attended Methodist Camp-meetings, and now have in mind one which was held, if my memory serves me, in the county of Oneida, not far from forty years ago. At that period, most of

the Methodist preachers in the Western part of the State were without much school-learning, either in letters or Theology; but they were good men, full of zeal, and laboured with great earnestness in their calling. Their sermons were for the most part made up of warnings and exhortations, and were delivered with great vehemence both of voice and action. The hearers were generally of a class to which that mode of preaching seemed best adapted. Camp-meetings were composed of families and individuals collected from a large district of country, who pitched their tents in groves, and worshipped in the open air for several successive days. In the intervals between sermons, praying circles were formed in front of the tents, and in other places within the camp. A single person commenced praying in a low tone of voice, and, as he advanced to higher notes, was joined by others, until the whole circle was engaged with great fervour in the same exercise. Other praying circles were formed in rapid succession until the whole congregation,—men, women and children, were employed in supplication, praise and thanksgiving, and shouting glory and hallelujah at the utmost stretch of their vocal organs. The sound, like that of many waters, might be heard in still weather at the distance of two or three miles from the camp. On the occasion to which I have referred, in the early evening, and at the close of a season of general prayer, a signal was given for preaching, and the sermon was, I think, to be the last one at that gathering. Though I had but little expectation of being edified by what might be said, I determined to stay and listen to the opening, if not to the whole discourse. A modest and unassuming young man appeared upon the preachers' stand, when the tumult of voices ceased, and silence reigned throughout the great congregation. He had a countenance and manner which testified to a humble spirit within. He commenced in a comparatively low though distinct voice, forming a striking contrast to the scene which had just passed, and took for his text the words of Paul—"Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." I will not, at this late day, undertake to recall the particular plan of the sermon nor the preacher's general train of thought, but the discourse appeared to me to be both able and eloquent, and fully equal to what might have been expected from a talented and faithful minister of more mature years and higher advantages of education. The thoughts were logically arranged and perspicuously and forcibly expressed, the gestures were appropriate, and it was in all respects a calm and dignified, though earnest, exposition of the Divine truths which stand connected with the text. Though there was abundant evidence of deep feeling and fervent zeal on the part of the preacher, there was nothing like rant, nor any thing which should offend the taste of the most fastidious hearer. The attention of all was thoroughly aroused, and, with the exception of an occasional interjection of "Glory" and "Amen," from the listeners, such as are commonly heard among Methodists, profound silence reigned throughout the camp. All seemed to be deeply impressed by the mighty theme, the decided talent, and ardent piety of the youthful preacher I cannot say how much my judgment may have been influenced by the peculiar circumstances of time, place and association, but it is certain that I was strongly moved, and the discourse has ever since stood out prominently among the recollections of my early manhood. I inquired the name of the eloquent young preacher, and was answered—GARY; and, though I have never seen him since that time, I have always kept him in mind, and, in answer to repeated inquiries, as long as he lived, have been gratified by the uniform response that the Rev. George Gary held a high rank among the eminent and excellent Ministers of the Methodist Episcopal Church.

Very truly your friend,

GREENE C. BRONSON.

JOHN EMORY, D. D.*

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

1810—1835.

JOHN EMORY, a son of Robert and Frances (Thomas) Emory, was born in Spaniard's Neck, Queen Anne's County, Eastern Shore of Maryland, April 11, 1789. Both his parents were members of the Methodist Church. His father was a man of excellent sense and sterling integrity, and was, for some time, an Associate Justice in the County Court. His mother was distinguished for her piety, and, from the birth of this son, solemnly devoted him, in desire and purpose, to the work of the ministry. The circuit preachers were often visitors at the family mansion, and always met with a cordial welcome; so that he may be said to have been, from his earliest years, under the most intense influences of Methodism.

The first rudiments of his education he received in the country schools in the vicinity of his birth-place. His father, having resolved to educate him for the profession of the Law, placed him, before he was ten years of age, under the care of Robert Elliott, a popular classical teacher from Ireland, who had then recently opened a school at Easton. Having continued there about three years, he was sent to a school at Lancaster, Pa., taught by the Rev. Francis Barclay, an Episcopal clergyman, where he remained one year, and then returned to Mr. Elliott's school, of which he had before been a member. From this school he was transferred, about the beginning of the year 1804, to Washington College, Eastern Shore of Maryland, where his academical course was completed. In the spring of 1805, he entered, as a student of Law, the office of Richard Tilghman Earle, of Centreville, Md., afterwards Chief Justice of the Second Judicial District of that State. Here he applied himself with great diligence, and acquired much knowledge that he was subsequently able to turn to good account in a very different sphere of life.

From his earliest childhood, he had evinced an uncommonly amiable temper, had been strictly moral, and highly conscientious; but, in August, 1806, on the occasion of a Quarterly or Two Days' Meeting, his mind became deeply excited in regard to his higher interests, and he experienced what he believed was a spiritual renovation. For months previous, he had been the subject, in a greater or less degree, of serious impressions; but it was not till this time that he was enabled to repose heartily and joyfully in the gracious provisions of the Gospel.

In 1808, he was admitted to the Bar, and immediately opened an office in Centreville. Having already a high reputation for ability, integrity, and energy, he had every prospect of becoming eminent in his profession; but his mind was ill at ease on account of a constantly growing conviction that it was his duty to preach the Gospel. He, at length, on the 9th of October, 1809, formed and solemnly recorded a resolution to devote himself to the ministry; and that, notwithstanding his father, for whom he felt

* Memoir by Robert Emory, D. D.

the utmost filial reverence, strongly opposed it. This decision, formed directly in the face of his father's judgment, and even expostulations, cost him a succession of the severest struggles; but, when his mind was once made up, his spirit was quite at rest, as he had no doubt that he was acting in accordance with the manifest indications of Divine Providence.

Having passed through the several offices of Class-Leader, Exhorter, and Local Preacher, he was received on trial, in the Philadelphia Conference, in the spring of 1810, and was appointed to the Caroline circuit. His remarkable dignity, discretion, and weight of character, in connection with his excellent powers as a Preacher, and his uncommon devotedness to his work, very soon rendered him a man of mark in his new profession. In 1811, he was appointed to the Cambridge circuit. In 1812, the Bishops called for volunteers for the West; and, though young Emory promptly offered himself to the service, it was thought that his talents and acquirements were more needed at home, and the offer was not accepted. He was therefore appointed to the Talbot circuit. His health, soon after this, began to fail; but he relaxed in his labours only so far as was absolutely necessary. In 1813 and 1814, he was appointed to Philadelphia; in 1815 to Wilmington; in 1816 and 1817, to Union; in 1818, he was transferred to the Baltimore Conference, and, for that year and the next, was appointed to Washington City; in 1820 and 1821, to Annapolis; in 1822, to Hagerstown; and, in 1823, to Baltimore City.

In 1816, (the first year of his eligibility,) he was chosen delegate to the General Conference; and of every subsequent General Conference until his death was he a member, except that of 1824, when he failed to be elected on account of differing on a question of Church politics with the majority of the Baltimore Conference.

In the early part of the year 1817, Mr. Emory made his first appearance as a controversial writer. Bishop White, of the Protestant Episcopal Church, had published, in the Christian Register, an Essay entitled "Objections against the position of a personal assurance of the pardon of sin by a direct communication of the Holy Spirit." Mr. Emory replied to this Essay in two pamphlets, being "A Reply," and "A further Reply," to the above-mentioned Essay. These were noticed in a Review of the whole question, by Bishop White, which terminated the controversy.

The next year, while residing at Washington, Mr. Emory replied, under the signature,—"An Observer,"—to several articles published in the National Messenger, Georgetown, designed to disprove the Deity of Jesus Christ. These articles, originally published in the same paper with those that called them forth, were afterwards re-published in a pamphlet with the title,—"The Divinity of Christ vindicated from the cavils and objections of Mr. John Wright."

As a member of the General Conference of 1820, Mr. Emory distinguished himself by the vigour and skill with which he bore his part in the discussion of various important and agitating questions. At the same Conference, he was chosen delegate to the British Conference, with a view to establish more intimate relations between English and American Methodism, and especially to settle certain difficulties which had arisen between the preachers of the Methodist Episcopal Church in the Canadas, and the

Wesleyan missionaries in those Provinces. He executed this delicate mission with entire success, and left a strong impression upon the minds of his brethren in England in favour, not only of his own personal character, but of the Church and Nation which he represented.

The interval between 1820 and 1828 was signalized as a period of great excitement in the Methodist Episcopal Church, growing out of various attempts which were made to modify its constitution. In these several controversies Mr. Emory took a very prominent part, and is now regarded by the denomination generally as having rendered most important service to the Church. During this period, he published a pamphlet, entitled "The Defence of our Fathers," designed as an answer to the Rev. A. McCaine's "History and Mystery of Methodist Episcopacy." This Tract produced a profound sensation, and is still regarded by many as one of the most important publications that have appeared in the history of the Methodist Church. He also wrote a Tract, intended chiefly as a Reply to Dr. Onderdonk's "Episcopacy tested by Scripture," which appeared as a posthumous production; and, though it had not received his finishing touch, it is thought to be highly creditable to his ability as a controversial writer.

At the Conference of 1824, Mr. Emory was elected Assistant Book Agent, with the Rev. Dr. Bangs, as Senior; and, in 1828, he was elected Agent, with the Rev. Beverly Waugh,* as Assistant. His labours in connection with the Book Concern are regarded as among the most important of his whole ministry. With him originated the Publishing Fund, the objects of which are set forth in his Address to the Church and its Friends in behalf of various Benevolent Institutions of the Methodist Episcopal Church. He also originated the Methodist Quarterly Review; and, for the first two years of its existence, most of the original articles were from his pen.

At the General Conference in 1832, he was elected Bishop; and the appointment was hailed as a most auspicious one throughout the denomination. Not only did he discharge his duties as a Presiding Officer with great dignity and ability, but, in the intervals of the Conference sessions, he was

* BEVERLY WAUGH was born in Fairfax County, Va., October 25, 1789. He became a member of the Methodist Church at the age of fifteen, and was admitted on trial, as a travelling preacher, in the Baltimore Conference, in 1809, and appointed helper on the Stafford and Fredericksburg circuit, in Virginia. In 1810, he had the charge of the Greenbrier circuit. In 1811, he was admitted into full connection, ordained Deacon, and stationed in Washington City. In 1812, he was appointed to the Stephensburgh charge. In 1813, he was ordained Elder, and stationed in Baltimore City. In 1814 and 1815, he laboured on the Montgomery circuit, and in 1816 on the Berkeley. In 1817, he was stationed again in Washington, and, in 1818, returned to Baltimore. In 1819 and 1820, he had charge of Fell's Point, Baltimore; in 1821 and 1822, he was at Georgetown, D. C.; in 1823 and 1824, at Frederick, Md.; in 1825 and 1826, at the Baltimore City station; and, in 1827, at East Baltimore. In 1828, he was elected Assistant Book Agent, and, in 1832, Principal Book Agent. He was a delegate to the General Conferences of 1816, 1820, 1828, and 1836. The General Conference in 1836, at Cincinnati, elected him a Bishop. He held that responsible office nearly twenty-two years, and, after the death of Bishop Hedding, in 1852, was senior Bishop. The whole term of his itinerant ministry was nearly forty-nine years, and, during that long period, he never sustained any other than an effective relation. About two weeks before his death, he went to Carlisle to labour in connection with an interesting revival of religion, and, immediately after his return home, was attacked violently with the erysipelas, which, however, yielded to treatment, so that there was a fair prospect of his speedy recovery. The immediate cause of his death was supposed to be an affection of the heart. He died in Baltimore, on the 9th of February, 1858. He was greatly respected for his talents and virtues, and adorned every relation, public and private, that he sustained.

always on the alert to advance, by every means in his power, the interests, not only of his own denomination, but of the common Christianity. He had a deep interest especially in the cause of Education; and he manifested it by the part which he took in the organization of the New York University, the Wesleyan University, and Dickinson College. He formed the outline of a plan for an Education Society within the bounds of his own communion; and also drew out a Course of Study for candidates for Deacons' and Elders' Orders; besides digesting a Plan for training the Local Preachers, with an argument for a four years' course of study for the Travelling Preachers. He attended the Virginia, Baltimore, Philadelphia, New York, New England, Maine, New Hampshire, and Troy Conferences; but nothing of marked interest occurred at any of them, except the New England and New Hampshire, where the subject of abolitionism had begun to be agitated. He subsequently prepared the Episcopal Address to those Conferences, signed by himself and Bishop Hedding,—an Address, the ability of which was acknowledged by all parties. That he was not himself friendly to the institution of Slavery may be inferred from the fact that he characterizes it as the "root of evil." The Troy Conference of 1835 was the last which he attended.

Shortly after he was chosen to the Episcopate, he removed his family to Baltimore. In the spring of 1834, for the improvement of their health as well as his own, he removed them temporarily to a farm on the Eastern Shore of Maryland, which he had undertaken to cultivate a year or two before. But, as the sickly season on the Peninsula approached, he removed them again to the Western Shore, where he established them at a country seat in the neighbourhood of Reisterstown, which continued to be their residence until after his death.

Bishop Emory's death occurred suddenly, in consequence of a distressing casualty. On Wednesday, the 16th of December, 1835,—a day rendered memorable by the great conflagration in New York, he left home for Baltimore in a light open carriage, about six o'clock in the morning. About two miles from his house, he had to descend a hill nearly a mile in length; and, at the top of the hill, his carriage was seen to be passing with considerable rapidity. About twenty minutes after, he was found by a waggoner, about two hundred yards from the place where he had just before been seen, lying insensible and bleeding by the side of the road; having evidently either jumped or been thrown from the carriage, while it was in rapid motion, and fractured his skull by the fall. He was immediately removed to a tavern in the neighbourhood, and his family and friends gathered around him, only, however, to see him die. He expired at a quarter past seven on the evening of the same day. By request of the Trustees and Stewards of the Baltimore City station, his remains were conveyed to Baltimore, where, after the preaching of the Funeral Sermon, by his friend, the Rev. Alfred Griffith, from II. Samuel iii, 38, they were deposited beside those of the venerable Asbury, in the vault under the pulpit.

On the 12th of October, 1813, he was married to Caroline, daughter of Francis Sillers, Esq., of Hillsborough, Caroline County, Md. She died in the year 1815; and, on the 12th of May, 1818, he was married to his

second wife,—Ann, daughter of Thomas Wright, Esq., of Queen Anne's County, Md., an esteemed local preacher of the Methodist Church. He had one child by the first marriage, and four by the second; all of whom, with his second wife, survived him.

Besides the publications already noticed, together with some Reports, Episcopal Addresses, &c., the substance of a Sermon which he preached before the British Conference was published in the Wesleyan Methodist Magazine, and was afterwards republished in an Appendix to the Bishop's Life, written by his eldest son.

He was admitted to the Honorary Degree of Master of Arts, by St. John's College, Maryland, in 1822. The degree of Doctor of Divinity also was conferred upon him several years before his death; but I have not been able to ascertain the exact year, or by what College it was conferred.

FROM THE REV JOHN McCLINTOCK, D. D.

OF THE NEW YORK CONFERENCE.

NEW YORK, June 9, 1855.

My Dear Sir: My opportunities of acquaintance with the late Bishop Emory were ample. Almost my first recollections are connected with his visits to my father's house. At a later period, I was two years in his immediate service, as clerk, during his incumbency in the editorship of the Methodist Book Concern at New York; and afterwards, until his death, I knew him well and intimately. Take him for all in all, he was one of the most marked and individual characters I have fallen in with.

In person, he was under-sized, but well-proportioned, and elastic in movement; his features were regular and well-cut, the expression of his face always keen and eager, even in repose. But he never gave signs of excitement—under circumstances of great trial even, there was no change of colour, no movement of a muscle to indicate internal emotions. In personal self-command, as well as in control of the outward manifestations of feeling, he was unrivalled among the men I have known.

No man ever doubted Bishop Emory's *integrity*. It was written upon every lineament of his strongly marked countenance; it spoke in every word that fell from his lips; and it was manifest in every action of his life. Ambition could not tempt it; difficulties could not shake it; gold could not bribe it. He adopted his opinions cautiously, because he would receive none without the fullest assurance of their truth; and, when they were adopted, he maintained them manfully, because he believed them to be true. It mattered not to him who was his opponent. No disputant could be more thoroughly upright in the conduct of a debate than he—sound and legitimate reasoning he would employ against any man; sophistry he never deigned to use at all. He never committed the fatal error of maintaining a good cause by bad arguments. His was not that flexible conscience which bends with circumstances. And, though he was prudent, almost to a proverb, I do not believe that an instance could be found in his whole life of his sacrificing the true to the expedient.

Another striking element of his nature was *strength of will*. He manifested it even in his boyhood, in obeying the call of God to preach the Gospel, in opposition to the wishes of a revered and beloved father. It is easy now to appreciate the firmness of his conduct in this early day of trial; and his subsequent history showed a full development of this powerful element of

character. Nor could it be mistaken for obstinacy Knowing the purity of his own intentions, confiding in his own judgment, and perceiving his superiority to most of the men around him, he was rarely to be found in that miserable state of suspense, which seems to form the common atmosphere of men of muddy brains and feeble will. It was surprising to see how such men would fall back and clear the way for his coming. It was known that he was a wise and thoughtful man; but if it had not been known also that his will was not to be baffled, he never could have attained the power over men which he possessed. The great secret of his heroism lies indeed in this strength of will. And it was exhibited not only in that promptness of action which we call decision of character, but also in that well-sustained steadfastness, which is perhaps more rare,—consistency. No one doubted that, when the time came for action, he would be prepared; no one expected to find the deed of one day nullified by that of the next.

Many strong men keep us in constant fear lest they should make some false step. But not so Bishop Emory. He was proverbially a prudent man. In the course of his life, he was often placed in circumstances of perplexity, and even of peril; but never once do we find his firmness shaken, or his discretion at fault. I am aware that this is high praise, and that some have tried to impugn his conduct in certain instances, as indiscreet, to say the least; but I am firmly convinced that, in no case, even the most difficult, could he have done less than he did, without sacrificing that steadfastness of purpose, which he would have died sooner than relinquish. He could not have been more discreet, even in appearance, without being less firm. But there have not been wanting those who considered this very caution a fault; and I have heard him charged with a morbidly scrupulous care for his own reputation. A newly-published book was once under discussion in the presence of one of our living Bishops; and several errors, evidently the result of carelessness, being pointed out, the Bishop remarked,—"Bishop Emory would have worked his finger nails off, before such inaccuracies could appear in a publication of his." The remark was no exaggeration. No man could be more conscientious as an author than John Emory. So great was his anxiety that all his compositions should be finished, that I have known him, after correcting and re-correcting, until his manuscript had become the plague of the compositors, to make free with the proofs to an alarming extent, and sometimes to throw down whole paragraphs and pages after they had been set up.

I must say something of Bishop Emory in his more *private* relations. The opinion seems to have gained ground, in some quarters, that he was cold and repulsive; and some, observing the stern severity of his manner in the performance of public duty, have judged that his heart was formed in the mould of austerity. Those thought differently who knew him well. In the account given in his own language of his wife's death, every word is fraught with feeling; and never was there a nobler expression of human love than is found in the closing passage of a letter to his mother-in-law on that mournful occasion—"I think sometimes, that I could brave death to see her only." The letters to his family and near friends, especially in times of sickness, trial, or death, literally breathe the spirit of love.

But there was some ground for the opinion that he was not remarkably affable—certainly he was not as accessible as he might have been without any detraction from his dignity This remark, however, can only apply to his business intercourse with others. When he gave himself to the enjoyments of the social circle, he was delightfully easy; there, and there only, did his heart find its full play His friendships, too, were sincere and steadfast; and they could not be otherwise in a nature of so much depth and constancy as

his. I do not think, however, that he was very communicative, even to his best friends. He was not accustomed to indulge the entire heart in the gushing flow of sympathy; his soul did not utter itself, as some men's do, in all its fulness; nor did he "delight in the detail of feeling,—in the outward and visible signs of the sacrament within,—to count, as it were, the pulses of the life of love." His affections were always under the control of his judgment.

To attempt a regular analysis of Bishop Emory's mind, is a task to which I dare not address myself. No man can trace his history and read his writings, without perceiving that *accuracy* was one of his highest aims. This resulted not only from the character of his mind, but from his mental habits, formed early in life. He could never be satisfied with partial views of any subject. In boyhood, says his biographer, "whether the subject of inquiry was the pronunciation of a word, or a question of science or religion, he could not be content with conjecture, when certainty might be attained." And in after life, he studied thoroughly whatever he undertook to examine at all; and, in setting forth the result of his labours, he surrounded his subject with an atmosphere of light. He had the clearness of Guizot, though without his eloquence. Indeed, the most prominent feature of his mind, it seems to me, was its method. When he spoke, you saw that every sentence was thought out, and present to his mind as a whole, before he uttered a syllable. In writing, too, he always took care to see the end from the beginning. Good logic was natural to him; a sophism grated on his mind very much as discord annoys a musical ear. A difficult question fell to pieces before his power of analysis, just as a compound substance is decomposed by chemical agents. Nor was his method mere arrangement,—that empty counterfeit that cheats some men into the belief that they have well-ordered minds, as if to build up a science were the same thing as to make a dictionary. It consisted, first, in the natural clearness of his understanding, and secondly, in his habitual reference of the species to the genus,—the subordination of the parts to the whole—the contemplation of the relations of things as well as of the things themselves. His associations were principally made under the law of cause and effect—the principle involved in any phenomenon, and not the mere attendant circumstances of time and place, took root in his mind so that his memory was eminently philosophical. Add to this his methodical industry, and you have the secret of his extensive knowledge, his readiness in debate, his admirable self-possession as a Presiding Officer, and even the versatility which enabled him to excel in all that he undertook. He understood most thoroughly the value of the old maxim,—*Every thing in its place;*—a maxim for which genius itself can find no substitute.

I do not hesitate, therefore, to say that he was a man of great talent. But he was not a man of genius. Every subject had to be brought within the scope of his understanding, and when there, he was perfectly master of it; but in the outer region of the imagination, he was comparatively a stranger. No poetry has been found among his remains,—and for a very good reason,—he did not possess "the vision and the faculty divine." It was not for him to clothe his thoughts in

> "The light that never was on sea or land,
> The consecration, and the poet's dream;"

for the light that was in him, and which he poured forth in a flood of radiance upon every subject properly within his sphere, was the light of the understanding, and not of the imagination. That he would have been a greater man, if more richly endowed with this highest of human gifts, I cannot doubt. His preaching would have been more attractive, his writings more fervent and glowing, and his whole character more ardent. The powers that he possessed

qualified him admirably, however, to discharge the duties that devolved upon him, and he worked better, perhaps, with his diversified talents, than a man of genius could have done in the same circumstances. What I have said of him thus far amounts to this: that he was eminently a practical man. Without knowing the extent of his studies in Modern Philosophy, I can easily imagine the contempt in which he would have held Transcendentalism. German Metaphysics must have been all cloudland to him. He would have placed Kant and Schelling upon the same shelf with Jacob Behman and Baron Swedenborg. Even Cousin could have found no favour with him. To some this will seem high praise; to others just the reverse; but, at all events, I believe it to be true.

Dr. Emory was a deeply pious man, in the highest sense of the word. Religion, with him, was not merely a matter of principle and habit, but had its root deep in his heart, and gave worth and dignity to his entire being. He was not much given to talk about his personal religion—the stream was too deep for that; but his communion with God was, I doubt not, uniform and abundant. Equally removed from formality and enthusiasm, his piety purified his affections, elevated his intellect, and controlled his life.

But I have written enough—perhaps more than enough for your purpose.

I am, Dear Sir, very truly yours,

JOHN McCLINTOCK.

JOHN DAVIS.*

OF THE BALTIMORE CONFERENCE.

1810—1853.

JOHN DAVIS, a son of Isaac and Winfred Davis, was born in Northumberland County, Va., on the 30th of October, 1787. His parents were both exemplary members of the Methodist Church, and were careful to train up their children in the nurture and admonition of the Lord. The opportunities for early education enjoyed by this son were very limited, not extending beyond the small schools in the neighbourhood in which his parents resided. This deficiency, however, he, in a great measure, repaired, in after life, by close application to study, so far as was consistent with his vocation as a travelling preacher. He engaged at one time in the study of the Hebrew language; but, before he had advanced far, was obliged to discontinue it, on account of being removed to another field of labour.

From early childhood he evinced a very lively and social turn; while yet he was much more than ordinarily given to serious reflection. After mingling with his young companions in their scenes of amusement, he would sometimes, under an impression that he had done wrong, retire into some solitary place, and pray that he might be enabled to give up the world, and make God his supreme portion. On one occasion, while he was yet quite a child, he was sitting on his father's knee, as his father was reading the third chapter of the Gospel by John: the child was greatly impressed by the words,—"Ye must be born again;" and the impression remained,

* MS. from Mrs. Davis.

in a greater or less degree, until he became himself the subject of the change which the passage contemplates. During the period of youth, the dread of being singular among his young companions, and thereby provoking their ridicule, greatly influenced him; while yet this unworthy fear was in constant conflict with a prevailing sense of the paramount importance of religion. When he was in his nineteenth year, after having passed an evening in a circle of gay companions, and been himself more than usually mirthful, he went home with his mind full of serious thoughts, and his conscience heavily burdened with a sense of guilt. The next morning, instead of engaging in his usual business, he went away by himself, resolved, from that time, to make the salvation of his soul his commanding, all-engrossing object. Before he had been long upon his knees begging for mercy, he found that his feelings had undergone a wonderful change, and he believed that his heart was bowed into an humble submission to the requirements of the Gospel. Not long after this, and before it was known that he had been the subject of such an experience, he attended a prayer-meeting among the Baptists, and he availed himself of the opportunity to testify of the change which he had experienced, and of his purpose, formed in the strength of Divine grace, to devote himself to the service of his Redeemer, and, at the same time, to exhort his young companions to take up the cross and follow in his footsteps.

From about this time, his purpose seems to have been formed to devote himself to the preaching of the Gospel. Before his time of probation in the Church had expired, he was employed by the Presiding Elder to fill a vacancy which had occurred in consequence of the illness of one of the preachers. On his return home, he had many invitations to preach in his native county, and so great was the curiosity to hear the youthful preacher, who had so suddenly sprung up among them, that multitudes thronged to listen to him. There was an old Episcopal church, some ten or twelve miles from his father's residence, that had been without a minister for several years, and that was then used as a depository of tobacco. The Vestry, after having it cleansed, sent to him to come and occupy it; and the number which the announcement that he was to preach drew together, was much greater than the building could accommodate. Such was the effect of his preaching on this occasion that the Vestry urged him to remain with them, offering to repair the house, and to give him a very liberal support for that day; but he unhesitatingly declined their proposals, having already determined to join the travelling connection in the Methodist Church.

Mr. Davis was admitted on trial in the Baltimore Conference in 1810; and was appointed for that year on the Alleghany circuit, and for the next year on the Bottetourt circuit. In 1812, he was admitted into full connection, and appointed to Stafford and Fredericksburg, where he continued during the next year. In 1814, he was appointed to Fairfax; in 1815 and 1816, to the Baltimore circuit; in 1817 and 1818 to Fell's Point; in 1819 and 1820, to Georgetown. From 1821 to 1824, he was Presiding Elder of the Carlisle District. In 1825 and 1826, he was stationed at Baltimore; and, in 1827 and 1828, at Foundry. From 1829 to1831, he was Presiding Elder of the Potomac District. In 1832 and 1833, he was at Baltimore City, and, in 1834, at Annapolis. In 1835, he was Agent North

of the Potomac for Dickinson College. From 1836 to 1839, he was Presiding Elder of the Baltimore District. In 1840 and 1841, he was at the Wesley Chapel, in the Potomac District; in 1842 and 1843, at Foundry; and, in 1844, at the Carlisle station. In 1845, he was an Agent for Dickinson College.

Mr. Davis' health began to fail as early as the year 1835; but it was not till the year 1846 that he became so infirm as to be under the necessity of taking the superannuated relation. He then retired to a farm which he had purchased in Harford County, Md.; and, as he had been trained to agricultural pursuits in early life, it was easy for him to return to them; and he became quite a successful farmer. But the interests of the Church still continued to hold the first place in his thoughts, and his brethren were encouraged always to command his services, whenever they had occasion. Though he was firm in his denominational convictions, he often supplied the pulpits of his brethren, both of the Methodist Protestant and the Presbyterian Churches; and always to great acceptance. He was frequently called from home to attend to the secular affairs of the Church; and he promptly obeyed every such summons,—no matter at how great inconvenience. On one occasion he was called to New York, at a time when his presence at home seemed absolutely necessary to the carrying forward of some important business on his farm; but, when his wife expressed an opinion adverse to his going, he simply replied,—"If I attend to the Lord's work, He will attend to mine;" and the result proved the truth of his prediction, as his worldly business prospered remarkably during his absence.

In August, 1853, he went, with his wife, to Loudon County, Va., to visit his eldest daughter, who had married, and was settled there. They reached there on Saturday, and, the next day, contrary to his usual practice, he preached twice, and did not appear to suffer from the exertion. On the Tuesday night following, he was attacked with palpitation of the heart, together with severe pain in the bowels; but, though he suffered much during the night, he was able the next morning to ride several miles to visit a family, for whom he felt a special regard. Soon after his arrival there, he felt more unwell,—which led him to return to his daughter's with as little delay as possible; and, immediately after reaching there, he had another attack of the same kind with the one which he had had the night before; and still more severe. The next day, he was dozing most of the time, but seemed to suffer but little. His physician, discovering that his malady was rapidly tending to a fatal issue, seated himself by his bedside, and asked him if he was aware that he could not live long. He looked earnestly at the physician, for a moment, and said calmly,—"Doctor, I did not know that I had been ill; but I am not unprepared to die; though, like many others, I have not arranged my temporal affairs, and I should be glad now to make my will." The Doctor immediately wrote his will, he dictating it with as much calmness as if he had been in perfect health. A friend, standing by, asked,—"What message have you to send to the brethren of the Baltimore Conference?" His reply was,—"Tell them all is peace." He then requested his brethren who stood around his bed to pray for him; and in a few moments more his spirit had taken its final flight.

On Sunday morning, his remains were,taken to the church, for the Funeral service, where, on the Sunday preceding, he had stood and offered salvation to the lost.

In 1813, Mr. Davis was married to Jane Y. Williams, then of Virginia, though, shortly after her marriage, her father's family removed to Missouri. In 1820, Mrs. Davis died, leaving two little girls, the youngest of whom died a few years afterwards. In December, 1822, he was married to Phebe, daughter of Richard and Phebe Webster, of Harford County, Md. Mr. Webster, the father of Mrs. Davis, was one of Bishop Asbury's early preachers, but, after travelling a few years, he located, and continued in that relation till the close of life. Mr. Davis left four children,—one son and three daughters.

FROM THE REV ALFRED GRIFFITH.

ALEXANDRIA, Va., January 30, 1860.

My Dear Sir: I regard it as no small privilege to be able to say that I was intimately associated with the Rev. John Davis, in the bonds of Christian and ministerial brotherhood, during a period of more than forty years. My recollections of him are alike respectful and affectionate; pleasant to myself and honourable to his memory; and it gives me pleasure to do any thing in aid of an effort to transmit the knowledge of his character to posterity.

In person Mr. Davis was of medium height, symmetrically formed, and with a frame that indicated a full measure of physical strength. He was active in his movements, and always left upon your mind the impression that he had something to do. In social intercourse he was remarkably cheerful and pleasant, and was very likely to be the life of every circle into which he was thrown. He was genial and warm-hearted, and one of the best and kindest of friends. He had great transparency of character, and, while he never professed what he did not feel, he was incapable of any thing like unworthy concealment. He formed his purposes with deliberation, and was steadfast without obstinacy in his adherence to them. The most prominent feature of his mind was, I think, great sagacity, united with a cool sound judgment. He had an eye to discern readily the more distant and involved relations of things; and he would often detect error in a plan, or sophistry in an argument, that many a mind of much greater brilliancy would have overlooked. This striking mental characteristic was evinced not only in the accuracy of his judgments in common life, but more especially in the prominent part which he was called to take in managing the affairs of the Church—the deliberately formed and clearly expressed opinion of John Davis was itself an argument which it was not easy to set aside. He was always regarded as a man of mark among his brethren, who, without attributing to him infallibility, ever expected to find him on the right side. Without being what you would call a very highly educated man, he had a good share of general information, and would pass respectably in any society on the score of intellectual culture.

As a Preacher, Mr. Davis was both acceptable and successful. His grand aim in the pulpit was to endeavour to win souls to Christ, and then to build them up in the most holy faith. His discourses were at once deeply evangelical and thoroughly practical; and, while they brought Gospel truth in contact with the understanding, they enforced it upon the heart and conscience. And, while he was earnest and faithful in presenting God's truth in the pulpit, he was untiring in his efforts out of it to accomplish the great end of his ministry in the salvation of souls. And his labours were crowned with a signal blessing. He was instrumental in bringing about several extensive revivals, in

which many hundreds are believed to have become new creatures in Christ Jesus.

Mr Davis' death was worthy to crown the life he had lived. After having served his Master faithfully for so many years, his Master called for him, and found him ready to obey the summons. Death with him was nothing more than the cheerful, joyful entrance upon an immortal life. Peace to the memory of God's faithful servant.

Respectfully yours,

ALFRED GRIFFITH.

ABNER CHASE.

OF THE GENESEE CONFERENCE.

1810—1854.

FROM THE REV D. DANA BUCK, D.D.

OF THE GENESEE CONFERENCE.

GENEVA, July 28, 1860.

My Dear Sir: I had a long acquaintance with the Rev. Abner Chase, and it is only a labour of love for me to do any thing I can in honour of his memory. He lived pre-eminently for the glory of his Master and the benefit of his fellow-men, and it is fitting that such a character should be kept in enduring remembrance.

ABNER CHASE, a son of Consider and Elizabeth Chase, was born in Stonington, Conn., on the 11th of December, 1784. His father was a sea-captain in the early part of his life, but subsequently became a minister of the Seventh-day Baptist Church. He (the son) was employed in his youth as a reed-maker. He made a profession of religion in Broadalbin, Montgomery County, N. Y., on the 4th of April, 1801, and united with the Methodist Episcopal Church, being then between eighteen and nineteen years of age. On the 8th of September, 1805, he was married to Parmelia Josline, of Rhode Island, who survived him, and died in Penn Yan, June 11, 1859, aged seventy-five years.

Mr. Chase began to travel in the regular itinerant connection in 1810, at the age of twenty-eight, being admitted as a member of the New York Conference. He continued in the regular work of the travelling ministry until 1845, when he found it necessary to take a superannuated relation, and settled in Penn Yan. From this time till the month of his death, he continued to preach as opportunity offered or health permitted, although he had no regular pastoral charge. His health was uniformly good, and he was enabled to discharge the arduous duties of circuit and stationed preacher, and Presiding Elder, during the long period of his effective ministry, with honour to himself and the Church, and to the great acceptance and profit of the people.

Like most of the early Methodist preachers, Mr. Chase did not enjoy the advantages of collegiate education, and he sustained himself throughout his useful ministry, more by his general knowledge and the reading of books

immediately connected with the practical duties of his profession, than by any thing that would be technically called a course of liberal study. "When Elder Chase first mounted his horse, after the primitive fashion of Methodist preachers, to go to his circuit, he had not proceeded far before he met an older minister to whom he had looked up, in some sense, as a spiritual father, who, after some conversation, parted with him by saying,—'The itinerant life is a good school, but a severe one. You have but a gloomy prospect before you for the present life. I think a young man in your circumstances can do better.' These remarks, coming from such a source, at such a time, made some impression on the mind of the young itinerant. But the cloud soon passed away, and he swerved not from his purpose. Thirty-six years afterwards, we find him testifying,—'Had I my life to live over again, I know of no employment or situation this side of Heaven, that I would prefer before that of an itinerant Methodist preacher.'

"On one occasion, after having travelled a hundred and fifty miles to reach his new field of labour, Mr. Chase stopped at a comfortless log-hut far in the wilderness, to tarry for the night. A wandering pedlar soon after called also to obtain a night's lodging. On retiring to bed, the simple-hearted host kindly informed them that they might hear the howling of wolves, or the scream of panthers, in the night, but that they need not be alarmed, for they would not break in. He also said that rattlesnakes sometimes crept up from under the floor, but that he had put their beds upon the cross beams of the house, where was a rude flooring that the snakes could not reach. At another time, when he, with several other ministers, was escorting Bishop Asbury through the country, and they had travelled till both man and beast were weary and faint,—no hospitable friend being near, and no means at hand for supplying their necessities,—the good old Bishop ordered a halt—the horses were turned out to graze, a few almond nuts from the Bishop's valise were spread upon the trunk of a fallen tree, a blessing was asked, and all were invited to partake. The frugal meal being over, and a little rest taken, the journey was resumed with the usual cheerfulness."*

It would be easy to multiply similar narratives of toil, privation, suffering and peril; and it would be quite as easy to relate authentic instances of joy, success, deliverance and triumph; for, in the earlier periods of the itinerant ministry in this country, such scenes were the almost daily occurrences, and the travelling preacher's life was frequently thrilling and romantic: it had its attractions for the kind of men who were adapted to its vicissitudes; and Mr. Chase was one of those remarkably adapted men—he pursued his zealous career of toil and usefulness *con amore*.

My personal recollections of Mr. Chase go back to the year 1834, or about that time, when he was Presiding Elder of the district within which I then resided. At that time, I had the opportunity of hearing him preach at the Quarterly Meetings, and met him at the Quarterly Conferences. In 1836, when he had the charge of another district, he sent a request to my pastor that he would have me licensed to preach, and sent on to supply a vacancy on one of the circuits in his district. I did not give my consent,

*Memoir by Dr. F. G. Hibbard.

however, at that time, to become an itinerant preacher; and only refer to the fact for the purpose of noting that my first official call to enter the itinerant field of labour was given by Mr. Chase.

From the autumn of 1837, when I was received into the Annual Conference, I enjoyed occasional opportunities for hearing and knowing this good man. But it was not till the autumn of 1852 that I became intimately associated with him. At that time, I was stationed in Penn Yan, where he then permanently resided, and he was my familiar associate until the close of his life. Thus, while others had a better opportunity of knowing him in the earlier periods of his ministry, it was my privilege to be intimately associated with him during the last twenty months of his life; and I was also permitted to be present at his death and witness the closing scene. At nearly all our Sabbath and week-day meetings, during those last months of his life, he occupied his usual seat in the altar, or assisted in the pulpit; and he was always ready to listen or to speak, to pray or to visit, and otherwise to assist in promoting the welfare of the congregation. I never knew a more agreeable associate, a better counsellor, or a more trustworthy friend. He was always a gentleman, always a Christian, always in readiness to serve both God and man, so far as he had means and opportunity. He had, in an unusual degree, the happy faculty of making himself agreeable to all classes of society, and seemed to be as great a favourite with the youthful as with the aged. In the lowly dwellings of the poor and the splendid mansions of the rich, in scenes of sorrow and in seasons of festivity, he appeared to adapt himself naturally and easily to the occasion, and was a model of unassuming dignity, and quiet, sympathetic friendliness. Although he was very decided, and almost enthusiastic, in his attachment to his own denomination, he was remarkably free from prejudice and bigotry; and hence he was highly esteemed by those of other denominations, and he seemed to be on terms of charity and good-will with all. His Christian deportment was so irreproachable, and his kindness and candour so manifest and uniform, that he was probably most highly esteemed where he was most familiarly known; and in no place has he left a better influence than in the village where he spent his last years. I cannot speak truthfully in respect to these things, without speaking eulogistically; and those who are best acquainted with the facts in the case will be most hearty in their assent to these representations.

As a Preacher, Mr. Chase was always acceptable, and, taking his almost half-century of ministerial labour together, he may be classed among our most successful ministers. But I judge that his popularity and success resulted less from what is usually regarded as pulpit talent and oratorical ability, than from a happy combination of many good ministerial qualities, without being pre-eminent in any one in particular. He rarely fell below the common standard of good pulpit discourse; and he rarely rose far above it. We never anticipated a failure, and we seldom enjoyed more than we expected. His sermons were not remarkable for depth or for originality; but they were uniformly able, sensible, seasonable, and evangelical. He had the happy faculty of illustrating his topics with anecdotes. He seemed never at a loss for an illustration of this kind, and frequently intense interest was excited, and deep impressions produced, by a well-timed and

remarkably well-told anecdote. I have seldom, if ever, heard a man relate more or better anecdotes in the pulpit; and, among them all I do not remember one that savoured in the least degree of indelicacy, or vulgarity, or the want of good taste. Whether they were mournful or mirthful, whether they had respect to himself or to others, whether related in the pulpit, in the prayer-meeting, or in the easy intercourse of the social circle, they always seemed to be the best things that could be said under the circumstances in which they were given. And, what is remarkable, in this connection, he seemed to have almost no imagination, and, if possible, still less fancy. But he had, of course, a remarkable memory of persons, places, and historic incidents, with an almost intuitive perception of character. He related his anecdotes with such unaffected sincerity and naturalness, and with such manifest adaptation to season and purpose, that fancy was not required to embellish the story in order to enhance the effect.

Mr. Chase seemed to have a more than ordinarily correct judgment of men and things in general, and was distinguished for discretion, far-sightedness, and practical wisdom. He was quick in perception, shrewd and very adroit in the management of an argument or a discourse. He looked beneath the surface of things, and beyond the present moment, and was able to forecast with consummate skill. Yet, with all this, he was at the farthest possible remove from guile or low cunning. Careful not to give offence, he was nevertheless a faithful expounder of the Divine word, and an earnest labourer in the various departments of ministerial duty, reproving, admonishing, and declaring the whole counsel of God. In his private admonitions, he knew how to blend unshrinking faithfulness with gentleness of spirit and manner; and persons would endure more from him than from others less discreet and kind-hearted. And withal he was emphatically a man of prayer.

I hasten to give you my recollections of the closing scene.

About the 19th of April, 1854, Mr. Chase took a severe cold, which terminated in fatal congestion of the lungs, and which, after a few days of severe suffering, brought to a close his useful life. I was with him frequently during this illness, and observed that he retained entire consciousness and self-possession until the last. From the first he seemed impressed with the idea that his disease would probably have a fatal issue. He was unable to converse much, but what he did say was characteristic of the affectionate, consciously upright, and truly religious man. When one of his daughters expressed her concern and sympathy on account of his sufferings, he replied,—"Oh, I shall not suffer any too much." At another time, he said to his family,—"My children have long known my views of God and the Bible; of Jesus Christ and his salvation; and these things I have urged upon you in public and in private; but how much more in the hour of my departure." At one time, he said to one of his sons,—"I am not informed who is usually first at the gate of Paradise to meet the new arrivals; but it is not a matter of great importance, as there must be such a multitude from the days of Abel to those of Wesley to go on errands of this kind." He was entirely sensible of the progress of the fatal malady, and, when all hope of his recovery was past, he desired that the doors of his sick-room should be thrown open, and that the many who were anxiously

waiting to see him, and hear him speak once more, might come freely about him.

A little while before he died, as we stood around him, he desired to have singing and prayer. When asked if he wished to have any particular hymn, he selected the familiar one, beginning

"Alas, and did my Saviour bleed!"

He joined in singing it as far as he was able, and his appearance unmistakably indicated that he fully understood and adopted as his own the sentiments it contained. During the singing, he lay with his hands clasped upon his breast, looking upward most of the time, and expressing in his countenance the otherwise inexpressible emotions of his soul, as verse after verse of the hymn was repeated. The whole company were much affected, and it was with difficulty we proceeded through the hymn. When the last verse was sung, the scene was inexpressibly affecting and sublime. As we sung the closing lines,—

"Here Lord I give myself away,
"'Tis all that I can do",—

he raised his clasped hands, pressed his head still farther back upon his pillow, lifted his eyes and held them fixed in their gaze upward, and thus continued until the last word was sung. There was at that time expressed in his countenance what no words can portray. His venerable head, thrown back upon the pillow, his white hair falling smoothly back from his forehead, his clasped, uplifted hands, his large, expressive, wide-open, upturned eyes, the solemn, almost awful, calmness of his pale, furrowed countenance, the manifested sensibility of dying, blended with serene resignation and earnest hope, the evident effort of the entirely conscious soul fully to adopt and express the affecting sentiment of the last two lines of the hymn,—all this, with the sighing and tears of surrounding friends, and the mournful, melting tones of the music, made me feel, as I have seldom felt, the truthfulness and beauty of the often quoted lines,—

"The chamber where the good man meets his fate
Is privileged above the common walks
Of virtuous life, quite on the verge of Heaven."

This was April 27, 1854; and, the same afternoon, at five o'clock, he ceased to breathe.

Thus terminated the earthly existence of this good man, at the age of seventy-one years and a half, after an illness of eight days' duration; having been a minister of the Gospel forty-four years, thirty-five of which were spent in the arduous work of the effective itinerancy. He is buried in the cemetery in the village of Penn Yan, and a tasteful monument, procured by the contributions of his many friends, marks the sacred spot where his earthly remains rest in peace. By his own request, the Rev. Dr. F G. Hibbard, the Presiding Elder of the district, preached his Funeral Sermon.

Mr. Chase was straight and slim in his person, and about five feet and nine inches high. In his old age, when I knew him, his countenance was not handsome, yet his appearance was agreeable. His features were rather coarse, but very expressive, especially his eyes, which were large and bright, and might perhaps be considered his best feature. The general

expression of his countenance was a blending of sensibility, candour, kindness, firmness, and self-control. Very few men carry a more truthful index of their inner nature than Mr. Chase exhibited in his expressive countenance. An entire stranger would instinctively mark him as a kind, considerate, upright man.

The good people in his own immediate neighbourhood, as well as many of his acquaintances elsewhere, were accustomed, once a year, to show their respect and appreciation of this excellent man, in his declining days, by making him a "donation visit" at his own residence, and thus leaving with him and his family substantial evidences of good-will and affection. These annual gatherings at his house were always seasons of pleasure to his visiters, and are still gratefully remembered by them. People of all denominations, and persons connected with no particular church, were accustomed to unite on these pleasant occasions. I do not refer to the fact for the purpose of commending the people, but to show how highly Mr. Chase was esteemed in the community where he was most familiarly known.

Very sincerely yours,
D. DANA BUCK.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, December 28, 1859.

My Dear Sir: In 1810, I met the Rev. Abner Chase at a Camp-meeting, and then commenced an acquaintance with him which was terminated only by death. It is pleasant for me to speak of him, as his character was one of uncommon purity and elevation, and I know nothing concerning him that either delicacy or charity would require me to withhold.

Mr Chase had a mind clear, well-balanced, and practical. Without laying claim to any extraordinary acquirements, he was nevertheless quite a well-educated man, and had not only very respectable theological attainments, but also a good degree of general information. He was remarkable for taking a common-sense view of things, and looking at every subject in its most practical bearings. He was a person of remarkable tact and address, and it was this, in connection with his naturally peaceable and kindly spirit, that made him singularly successful in disarming prejudice and healing difficulties. It was not easy for the spirit of discord and strife to exist where he was—whenever the waters showed signs of becoming troubled, he was almost sure, by some well-judged and pacific words, to hush the rising tempest, and restore a feeling of mutual good-will.

In deliberative bodies Mr. Chase exhibited a much more than ordinary measure of ability. He spoke promptly, fluently, judiciously, and to the point. Indeed, he may be said to have been generally one of the controlling spirits of the Conference, or of any other public body in whose deliberations he bore a part. His opinions were always regarded with great respect, as being the opinions not only of an able but an eminently good man.

As a Preacher, Mr. Chase may be said to have been decidedly interesting; and I believe he rarely failed to command an earnest attention. His discourses were not a little indebted for their interest to his liberal and yet extremely judicious use of anecdotes. Of these his mind was a vast treasury; and he used them in his sermons, by way of illustration, to the greatest advantage If he had not been guided in his selection of them by excellent taste, perhaps he might have been thought profuse to excess in this kind of illustration; but

as it was, I believe that the most scrupulous were never offended by any thing of this kind that came from him. He showed himself thoroughly acquainted with the Scriptures, and the great theme of his preaching was that in which consists the substance of the Gospel,—"Christ and Him crucified." His manner in the pulpit was altogether agreeable—he spoke distinctly, earnestly, and impressively; and sometimes he delivered himself with great pathos. There was in his manner, at times, somewhat of a plaintive monotony; but I think it rather assisted than hindered the effect of his preaching. There were many evidences that the public duly appreciated his ministrations.

Mr. Chase was of the middle height and size, and had a countenance that beamed forth kindly and generous feeling. His manners were in keeping with his countenance and his entire character,—indicating simplicity, gentleness, and benevolence. All who knew him will subscribe to the declaration that he was an eminently good man, and an able and faithful minister.

Yours with respect,

SAMUEL LUCKEY.

JOHN STRANGE.*

OF THE INDIANA CONFERENCE.

1811—1832.

JOHN STRANGE, a son of William Strange, was born in Lewis County, Va., on the 15th of November, 1789. His mother's maiden name was Hilt—she was a cousin of Samuel Hilt,† a well-known preacher in the Methodist connection; and when she was married to his father, she was the widow of a Mr. Martin, who died while in the army of the Revolution. His father was of Huguenot descent, and, while young, served in the army under General Marion, in South Carolina; but, after his marriage, he moved to Fort Jackson, in what was then Harrison (now Lewis) County, Va. This was a frontier station, and William Strange officiated as a Local Preacher for the benefit of the early settlers. When John was about five years old, his father went, with a company of surveyors, to the Kanawha River, and, in attempting to cross the wilderness alone, was lost, and died in the woods. Three years after this, his mother was married to Joseph Hall,—a well-informed and accomplished man, who was born and educated in the city of London. John Strange became a favourite with his step-father, whose knowledge of books and of the world was to him in place of the advantages of schools, while his mother's good sense and earnest piety made at least a temporary impression upon his heart. He seems, however, notwithstanding the good influences that were brought to bear upon him, to have wandered into forbidden paths, and especially to have formed the odious habit of profane swearing. His health, meanwhile, was very delicate. He was, almost from childhood, affected with scrofula, and, at the age of eighteen, it had reached his lungs, and threatened a fatal issue. In the prospect of his speedy departure from the world, he manifested great

*North Western Christian Advocate.—MS. from Rev. Aaron Wood.

†SAMUEL HILT was admitted in the travelling connection in 1791, and located in 1800.

remorse and anxiety, and promised, if his life should be spared, that he would forsake his evil courses, and devote himself to the service of God; but alas, when he recovered, he turned again to folly

When he was about twenty years of age, his brother James (about two years older than himself) made a visit to his mother, and persuaded John to migrate with him to Ohio. They settled in Knox County, and boarded in a family, both the heads of which were devout members of the Methodist Church. Here there was family prayer, and an edifying Christian example, and frequent prayer-meetings were held in the neighbourhood; and, at one of these meetings, he received impressions that marked the commencement of his Christian life. He soon united with the Church, and the next year, (1811,) commenced preaching. He was admitted on trial, some time during that year, in the Ohio Conference, within whose limits he spent the next thirteen years, and then removed to Indiana, where he passed the remainder of his life.

The first year of his ministry (1811) was passed on the Wills Creek circuit, in the Eastern part of Ohio. In 1812, he was on the Cincinnati circuit, with William Burke, whose influence and example had much to do in forming his ministerial character, and with whom he ever afterwards continued in the most intimate relations. In 1813, he was on the Whitewater circuit. This was then a border settlement, guarded by soldiers, stationed in block-houses. On one occasion, after preaching here in the evening, a violent storm came on in the course of the night, which caused the river to rise so rapidly that it was with difficulty he succeeded in making his escape to higher ground. The next day, he went to Garrotson's Station, on Garrotson's Creek; and, as he was engaged in preaching there, a spy approached in great haste, and gave the alarm that the Indians were near. The commandant immediately gave Strange his sword, and called out his men, though it does not appear that any encounter ensued. Thence he passed on to the next station, which was near where Cambridge City now stands; and he was welcomed with great joy, as hostile Indians were known to be lurking in the vicinity of the way by which he had come. In 1814. he was on the Oxford circuit; in 1815, on the Lawrenceburg circuit; in 1816 and 1817, on the Whiteoak circuit; in 1818 and 1819, on the Mad River circuit; in 1820 and 1821, on the Union circuit; in 1822, he was Presiding Elder of the Lebanon District; in 1823, he was on the Milford circuit, embracing no less than eleven appointments; in 1824, he was Presiding Elder of the Miami District; in 1825, 1826, 1827 and 1828, of the Madison District; in 1829, 1830, and 1831, of the Charleston District; and in 1832, of the Indianapolis District. He died at Indianapolis, after a lingering illness, and in great peace, on the 2d of December, 1832.

Mr. Strange was married to Ruth Waller, who was born near Whiteoak, Highland County, O.* They had five children. Mrs. Strange survived her husband, and was married, in August, 1835, to the Hon. John L. Thompson, Lt. Governor of Indiana. She died at Indianapolis, on the 9th of February, 1850.

* According to another authority she was born in Pennsylvania, and spent the greater part of her life previous to her marriage in Butler County, O.

FROM THE REV F C. HOLLIDAY

OF THE SOUTHEASTERN INDIANA CONFERENCE.

INDIANAPOLIS. February 18, 1859.

My Dear Sir: John Strange, of whom you ask for my recollections, was undoubtedly one of the brightest lights of the American Pulpit, in the Valley of the Mississippi, in the early part of the present century Though I was a mere lad when I first saw him, his appearance, his manners, and his musical voice, all made a deep impression on my mind. My father's house, though but a log-cabin in the wilderness, was always a welcome home to the ministers of the Gospel. And, as my parents were members of the Methodist Church, the travelling preachers were often at our house, affording me the opportunity to make the acquaintance and study the character of the men, who were planting the institutions of Christianity in this then new and destitute region. My acquaintance with Strange continued until the time of his death; but, owing to the disparity in our ages, it was rather general than particular Still, however, his character was so strongly marked that I have no fear of falling into any important mistakes in describing him to you.

Strange was not only a remarkably gifted man, but he lived at that period in the history of the West when his influence in moulding society was at once the most needed and the most powerful. For society, like the individual, has its educational period, when it is most susceptible to impressions; and, as in the former case, so also in the latter, the first impressions are the most enduring. Hence it is not to be wondered at that the eloquence of Strange should have wrought powerfully and permanently upon the early settlers in Ohio and Indiana.

This man was formed by nature to be eloquent. He was tall and slender, and stood remarkably erect. His bearing was that of one born to command; and yet combined with this there was a gentleness and softness of manner, that never failed to win the hearts of those with whom he came in contact. His hair was raven-black, and his eyes blue and generally mild; but, when he was animated, they became remarkably brilliant and penetrating. His voice was unsurpassed, as far as my knowledge extends, for its compass, and the sweetness, richness and variety of its tones. He could elevate it, without apparent effort, so as to be heard distinctly twenty or thirty rods in the open air; and yet it would retain all its melody. He could sing, pray, or preach for any length of time, without becoming in the least degree hoarse. Such was the power and attractiveness of both his matter and manner, that, when he would ascend the stand at Camp-meeting, many who were scattered through the surrounding woods would hasten with all possible speed to the camp-ground, that they might lose nothing that he should say. He had never studied music as a science, and yet he could sing better than most men that had. There were times when his audience were held spell-bound by his eloquence, and sometimes they were even raised *en masse* from their seats. As he possessed warm sympathies and a brilliant imagination, many of his sermons were highly descriptive. He could transport his hearers one moment to the third heavens, and make its bright glories present and real to them, and the next he could bear them away to the world of wo, and freeze their blood with images of terror. He often employed metaphoric representations with wonderful effect. Once, when preaching on the love of God, he compared it to an ocean. "Let us," said he, "try to sound this ocean with a line;" and, while letting down his line, he became deeply excited, and cried out at the top of his shrill voice,—"More line—more line!"—the effect of which was at once to enrapture and convulse the entire congregation on a large encampment. A few years before the

close of his ministry, he was compelled, through extreme bodily feebleness, to stop in the midst of a sermon, at one of his Quarterly Meetings. But, while abruptly closing, he exclaimed, with inimitable pathos and power, "God forbid that any of my hearers should wake up with the rich man in hell, where they cry in vain for one drop of water to cool their parched tongues!" And strangely suiting the action to the word, he dipped his finger in a tumbler of water that was standing near him, and, letting a drop fall on his own tongue, fell back upon his seat, while sobs and groans were heard from every part of the audience.

But few men were ever more devoted to the interests of the Church, or more habitually under the influence of an all-pervading sense of duty, than John Strange. When, in 1814, he travelled White Water circuit, then a sparsely settled frontier, he would go from one block-house to another in the exercise of his ministry, while he was actually obliged to carry his gun upon his shoulder, to defend himself from the Indians. Such self-sacrificing efforts greatly endeared him to the people, and his monthly visits to the block-houses and forts were hailed with delight. Language cannot describe the pathetic and impressive manner in which, on such occasions, he would sing the hymn beginning,—"And are we yet alive!" The hymn itself was most touching; and, taken in connection with his manner of singing it, and the circumstances which it so aptly described, it was quite irresistible.

He had an abiding faith in Divine Providence, and evinced a remarkable deadness to the world. In 1816, while he and his wife were on a visit to some of his old friends in the Eastern part of Indiana, he had a severe attack of fever. Towards the close of his illness, the horses which they had rode, got out of the stable and strayed off. The friends with whom he was staying, having made an unsuccessful search for them, manifested great uneasiness lest they were gone irrecoverably. Strange said to them, in a sort of mild, chiding way,—"Why are you so uneasy about the horses? All the horses in the world belong to the Lord; and He will give me just as many as I need." At another time, his horse had strayed away from him at Cincinnati; but he seemed perfectly unconcerned, and borrowed another to go to meet his appointment. Some one said,—"Brother Strange, are you going without your horse?" He replied,—"There are hundreds of persons here who can hunt a horse as well as I can, but cannot preach one word—and I shall go to my work."

His entire freedom from worldly care enabled him to concentrate his whole mind on the work of the ministry. He was pre-eminently a man devoted to one object. I cannot present his utter inattention to temporalities as worthy of being imitated in ordinary circumstances; and yet his family have apparently succeeded as well in life as if he had left them a competence of worldly possessions. He loved to sing,—

"No foot of land do I possess,
"No cottage in the wilderness,
"A poor way-faring man," &c.

But, though he lived and died without property, he left that best of all legacies to his family,—a good name, a good example, and a multitude of friends for his sake.

In the social circle, his manner was remarkably pleasant, and there was a rich vein of humour running through his conversation, which, while it never degenerated into levity, made him every-where a welcome guest and most agreeable companion. Though his early advantages for intellectual culture were but limited, he was always a vigorous student, according to his opportunities, and few men had better command of language than he. His library, which he carried with him in his saddle-bags, on his extended circuits, con

sisted of the Bible, Hymn Book and Discipline, and Walker's large Dictionary. His thorough mastery of the Dictionary of his language, and his constant reading of the common version of the Bible, gave him great facility of expression and uncommon purity of style.

I have thus given you the best idea of this remarkable man that I could. He was emphatically *a character;* and to convey an adequate idea of what he was to one who has not seen and known him, were not only a difficult but hopeless task. I remain affectionately yours,

F C. HOLLIDAY.

FROM THE REV AARON WOOD.

OF THE INDIANA CONFERENCE.

GREENCASTLE, Ind., April 19, 1859.

My Dear Sir: My first knowledge of the very remarkable man concerning whom you ask for my recollections, dates back to the year 1818 or '19, when he was travelling on the Mad River circuit,—my father's house being at that time one of his homes. In 1822, I was examined by him, first before the Quarterly Meeting Conference, and then before the District Conference of Lebanon District, by which I was recommended to the travelling connection. At a later period, while his family resided at Madison,—as I was at that time travelling the Madison circuit, I was often a visiter at his house. On one occasion, when I met him at a Camp-meeting on the Connersville circuit, I had to communicate to him the tidings that his wife was dangerously ill. I accompanied him to a grove for prayer, and he seemed overburdened with sorrow. I remained with him for some time, and, as it grew dark, I walked away from him a few steps, and left him kneeling by a log, and wrestling in prayer. He soon said "Glory to God," and rose from his knees. As we started to return to the camp-ground, he said to me,—"She will not die—she will not die." The next day he preached with his usual power, but, at the close of the service, was again overcome with sorrow, and went to the preachers' tent, and wept for some time. On Monday morning, we started on our journey, and, having passed through a wilderness, forming Decatur and Ripley Counties, reached Madison on Tuesday. He remarked to me,—"I have seldom had such feelings as those of which I have now been the subject; and they are ominous. I shall either have an attack of sickness or a great revival." He remained at home but a few days, and, leaving his wife still sick, started with me for Conference, which met in Charleston, Ind. Bishops M'Kendree and Roberts were present at the Conference. Strange, Wiley, and myself rode from Madison to Charleston on horseback; and, the weather being excessively warm, Strange complained of being very unwell on the road, though he would not stop until we had reached the end of the journey. The day after our arrival, he had a burning fever, accompanied by delirium. While in a state of mental alienation, he said to me,—"Aaron, I want to see Bishop Roberts—go bring Bishop Roberts, for he loves me; don't bring Bishop M'Kendree, for he don't like my eccentricities." When Bishop R. came, he brought a physician with him, and introduced him to the patient. Strange said, in his derangement,—"Is he a good Doctor?"—and, on being answered in the affirmative, he requested the Bishop to be his security. He recovered so rapidly that, at the close of the Conference, he was able to return home, by slow stages, in a carriage. I then left my old Presiding Elder, and was in other districts four years. In 1829, we were again brought near together; but, after that, we were thrown asunder again, and our intercourse was not resumed.

The personal appearance of John Strange was somewhat peculiar. His waist, neck, and arms were long disproportionately to other parts of his

frame; his lower limbs were shorter than those of most men of the same height; the expression of his countenance was striking, and his dark hair, when it was long, fell in graceful ringlets upon his shoulders. He wore a large-brimmed hat, long-waisted black coat, vest and pants of lighter shade, and large thick boots.

There was something so impressive in his appearance when he stood up to preach, that he was sure to have the attention of his audience. His voice was one of wonderful flexibility and power; his articulation was distinct; and both his utterance and action deliberate, but earnest and perfectly appropriate. His frequent use of technical and obsolete words was sometimes the subject of remark, and those who attempted to imitate him in this particular, as some did, only made themselves ridiculous; but, in his own case, it gave additional effect to his discourses. There was an undesigned poetry in his descriptions; and the polysyllable, with a soft ending, improved not only the sound, but the measure also. He breathed into his sentences his own *Strangeness*, which cannot be imitated or described.

His principal study was the Bible, with one or two commentaries. He, however, read the standard authors on Mental and Moral Philosophy, and was specially fond of Religious Biography. His sermons were usually an exposition of some passage, having a bearing on Christian experience or duty, and showed an intimate acquaintance with the Scriptures and with human nature. He preached without notes, but his discourses were marked by a luminous arrangement, and had evidently been thoroughly elaborated in his own mind. If he could be said ever to preach controversially, he would content himself with a few sharp thrusts at the tendencies or results of the error, without attempting any thing like a regular siege against it. His love of peace was possibly excessive; and this, in connection with his aversion to care, which was perhaps his greatest infirmity, was sometimes the occasion of placing him in an attitude that gave pain to his friends, and probably diminished his own good influence. In the administration of discipline, he was reckoned rather lax than strict—certainly, he did not come up to the standard of Bigelow, Wiley, and some other of his distinguished contemporaries. He was, however, a good General; and, when a Presiding Elder on a large district, with some of the most distinguished men of our communion, he had the skill to secure their effectual co-operation, while yet he never coveted their gifts or envied their fame. He could not tolerate the semblance of any thing like hypocrisy, and had no sympathy with that spirit that attaches an undue importance to small matters. When Bigelow preached his great sermon on Universalism, Wiley wrote down the errors in grammar contained in it, and afterwards showed them to Strange, who said,—"That must have been a very dry business under such a sermon."

Such are some of my reminiscences of this eminent man. Much as they fail to do him full justice, they will nevertheless give you some idea of those peculiar traits in which his distinction principally consisted.

Very truly yours,

AARON WOOD.

FROM THE REV J. C. FLETCHER.

LATE PRESBYTERIAN MISSIONARY TO SOUTH AMERICA.

NEWBURYPORT, Mass., January 19, 1859.

My Dear Sir: Indianapolis, my native town, was, from its central and official position, the most important point for the pioneer Methodist clergy of Indiana. From my earliest childhood, I attended, with my father and mother, the services of the Methodist Episcopal Church. My mother was a

member of that communion before my recollection, but my father did not unite with the Church until about 1828. I remember this particularly, because I distinctly recall my own baptism, by the Rev. James Armstrong,—a man of note among the early Methodists of Indiana. I saw much of the preachers when they came to Indianapolis, during their regular two years' ministry, or at the various Camp and Quarterly Meetings, and when they were present in the capital during the sittings of the State Legislature. I, of course, heard much said in regard to these clergymen, and, though I was then very young, I remember with distinctness the repute in which they were variously held. But of all the ministers whom I looked upon with so much reverence, not one stands out in such bold relief on the tablet of my memory as John Strange.

I could not have been more than eight years old, when I saw him for the first time. I believe that it was at a Camp-meeting, amidst the virgin forests of beach and oak, a few miles South of Indianapolis. He had a remarkable power over men, without using the customary means of attracting and enchaining their attention. He would sit in the temporary rostrum of the camp-ground, and, by singing one of Charles Wesley's or Watts' Hymns, would call the multitude around him, while others would have to employ the long tin horn,—the church-bell of these feasts of tabernacles,—or, by loud announcements of some kind, would bring the people to the stand. There was a charm in Strange's eye and in his voice, that was irresistible. I remember to have heard it said by some one, that he could produce more effect by singing a hymn, than many of his brethren could by preaching a sermon. It must not, however, be inferred from this remark that his *pulpit* efforts were not extraordinary—they certainly *were* marked by great power and unction. He delighted, above all, to dwell on the great cardinal doctrine of the love of God as displayed in the world's redemption; and, in connection with that, on the sincerity and freeness of the Gospel offer of salvation. I am here reminded of an anecdote of this remarkable man, which has often been published, but without his name. He was preaching, on a certain occasion, in one of the early rough log meeting-houses of the Western border, and, with most persuasive and powerful eloquence, was dilating upon the text,—"Ho every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." He spoke of the freeness and the boundlessness of this invitation. He lovingly dwelt upon the *cheapness* of the provisions of the Gospel—"he that hath *no* money," and "without money." In those days, there was no restraint in the responses from the hearers, when the preacher touched the chords of their hearts. But the "Bless the Lord," "Amen," and similar expressions from the audience, did not interrupt the speaker. Strange's words were flowing on in a more and more fervid stream of eloquence, until a man, sitting just before the pulpit, gave utterance to his thoughts in such a peculiar way that the preacher was arrested in the act of proclaiming the glorious freedom and cheapness of salvation. The individual, who had thus arrested his attention, uttered aloud,—"Yes, bless the Lord, religion is cheap. I've belonged to the Methodist Church these twenty years, and it has only cost me twenty-five cents!" Now this individual was noted for his intensely penurious and miserly spirit throughout the whole neighbourhood. Strange seemed startled for the moment; but, making a short, pithy, but earnest parenthesis, he bent over the rustic pulpit, fixed his eagle eye upon the man who had thus borne his testimony to the *cheapness* of the Gospel, and, waving his hand at him with an appalling significance, exclaimed aloud,—"God bless your stingy old soul;" and continued the thread of his discourse.

About 1831 or 1832, Strange came to live at Indianapolis, accompanied by his affectionate wife and a family of young children,—most of them daughters. They all, I believe, became members of the Methodist Church, and the son, William, has been an active layman in that communion. But the father came thither, as it proved, not to labour but to die. If my memory serves me, he died of consumption, after suffering with great patience for several months. I remember as distinctly as if it had been but yesterday, the last sermon that he preached at Indianapolis. It was in the old brick church, which has been replaced by Wesley Chapel, near "Governor's Circle." I can now see that piercing eye and emaciated form, as he rose to deliver what proved to be his last message. I can still hear that clarion voice, as he made the walls of the church echo his prophetic and impressive text,—"I have fought a good fight, I have finished my course," &c. The recollection of that sermon,—of its well-nigh matchless solemnity and unction, though heard when I was but nine years old, remains nearly as vivid as ever; and, whether pausing amidst the fastnesses of the Alps, or labouring under a Tropic sun, that eye has still looked upon me, and that voice has often rung in my ears.

Not long after this, this wonderful man was confined to his bed. He resided, if I remember correctly, for a time, in the brick row erected by Governor Ray, South of the Court House Square, but afterwards was removed to the building known as the Governor's House, and occupied apartments there until he died. In his last days, his mind was more than peaceful—it was triumphant. I remember to have seen him once as he lay upon his sick-bed. I was sent with my brother (now the Rev. Elijah T. Fletcher) with some little offering for the comfort of the dying man. The eye, though far sunken through the power of disease, looked as brilliant as ever. He lifted his hand, either to accompany his utterance with a gesture, or to indicate that he wished for something, and the unearthly glance of the eye, in connection with the position of the hand, has often since reminded me of the fine historic painting representing the death of John Calvin. The Genevese Reformer, you know, is surrounded by the worthies of the little Republic, who are bowed in sorrow at the thought that they are looking upon their leader for the last time. Calvin, however, addresses them from the word of God, and with uplifted finger enforces his solemn farewell. Strange's eye has often been recalled by the same dark and piercing organ, which was the most characteristic feature of Calvin.

On his dying bed, he conversed freely with those who came to see him; and he left a glorious testimony to the Gospel's all-sustaining power. To a near friend, who asked him, just before his departure, what he wished him to do, he replied, in a feeble but determined voice,—"Serve God and fight the Devil." His memory is fragrant throughout that whole region; and I do not suppose that a Christian of any communion, who knew him, can be found, who would hesitate to ascribe to him an intellect of remarkable power, and one of the most elevated forms of religious character.

I remain, my Dear Sir,

Very fraternally yours,

J. C. FLETCHER

FROM THE HON. JOHN McLEAN, LL.D.

CHAPEL WOOD, March 15, 1859.

My Dear Sir: Many years ago I was well acquainted with the Rev. John Strange. He was then a young man on the circuit in the Southern part of Ohio, where he travelled extensively, and afterwards in Indiana, and some

other of the Western States. He died some years ago, greatly respected and admired for his eloquence, and his extensive religious influence.

Mr. Strange had a countenance indicative of high intelligence. His voice and manner were peculiarly attractive. He spoke with great ease and fluency, and, when under some excitement, his voice became piercing and tremulous. At times, he would seem to have a power of utterance almost superhuman. This did not result so much from the volume of his voice as its shrillness and peculiar modulation. It would seem to float upon the excited feelings of his auditory, thus producing an effect to which nothing that I ever heard furnished any approach to a parallel.

Mr. Strange did not cultivate a severe logic. He was clear and copious in narrative, and always interesting. His imagination was exuberant, and he generally indulged it without very much regard to rule. But the scintillations of his mind were so bright and vivid that he never failed to command the attention of his hearers. In his rapid course of thought, he said many things which no one could forget. His intellect seemed to have the brilliancy and variety of the kaleidoscope, and was at once dazzling to the view, and elevating to the moral feelings.

No one doubted that Mr. Strange was a devoted Christian. His labours in every field gave full proof of his fidelity. He was regarded as among the brightest ornaments of the Methodist Church. He had many seals to his ministry, and no doubt, for many years to come, the name of John Strange will be cherished, in pious and grateful recollection, by thousands who were blessed through his instrumentality. Very truly yours,

JOHN McLEAN

FROM THE REV EDWARD R. AMES, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

INDIANAPOLIS, April 16, 1860.

Dear Sir: My acquaintance with John Strange was confined to the last few years of his life, and could hardly be said at any time to have been very intimate; and yet his individuality was so marked, and his whole bearing and character so unique, that there is scarcely any man whom I have ever known, who has left upon my mind more definite and distinct impressions. He was fitly named *Strange*—there was a strange attraction in his manner, there was a strange, unearthly power in his thoughts and words, that no art could even approach, and that made him emphatically, in his own way, the man of his time.

I remember to have heard Mr. Strange preach, once at Edwardsville, and once at Vincennes; and I do not now distinctly recall any other instance in which I ever enjoyed the privilege of hearing him. The first thing that would impress you was his peculiar, almost angelic appearance—I never saw Summerfield; but, from what I have heard of him, I should imagine that Strange might have resembled him somewhat in a certain ethereal cast of countenance as well as character, for which the former is said to have been distinguished. When he opened his lips, you heard a voice, clear and shrill, of immense compass and perfect melody, that well-nigh entranced you. Presently the spirit within would begin to kindle, and then his countenance would take on a seraphic glow, as if it were a fountain of sunbeams. His intonations, his emphasis, his pauses, every thing pertaining to his elocution, seemed exactly adapted to convey his thoughts in the most fitting, graceful and effective manner There was no appearance of any great effort in his preaching—it seemed rather like the simple moving of a wonderful mind, in the bright and lofty path which the Creator had constituted as its native element. His preaching was deeply evan-

gelical and spiritual—while it brought the true light in contact with the understanding, it took strong hold of the conscience and the heart, and often stirred the soul both of the sinner and of the saint to its deepest sensibilities. His sentences were short, but full of meaning, and the right thought and word always seemed to come to him unbidden. No preacher was farther than he from traversing a beaten track, or even a track in which any body had preceded him; and the vast fertility of his natural resources was a security against his frequently reproducing himself. I believe he never enjoyed more than common advantages of education; but there was nothing in his language or style of address, to indicate that he was not a thoroughly educated man—indeed, Nature, in the bestowment of her gifts, had been so bounteous to him, that, even if his advantages had been much less than they actually were, the deficiency would have been in a great degree provided for. I should pronounce him unhesitatingly, a man of the highest style of genius,—one who would have attracted much attention, and made a decided mark, in any sphere in which Providence had cast his lot.

John Strange possessed a naturally amiable and genial spirit, though it was sometimes restrained and interrupted in its actings by turns of deep depression. His nervous system, as often happens in respect to men of genius, was constituted with extreme delicacy, and much more than ordinary liability to derangement; and hence, though the general habit of his life was marked by a genial sunshine which constituted the joy of his friends, his horizon was sometimes obscured with dark clouds, which, for the time, threw a sombre aspect not only upon himself but upon all who came within his influence.

He had a great fund of ready wit, and always knew how to say the best thing, at the best time, and in the best manner. Some dreamy spiritualist, who had admitted the theory that there was a race of beings here anterior to that of which Adam was the head, asked Strange his opinion on the subject. "Why," said he, "all I have to say about it is, if the people who lived before Adam are no better than those who have lived since, I don't think much of them."

One of the striking features of his character was his utter indifference to all matters of pecuniary concern, and his entire, I might almost say presuming, reliance on the providence of God to take care of his family. On one occasion, as I have been informed upon good authority, a benevolent friend of his, knowing his unfortunate proclivity in this respect, actually presented to him a quarter of a section of land, and gave him the deed of it, as some security to his family against an evil day—he carried the deed in his pocket once around the circuit; and, on his return, respectfully gave it back to the friend from whom he had received it, saying that it was impossible for him to keep it, as it interfered with the singing of a favourite hymn, in which occurs the following stanza:—

"No foot of land do I possess,
"No cottage in the wilderness,
"A poor way-faring man;
"I lodge awhile in tents below,
"And gladly wander to and fro,
"Till I my Canaan gain."

He was remarkable not only for a strong faith, but for taking sudden impressions, and acting upon the strength of them. Mr. Gamaliel Taylor, who was for some time United States Marshal for the District of Indiana, informed me that he once accompanied Strange to a Quarterly Meeting, the exercises of which had been of a very unsatisfactory character; and, as it devolved upon him to preach the concluding sermon on Monday, he exhibited great feeling, as he approached the close of it, and at length exclaimed,—"I will not leave

the house until God converts a soul." Mr. Taylor said that he was actually startled by the apparent confidence, not to say presumptuousness, of the declaration. At the close of the sermon, Strange came down from the pulpit, calling upon any conscience-burdened sinner who might be present, to come forward that he might commend him to God's forgiving mercy. Instantly a man rushed forward from amidst the crowd, declaring that his sins were too great to be pardoned; whereupon, Strange knelt down, and began to supplicate for him in a tone of extraordinary fervour, and, before he had been long thus engaged, the man sprang to his feet, and exclaimed,—"Glory to God, my sins are forgiven." Strange arose, and turning to Mr. Taylor, said, "Now I am ready to go."

Yours truly,

E. R. AMES.

MARCUS LINDSEY.*

OF THE KENTUCKY CONFERENCE

1811—1833.

MARCUS LINDSEY was born in Ireland, about the year 1787, but came to this country before he had passed his boyhood. His parents were members of the Established Church of England, and his own early associations were chiefly with that communion. Being of a naturally reflective turn of mind, he was led, while a mere youth, to watch the corrupt tendencies of his own heart, as they were evinced in a spirit of disobedience to his parents and to God. Some of Mr. Wesley's missionaries occasionally visited the neighbourhood in which he lived, and their earnest preaching served to give to his thoughts a more decidedly serious direction, and, at no distant period, he was enabled to accept of the gracious provision of the Gospel. Not long after this, he became deeply impressed with the idea that it was his duty to engage actively in exhorting sinners to flee from the wrath to come. After being engaged in this way for some little time, and having given evidence to his brethren of possessing some rare qualifications for the ministry, they advised decidedly that he should make this the business of his life. He was, accordingly, recommended to the Western Conference, and received into the travelling connection in the year 1811.

He was appointed first to the Hartford circuit, Ky.; and, after a year of indefatigable labour, was ordained Deacon in 1812, and appointed a missionary to Big Sandy River. The region that now constituted his field was a sort of neutral ground between Kentucky and Virginia, and was so much a resort of the reckless and abandoned, that a residence there was attended with no inconsiderable peril. But young Lindsey, nothing daunted by this circumstance, threw himself into the work with all his heart, and proclaimed the glad tidings of salvation wherever he could find an opportunity. And, unpromising as the field was, his labours were not without effect—not a small number of that degraded and scattered population

* Finley's Sketches.—Min. Conf., 1834.

received the Gospel from his lips with joy, and it became to them the power of God unto salvation.

The next year, (1813,) he was appointed to Little Sandy, where his labours were crowned with a still more abundant blessing. In 1814, he was sent into Ohio, and stationed on the Union circuit—here also he had the pleasure of seeing large numbers hopefully born into the Kingdom, through his instrumentality. In 1815, he was removed to the Marietta circuit; and, while on this circuit, was instrumental in the conversion of a coloured man, by the name of John Stewart, who went out as the first missionary among the Wyandotte Indians. Of this man, the Rev. J. B. Finley, in his "Sketches of Western Methodism," gives the following graphic account:—

"Stewart had been a very dissipated man, and, in one of his fits of delirium tremens, had started to the Ohio River to drown himself. On his way, he had to pass by the place where Lindsey was holding meeting. Being attracted by the sound—for Methodist preachers usually cry aloud and spare not,—he drew up and stood by the door, where he could distinctly hear all that was said. This preacher was describing the lost sinner's condition, his exposedness to death and hell; and then he presented the offers of mercy, showing that Jesus died for all, and the worst of sinners might repent and find pardon. It was a message of mercy to that poor, forlorn, and ruined soul. It turned his feet from the way of death to the path of life. He returned to his place, and, falling upon his knees, cried for mercy. God heard the poor Ethiopian's prayer. At the next meeting, he was found at the church, sitting in the back corner, but restored to his right mind. When the invitation was given to persons to join the Church, he went forward, and the preacher received him, and instructed him more perfectly in the way of the Lord. He had received some education, and was able to read and write. Like most of his brethren of the African race, he was an admirable singer, and took great delight in singing the hymns and spiritual songs of the Church. Some time after his conversion, he became greatly exercised on the subject of preaching, insomuch that he could neither eat nor sleep. He was continually engaged in reading the Bible and in prayer, for weeks. His long fasting and almost constant vigils were broken by a vision, which he told us came to him one night. Whether awake or asleep, he could not say; but, in the transition, he heard a voice distinctly saying,—"You must go in a Northwesterly direction, to an Indian nation, and tell the savage tribes of Christ, your Saviour." He had this vision, (however it be accounted for,) for three successive nights.

Stewart was poor and destitute of friends, with the exception of the Methodists, who received and treated him as a brother; but, even among his brethren, whom could he get, by any possibility, to believe that he was called to go on a mission to preach the Gospel to the Indians? Firmly impressed, however, with the belief that a dispensation of the Gospel had been committed to him, he made all the preparation his circumstances would allow, and, with his Bible and Hymn Book, started out, not knowing whither he was going, save that the vision directed him to the Northwest. He continued his travels till he heard of the Delaware Indians on the Muskingum, and then he directed his course thitherward. When he arrived among them, he commenced singing, and praying, and exhorting, but it was in an unknown tongue. The peaceful Indians gazed upon the dark stranger with silent wonder, but were not moved by his tears and entreaties. Being impressed with the idea that this was not the tribe to which he was called, he hurried on. After a fatiguing journey, he arrived at Pipetown, on the Sandusky River, where he found a large concourse of Indians, engaged in feasting and dancing. They were in the midst of their very wildest mirth and revelry, when he appeared among them. Being a dark mulatto, he attracted their attention, and they gathered around him, and asked him to drink of their fire-water: but he knew too well the fatal effects of the deadly draught to allow it to pass his lips. At this refusal, the Indians became angry, and were beginning to manifest signs of hostility; but he commenced, in a clear, melodious voice, singing one of the songs of Zion. Its strains rose above the din and uproar of the multitude. They were strangely enchanting, and like the voice of Jesus on stormy Galilee, they calmed the tumult of passion, which threatened his destruction. The war dance and song ceased. The multitude gathered around him, and hung upon his lips in breathless silence. There stood by him an old Chief, who understood his language, and, as word after word escaped his lips, the Chief interpreted it to the listening hundreds. When his prayer was ended, he arose and exhorted them to turn away from their drunken revelry and Indian ceremonies, to the worship of the true and living God, assuring them that, if

they continued in this course, they would be forever lost. As the earnest entreaties of the coloured preacher were communicated by the old Chief, many were deeply impressed with the truths which he uttered, and the work of God might have there and then at once commenced, but for the interference of Captain Pipe, the Head Chief, who became violently enraged, and, brandishing his tomahawk, swore that if he did not cease, he would kill him on the spot. John ceased his exhortation, and turned, with a sorrowful heart, away. Being ordered to leave immediately, on pain of death, he again started out upon his journey, and, guided by an invisible hand, went to Upper Sandusky. Here he found another band of Indians, and among them a black man named Jonathan Painter, who had been taken prisoner by them, at the mouth of the Big Kanawha, in Virginia, when a boy. He was a good interpreter. With this man he soon became intimate, and, procuring his services, he went with him to attend a great Indian festival. When he arrived, he begged permission to speak to the assembled multitude; but they paid little attention to his request. He still pleaded for the privilege; for his heart burned to tell the wandering savage of Jesus and his love. After much entreaty, through his interpreter, they agreed to let him speak to them the next day. The time and place of meeting were fixed, and when Stewart, with his interpreter, appeared, how was his heart chilled and discouraged to find only one old Indian, by the name of Big Tree, and an old Indian woman called Mary! To these, however, he preached Christ and the resurrection. A Divine influence attended his word; and, though small and feeble was the beginning, yet the labours of Stewart were blessed. He continued to hold forth, as opportunity favoured, the word of life to the Wyandottes, and, as the product of so feeble an instrumentality, the mission to the Wyandottes was, in due time, established by the Church."

Mr. Lindsey, through whose instrumentality this remarkable man's conversion was effected, after finishing his term on the Marietta circuit, was appointed Presiding Elder of the Salt River District, in Kentucky, where he continued for two years, labouring with his accustomed fidelity and success. In 1819, he was appointed Presiding Elder of the Green River District, which he travelled three years. In 1822, he was appointed to the Kentucky District, which he travelled four years. In 1826, he was returned to the Salt River District, where he remained through the years 1827 and 1828. In 1829, he was on the Ohio District, and, in 1830, was transferred to the Cumberland District. Here he continued till 1833, when he was appointed to the Brick Chapel at Shelbyville. But he had scarcely commenced his labours here, before they were terminated by death. He died of cholera, on the 27th of July, 1833, deeply lamented as an able and faithful minister of the Gospel.

Mr. Lindsey was married to a Mrs. Harding, widow of Colonel Harding, of Kentucky, in 1817, and was the father of several children.

FROM THE REV THOMAS A. MORRIS, D. D.

BUFFALO, May 29, 1860.

My Dear Sir: I know of no man within the limits of our communion, who, while living, had so high a reputation as Marcus Lindsey for all that constituted an able, acceptable and useful minister of Jesus Christ, concerning whom so little has been done by those who have survived him, to honour and perpetuate his memory. It gives me pleasure, therefore, to co-operate in any effort to rescue from oblivion a name that is so justly entitled to be embalmed in the grateful and affectionate remembrance of the Church. I knew him first in the year 1813, when I was living in Western Virginia, and, though his circuit was at that time in Kentucky, he came up, in the course of his ministerial labours, into the neighbourhood in which I lived. In July of that year, I heard him preach at a Camp-meeting; and, though I was not, until some months after that, a professor of religion, I listened to him with great attention and interest. Soon after I commenced my own ministry, I was associated

with him as a helper on the Marietta circuit; and from that time I knew him well until he closed his earthly career.

Marcus Lindsey was a man of commanding personal appearance. He was at least six feet in height, with a giant frame, but without any excess of flesh, of dark complexion, brilliant eyes, a high, but somewhat retreating, forehead, and combining in the expression of his countenance a large measure both of benignity and of intelligence. He was singularly deformed in both of his hands—you would have thought, on looking at him, that he would be incapable of doing any thing that required manual exercise—but this was far from being the case—he would not only saddle his horse, or perform any other ordinary labour, as readily as any man you would meet, but there were few men who wrote so fair and beautiful a hand as he did, or who wielded the pen with more ease and rapidity. In preaching, as well as on other occasions, he usually kept his hands covered with gloves, so that the deformity would scarcely be noticed.

Marcus Lindsey was intellectually much above the ordinary stature. His mind was remarkably symmetrical, and his various faculties admirably adjusted to the great work to which his life was given. And then he was a great lover of knowledge,—a most persevering and diligent student; and, even amidst the arduous labour incident to his high and responsible vocation, he contrived to redeem time for making himself a good general scholar, and even a profound theologian.

Mr Lindsey was naturally of a sedate turn, but was sufficiently cheerful in his intercourse, and enjoyed highly the society of his friends. He was occasionally, perhaps, a little impulsive, and would yield, now and then, to momentary irritation; but it would be only a flash, and the amplest concession or retraction would follow, the next moment. With great natural magnanimity he combined an intensity and strength of Christian principle and feeling, that could not tolerate within himself the least indulgence of a vindictive spirit.

The most prominent characteristic of Mr. Lindsey was his ever-glowing, and inextinguishable desire to bring sinners to Christ. This was evidently his ruling passion; and to this he made every thing else subordinate and subservient. In the pulpit and out of the pulpit, in public and in private, wherever his lot was cast, he was always urging existing measures, or devising new facilities, to multiply the trophies of Divine grace. The amount of labour which he performed would seem almost incredible. After having fulfilled all his appointments for the day, he would conduct a prayer-meeting at night, singing as well as praying, and, at the close of all the services, would seem as fresh and as capable of keeping on, as when he began in the morning. Indeed, he seemed utterly incapable of exhaustion; and I may safely say that he would perform, with impunity, an amount of labour which would have tasked to their utmost ability two or three ordinary men. And the result of his labours was in a good degree proportioned to their fidelity and extent. It cannot be doubted that multitudes have been saved by his instrumentality, who will stand forth at last as his joy and crown.

As a Preacher, Mr. Lindsey was just what might have been expected from his richly endowed and highly cultivated mind, and his intense devotion to the great objects of the ministry His voice was of such immense compass and power that it could as easily be heard by six or seven thousands as an ordinary voice could be by as many hundreds. His preaching was often argumentative; and then he spoke calmly and without any strong manifestations of feeling; but when it took on the form, as it often did, of direct and earnest expostulation with sinners, there was a fervour, an impressiveness, and sometimes an awful majesty, attending it, that rendered it quite overwhelming.

His thoughts were always well-arranged, his style chaste and luminous, his action natural and graceful, and his whole manner in a high degree commanding and impressive.

Mr. Lindsey was, by common consent, one of the leading spirits of his denomination. His sound and far-reaching mind, his comprehensive views of the true policy of the Church, his great facility at debate, and his uniformly urbane and gentlemanly bearing, gave him an influence in the General Conference and all the councils of the Church, which was possessed by few of his contemporaries. He was a burning and shining light in his day, and many rejoiced in his light, however little has hitherto been done to perpetuate the remembrance of it.

Yours very truly,
T. A. MORRIS.

JOSEPH LYBRAND.

OF THE PHILADELPHIA CONFERENCE.

1811—1844.

FROM THE REV J. KENNADAY, D. D.

NEW HAVEN, Conn., July 16, 1860.

My Dear Sir: I am happy to do any thing in my power to perpetuate the memory of so useful and honoured a servant of Christ as Joseph Lybrand. I think you may rely on the authenticity of the facts pertaining to his life, as I am about to state them, and the estimate which I shall give of his character is formed from an acquaintance so extended and intimate as well-nigh to preclude the possibility of any serious mistake.

JOSEPH LYBRAND was born in the city of Philadelphia, on the 3d of October, 1793. His parents, George and Elizabeth Lybrand, were both members of the Lutheran Church; and they were earnest in their efforts early to instil into his mind the principles of piety. His mother particularly neglected nothing, in the way of either example or instruction, that would be likely to preserve him from contact with vice, or encourage in him a spirit of thoughtfulness and devotion. And her efforts were not without effect; for, at a very early age, he was the subject of decided religious impressions, which were not a little strengthened by his attendance with a favourite aunt at the Union Methodist Episcopal Church, where she had her membership. Among the means which contributed to give to his mind a decidedly religious direction, was a sermon which he heard preached in that church, when he was about ten years old, by the Rev. George Roberts, a minister of extensive labours and usefulness. In his fourteenth year, he commenced reading a volume of sermons, at the same time making it a subject of prayer that he might be favoured with Divine illumination to understand its teachings. By this, in connection with a regular attendance on the ordinary means of grace, he was led into the enjoyment of "peace in believing."

Mr. Lybrand's father was a man of ample means, and abundantly able to have given his son a thorough education; but various considerations

conspired to limit his opportunities to a first class academic course. He, however, obtained a good knowledge of the classics, and other branches of learning, and, with his intense desire for improvement, and naturally vigorous mind, he was enabled to prosecute his studies in after life, both extensively and successfully.

In 1811, when he was only eighteen years of age, he was admitted a candidate on probation for the ministry, in the Philadelphia Conference, and was appointed to the Annamessex circuit. In 1812, he travelled the Snow Hill circuit; in 1813, St. Martin's; in 1814, Burlington, N. J. In 1815, he was appointed to Union Church, Philadelphia. The next year, he was induced, from domestic considerations, to locate; but resumed his labours in 1817, and was again appointed to Burlington; in 1818, to Bergen; in 1819 and 1820, to Newark, N. J.; in 1821, to Elizabethtown; in 1822 and 1823, to Trenton. From 1824 to 1828, he was Presiding Elder on the Philadelphia District. In 1829, he was appointed to the East Jersey District, but was obliged, in consequence of ill health, to relinquish the appointment at the close of the year. In 1830 and 1831, he was stationed at Patterson, N. J.; in 1832 and 1833, at Wilmington, De.; in 1834 and 1835, at Fifth Street, Philadelphia; in 1836 and 1837, at St. John's; in 1838, at St. George's; in 1839 and 1840, at Wilmington; and in 1841 and 1842, at Harrisburg, Pa.;—thus making thirty-three years of active devotion to the work of an itinerant Methodist preacher.

All these appointments Mr. Lybrand fulfilled with great credit and usefulness. In the office of Presiding Elder, both in New Jersey and Philadelphia, he was exceedingly effective,—contributing greatly not only to the prosperity of his own denomination, but to the general interests of religion. It was no slight indication of his early and rapidly growing popularity, that, at the very Conference at which he was ordained an Elder, and thus rendered fully competent to a pastorate, he was appointed to the Union Church, to serve the very people among whom he first enjoyed the fellowship of the Gospel, and to occupy a pulpit which had always commanded the first talent of the connection.

He was often urged, by churches in New York and other cities, to consent to a transfer, that they might enjoy the benefit of his labours; and these requests were, in some instances, seconded by the Bishops; but he met every such suggestion with a prompt refusal. He was a man of strong friendships, and was always reluctant to separate himself from those with whom he had been associated in the Conference, or united in other endearing relations.

My personal acquaintance with Mr. Lybrand extended through a period of more than twenty years, during which there existed between us an affectionate and constantly growing friendship. Let me be pardoned if I here repeat what I felt, when, in the twilight of an April evening, we left him in his grave, in the Union Cemetery of Philadelphia:—

"Light be the turf above thee,
"Friend of my early days;
"None knew thee but to love thee,
"Nor named thee but to praise."

It is not easy to present in detail the elements of Mr. Lybrand's intellectual power. Animated by a strong desire to bring all his faculties to bear upon the multitudes who thronged to hear him, and yielding, perhaps too readily, to the almost unlimited exactions made upon his time, he left scarcely any thing behind him, other than the "living epistles," as his converts were, either to serve the future, or to enable those who should come after him to detect the sources of his great popularity. The stirring excitements of his own growing denomination absorbed his whole heart and time, so that his papers include no well-defined literary effort. But he brought his whole ability to bear upon his efforts in the pulpit; and here his power was truly great. Of the many sermons I have heard him preach, I do not remember one that was deficient in logical structure, impassioned appeal, or chaste and beautiful illustration. In variety, richness, and appropriateness of language, I do not think that I have ever heard him excelled. His voice possessed great compass, and was round, full, and susceptible of the most tender modulations. Between the nervous and towering style of Bascom, and the inimitably gentle and well-nigh magic tones of Summerfield, his style was one of great force and finish. His themes were highly evangelical, and were equally interesting to the most erudite and the most uncultivated hearer. His popularity was far from being the result of any course of effort to *secure* popularity. Never losing that simplicity which always forms one of the loveliest attributes of the Christian life, he could not pander to the vitiated taste of those whose religion feeds upon startling eccentricities or doubtful novelties. He regarded the revealed truth of God's word as the great instrument of man's salvation, and he felt that the pulpit was trifled with and betrayed, when it was made the arena of political strife, or the medium of any thing else of a mere secular nature.

In his social character Mr. Lybrand was peculiarly favoured. Well regulated cheerfulness, combined with becoming sobriety, breathed in his spirit. In conversation he was alike attentive and respectful to others, and intelligent and earnest in his own communications.

So wholly was he given to the immediate and more active duties of the ministry, that, in 1832, when a vacancy occurred in the Book Agency in New York, through the election of Dr. Emory to the Episcopacy, and the place was tendered to Mr. Lybrand, he declined it, assigning, as the reason, his strong desire to devote himself exclusively to the single work of preaching Christ. The itineracy and other distinctive features of Methodism were regarded by him with an enthusiasm almost heroic—and yet he was no bigot; and his intelligence and piety led him to welcome every proposition for change that gave promise of utility, while he was never wanting in due respect to those who might differ from him, however others might disparage them as dangerous innovators. As an Administrator, he was uniformly discreet, but never timid,—as was always manifest when his decisions were elicited, either in the Bishop's Council or in the Conference. In the deliberations of his Conference, his views were always readily given upon more important subjects, and with a frankness and conciseness which at once secured the attention and commanded the respect of the body. He was almost invariably elected as one of the representatives of his Confer-

ence in the General Conference, in which body he always had the influence to which he was entitled by the urbanity of his manners, the clearness of his judgment, and his acknowledged incorruptible integrity.

Mr. Lybrand was twice married. His first wife, a lady of lovely disposition and elevated Christian character, died early, leaving one son, *Joseph*, who was for several years Rector of the Protestant Episcopal Church in Camden, N. J., and who deceased a few years since. His second marriage was to Miss Isabella Connoly, of Newark, N. J., a lady in every respect adapted to the position in which her marriage placed her. After a union of some twenty years, she was left a widow with eight children,—three sons and five daughters. One of these sons is the Rev. *George Lybrand*,—a worthy member of the Philadelphia Conference. Mr. Lybrand was the father of ten children, two of whom preceded him to the grave, and two have already followed him. Most of his surviving children are members of the Church.

Those who have never attended an Annual Conference, can have little idea of the solemn interest that is awakened when a prominent and much loved minister, assailed by disease, is constrained to cease from the active duties of his work, and requests to be recognized in a supernumerary or superannuated relation. Mr. Lybrand's last appointment had been in Harrisburg, the capital of Pennsylvania. Here his labours were often interrupted by his great and increasing debility, and yet, in the midst of all this weakness, he was honoured of God to witness one of the most remarkable revivals of religion with which he had ever been favoured. The last sermon he ever preached was in that city, on the evening of the 23d of April, 1843, from I Thess. v, 23; and, at the close of it, he administered the holy Ordinance of the Supper;—an ordinance in which he especially delighted. At the Conference succeeding the expiration of his appointment at Harrisburg, he arose at the proper time, and asked the change of his relation. The affecting manner in which he made the request will probably never fade from the memory of any who were present to hear it. Bowing to the mandate of Providence with entire submission, he gave utterance to the feelings of his heart, in that tone of manliness and decision, by which his character was so strikingly marked. His request was granted with deep regret, and he was appointed supernumerary minister to Trinity Church, Philadelphia. His last public service in this church was the administering of the Lord's Supper,—as if it had been to realize a cherished wish of his to die near the table of the Lord. Though somewhat rapidly declining, he was not apparently in immediate danger, until the silver cord was in the very act of being loosed. On the evening before his death, he requested Mrs. Lybrand, whose attentions were as affectionate as they were unremitting, to get the house in a state of quiet as early as possible, as he thought he should be able to rest. The desired quiet having been obtained, he said to her,—"Lie down; I think I can sleep, and sleep will be precious to me." Supposing that a compliance with his request would lessen his anxiety and contribute to his repose, she consented to it. As she was crossing the floor at a little distance from him, he said to her,—"Stand still a moment." He then proceeded to relate to her his feelings on the deep things of God, in the course of which

he said,—"Last night, while I was alone, I had much and precious communion with God." At the close of this conversation, she lay down, her bed being in the same room in which he was seated upon a chair, adjusted to his convenience. Between midnight and morning, she noticed a change—his lips were trembling and his hands hanging down. She ran to him, spoke, and pressed his hand; but before the family could be gathered, the vital principle had fled. Thus, on Wednesday, April 24, 1844, this eminent minister of Christ passed away, in the fifty-second year of his age, and the thirty-fifth of his ministry. His memory is fragrant on earth, but his record is in Heaven.

Very faithfully yours,
J. KENNADAY.

FROM THE REV JOSEPH HOLDICH, D. D.

HOBOKEN, N J., July 2, 1860.

My Dear Sir: When I consented to furnish you with some personal recollections of my friend, the late Rev. Joseph Lybrand, I was scarcely aware of what the undertaking involved. Such was the vivid impression on my mind of his character and person, that it never occurred to me that I should find any difficulty in describing him. I scarcely knew, until I came to try it, how hard it is to portray a character in which there are no idiosyncrasies—just as the limner finds it difficult to transfer to canvas the likeness of one with perfect regularity of feature, and without any specialities to distinguish him. For want of these, my description, I fear, will be but tame, and be hardly recognized as worthy of the subject.

The first time I ever saw Mr. Lybrand, at least to become acquainted with him, was at Newport, in Delaware, a few miles from Wilmington. I had heard much of him, and was prepared to see a man of no ordinary attractiveness. There were few among us in that day, who drew more attention. I was then a young man in the third year of my ministry, and was prepared to look up to Mr. Lybrand, as my Presiding Elder, with great reverence. I soon learned to regard him with affection.

I may as well say at the outset that his personal appearance was uncommonly pleasing. He was about the medium height, well set without being corpulent, of rather dark but florid complexion, dark brown hair, smooth and glossy, which was brushed to one side of his forehead. His eye was hazel, well shaped, and full of vivacity. He was plain in his dress, but perfectly neat, while his whole demeanour bespoke the well-bred man. Altogether, he was very pleasant and comely to look upon.

As usual, on the official visit of the Presiding Elder, was held, on Saturday afternoon, the Quarterly Conference, where he presided with dignity and suavity. At night, I well remember a discourse was delivered by a preacher of very moderate abilities, from the text—"What is the Almighty that we should serve Him; and what profit should we have if we pray unto Him." He gave a very imperfect exhibition of his text, but I was struck by the kindness with which Mr. Lybrand spoke of it. He dwelt on the evident sincerity of the preacher, said little of his defects, and enlarged with marked satisfaction on whatever there was of excellence in the discourse. It was a good lesson to me, as a young man, prone, like too many others, to measure all preaching by some particular standard.

On the following day, were the special religious services of the Quarterly Meeting,—first the Love-feast, and then the Sermon. In the former, our Presiding Elder showed his tact in conducting such meetings so as to make them

interesting and profitable. Here one saw and felt his fervency and power in prayer, and his strength of religious emotion. But it was in the pulpit that his greatest power was apparent. His voice had a silvery sweetness in its gentler tones,—a delicious melody; but when its full power was thrown out, it was like a trumpet blast. When much excited, he was somewhat vehement, but he never screamed, nor wasted his strength in unmeaning rant and noise. His manner was easy, natural and graceful. He struck every one as an engaging and attractive pulpit orator, whose oratory, however, was not of the School and Rostrum, but from the heart and nature, or rather from nature elevated, quickened and sanctified by a heavenly unction. "His speech and his preaching was not" so much "with enticing words of man's wisdom," as "with demonstration of the Spirit and of power." It is true, too, that of the attractiveness of his preaching he seemed to have no conception. He did not preach for human praise. He could not endure to see the sacred desk made a stage for the mere exhibition of talent to catch the popular applause. He looked only at the great end of preaching,—namely, to bring sinners to Christ, and build up believers in holiness.

Of his turn of thought, as far as I now recall it, it could not be said to be marked by great depth or profundity. He did not elaborate difficult subjects, nor dwell on philosophical abstractions or metaphysical niceties, nor pursue long-drawn arguments. His sermons did not seem to lack argumentation or discussion—I mean that they were not specially marked by these qualities. He varied his style of preaching a good deal, being sometimes argumentative, sometimes descriptive, sometimes hortatory, and not unfrequently highly impassioned. But he rather floated pleasantly on the surface, than dived into profundity of thought, or soared into sublimity of eloquence. He never wrote his sermons out, nor delivered them *memoriter*. They were well matured as to the matter, but extemporaneous as to the language. As an inevitable consequence, his preaching was unequal. When not particularly favoured, he was sometimes prosy—his sentences dragged heavily, and were too much spread out; yet always well-worded, and agreeably uttered. But when he had his complete vigour of body and mind, and his heart was full of his subject and deeply impressed, he would perfectly enchain his audience. His preaching then was delightful—such was the case when I heard him at Newport. His text was Hebrews vi. 1, "Leaving the principles of the doctrine of Christ, let us go on to perfection." His design was to explain and enforce the higher things of the Divine life. The perfection spoken of, he said, is not natural perfection of character, perfect conformity to the Divine law, or perfection in judgment, so as to free us from infirmity, error, or temptation. It is perfection in love, complete faith in Christ, entire submission to the Divine will, and perfect renunciation of self and self-dependence. He described beautifully the Christian character from its inception to its completeness. In the beginning, he followed the course of Newton in his excellent tract on "First the Blade, then the Ear, then the full corn in the Ear;" but with difference of language and illustration. Then he compared it to a splendid edifice—First, the foundation is deeply, solidly laid; presently the building rises above the ground; story is added to story, strength and beauty uniting in the process, until at last "the headstone is brought forth, with shoutings of Grace, Grace unto it." The illustrations were well carried out, and very interesting, but the description at this late day conveys but a faint idea of the reality. In the evening of the same day, he preached at Newcastle, but a reaction had succeeded the excitement of the morning, and he could not command the same degree of interest and attention. But, on a subsequent occasion, I heard him in the same place from the words, "Knowing, therefore, the terror of the Lord, we persuade men," when he was fully equal to himself. On the terror of the

Lord he was remarkably appropriate and striking. He showed that objects impress us not only according to their character, but according to our own character, and according to the light in which, or point from which, we view them. Thus a wise, just and good father will be regarded very differently by his children, as they are good or bad. So of a ruler and his subjects—the very qualities that make him beloved as well as feared by one class, make him disliked or hated by another. So with God and men—the very qualities that secure the well-being of the righteous, equally insure misery to the wicked; as fire warms those who are in appropriate relation to it, but is death to those who madly expose themselves to its fierceness. Yet the difference is not in the fire, but in the persons and in their position. He showed how the only object of the Gospel and the Gospel ministry is to persuade men to righteousness;—to persuade, not to force or compel; to persuade, not to scold, nor threaten, nor denounce;—to persuade by presenting such a view of God or his ways as tends to draw the hearts of men to love and obedience. The discourse was at once very attractive and very impressive.

Mr. Lybrand was of a highly respectable family. His father was a substantial citizen of Philadelphia, a man of wealth and of excellent social position. He was a man too of commanding appearance and manners. He belonged to the Rev. Dr. Mayer's (Lutheran) Church, in Spruce street. It was not altogether pleasant to the family that the son forsook the Church of his fathers, and connected himself with a body of Christians who were not in much sympathy with the great and gay. Many efforts were made to change his purpose, and sundry tempting offers were held out to him, but in vain—he had made his choice conscientiously, and could not be turned from his purpose, by any social, domestic or worldly considerations. He was as far as possible from claiming any thing on the score of his family or his social position; yet he no doubt felt himself humiliated by the neglect or rudeness which he occasionally met with. But he would smile at the ill-breeding of those "whom," I have heard him say "I would disdain to set with the dogs of my father's flock"—(Job, xxxi, 1). But he was not insensible of what was due to him, and on fitting occasions would assert his rights. Thus, on one occasion, he met with some mean conduct in the owner of a house which he occupied in one of his appointments. The landlord, who no doubt felt his own importance in a village, said, somewhat brusquely, that he (Mr. L.) did not understand the law of landlord and tenant. "Perhaps I do not," was the calm reply, "in this place, where I happen to be a tenant, but I understand what it is in Philadelphia, for there I am a landlord." The man lowered his tone a little, and found it convenient to be more complaisant.

Having occupied more space than I anticipated, I must now close by briefly saying that Mr. Lybrand was a man of much and earnest prayer. He lived in close communion with God and his own heart. His piety was evangelical, fervent and deep. It did not expend itself in public or outward manifestation. It pervaded his entire character, and was carried into his daily life and conversation. He was habitually grave but not stern; cheerful but not light and frivolous. He suffered no corrupt communication to proceed out of his mouth, but that which is good to the use of edifying. Brought to God in his early youth, before he had learned the outward ways of transgression, he was remarkably pure; and, being pure himself, he was singularly guileless and unsuspicious of evil in others.

I am, my Dear Sir,

Very respectfully and truly yours,

JOSEPH HOLDICH.

WILLIAM ROSS.*

OF THE NEW YORK CONFERENCE.

1812—1825.

WILLIAM ROSS was born in Tyringham, Mass., on the 10th of February, 1792. In his boyhood, he received a good common English education, and evinced a strong relish for study, and great facility at acquiring knowledge. It is not known that the subject of religion occupied his thoughts particularly, until he was in his seventeenth year, when he was awakened under a sermon preached by the Rev. John Robertson.† The next time Mr. Robertson preached in that neighbourhood, it happened that there was a ball appointed at the same time; and young Ross asked his mother whether he should attend the ball or the preaching. Not receiving from her a decisive answer, he took counsel of his inclination rather than his conscience, and went to the ball. Before he had been long there, however, the agony of his mind became so intense that he was constrained to leave the scene of amusement, and retire to a secluded spot, where he poured out his soul in earnest supplication for God's forgiving mercy. After some time, his mind was composed to a joyful confidence in the Saviour, and he soon after became a member of the Methodist Episcopal Church.

As he gave evidence of possessing much more than ordinary talents as well as great devotedness to the cause of Christ, it soon began to be felt that it was his duty to devote himself to the Christian ministry; and this was fully in accordance with his own convictions and inclinations. Accordingly, after three years, during which he was constantly growing in theological knowledge as well as in the Christian graces, he was received as a probationer in the itinerant ministry, by the New York Conference, in 1812, being then in his twentieth year. He was stationed, the first year, on the Dunham circuit, Vermont, where he suffered severe bodily indisposition, which, for a time, rendered him unfit for any service. In addition to this, part of his circuit lay in Lower Canada; and, as the war between Great Britain and the United States was then raging, he was not a little embarrassed by the hostile demonstrations which he often had to encounter, and was finally obliged to leave the Province on account of refusing to take the oath of allegiance to the King of England. But, notwithstanding he laboured here at so great a disadvantage, he was not a little refreshed and encouraged by seeing a considerable number hopefully converted to God under his ministrations. In 1813, he was appointed to the Charlotte cir-

* Min. Conf., 1825.—Meth. Mag., VIII.

† JOHN ROBERTSON was born in New Providence, Essex County, N. J., March 31, 1782. He joined the Methodist Episcopal Church in 1800, and shortly after received license as a Local Preacher. He joined the travelling connection in 1803, and was appointed to the following circuits:—Norton, 1803; Vershire, 1804; Croton, 1805; Pittsfield, 1806; Saratoga, 1807; Newburg, 1808; Grand Isle, 1809; New York, 1810; Bergen, 1811; Union and Kensington, 1812; Staten Island, 1813; Essex, 1814 and 1815; Trenton, 1816; located in 1817, on account of debility; re-admitted into the Philadelphia Conference, and stationed at Bristol, 1818; Chester, 1819; St. John's, 1820; where he died on the 8th of August, in the thirty-ninth year of his age. He was a man of great simplicity of manners, and kindliness of spirit, and eminently devoted to his Master s work.

cuit; and, in 1814, to the Plattsburg circuit; and, by this time, he began to attract great attention as an eloquent preacher, while he was constantly enlarging his resources by diligent study. In 1815, he was appointed to the Grand Isle circuit; and this closed his labours in Vermont. In the spring of 1816, he was ordained an Elder, and, during that year, travelled the Chatham circuit, where his labours were attended with many tokens of the Divine approbation, and he found great favour in the eyes of the people. In 1817, he travelled the Pittsfield circuit, which included his native town. In 1818, he was removed to Brooklyn, L. I., where he continued one year, and, in 1819, was removed thence to Troy, where he remained two years. While here, he was brought to the gates of death by typhus fever; but his illness was the occasion of the richest manifestations to his soul, of the Divine favour. In 1821 and 1822, he was stationed in the city of New York, where he gained great reputation not only as an able and eloquent preacher, but as a fine platform speaker,—being employed in this latter capacity, in connection with several of the most prominent Anniversaries. In 1823, he was returned to Brooklyn, where he found a state of things in some respects very adverse to his comfort; but he met it with so much of Christian prudence, consistency, and heroism, that it proved a furnace to purify and not to harm him. In May, 1824, he attended the General Conference in Baltimore, where he signalized himself as the author of a very able and luminous report on Missions. On his return to Brooklyn, he resumed his labours with fresh ardour, and was greatly encouraged by a revival of religion among his people shortly after; but his already enfeebled constitution now became yet more reduced, and it was found that an abcess had formed upon his lungs, which proved the harbinger of a rapid consumption. His last sermon was preached, while in a state of great feebleness, ten weeks before his death: and it was known to have been blest to the conversion of at least one individual. As he approached the grave, he was full of peace and joy, knowing in whom he had believed; and the last words that fell from his lips were these significant ones,—"My work is done." He died on the 10th of February, 1825, aged thirty-three years.

FROM THE REV LABAN CLARK, D. D.

MIDDLETOWN, Conn., October 16, 1860

My Dear Brother: You are right in supposing that I was well acquainted with the Rev. William Ross, and that I should be willing to do any thing in my power to keep the memory of so excellent a man alive with posterity I knew him from a very early period of his connection with the Church, which was in the year 1809, while I was travelling the circuit which included his residence; and I was intimately acquainted with him until he closed his eminently useful career.

Mr Ross was a man of an engaging personal appearance. He was of moderate stature, well-formed, and of a benignant and agreeable countenance. His manners were at once genteel and dignified, and his heart full of all that is kindly and generous. Those who knew him intimately were sure to become his warmly attached friends, while he was greatly respected and honoured in every community in which he lived.

Of his talents and usefulness as a Preacher, I do not think that the sketch of him that appeared in the Methodist Magazine, shortly after his death, gives

any adequate idea. He was really a man of great power in the pulpit, and some of his efforts would compare well with those of the most eloquent of his brethren. In the city of New York he was associated with the far-famed Summerfield; and, though certainly he did not possess the same power of enchaining an audience with that brilliant luminary, he was by no means inferior to him in the amount of rich evangelical instruction that he communicated. In 1822, while he was stationed in New York, he attended a Camp-meeting in Litchfield County, Conn., at which I was also present. During the first day and night, we were not a little annoyed by the presence of certain disorderly persons, who had evidently no other interest in the exercises than to embarrass and interrupt them. On Wednesday, the weather was remarkably fine, and, at an early hour, the people had already assembled in crowds; and fears were entertained, in view of what had been experienced already, lest the order and decorum of the congregation should be seriously interfered with. Mr. Ross was appointed to preach at ten o'clock. While the Presiding Elder was inviting the people to be seated, I noticed a group of young men standing on the outskirts, whose movements indicated a spirit little in harmony with the solemnities of religious worship. I went to them, and spoke to them kindly, inviting them to come and listen to Mr. Ross, of New York, and assuring them that they would hear something that would well reward their attention. "Can you recommend him as a preacher?" said the one who seemed to be the leader among them. I said that I could, most certainly, and had not a doubt that, if they would go, they would acknowledge themselves gratified. They concluded to comply with my request, and, accordingly, took seats among the audience. The preacher had scarcely entered upon his discourse, when the whole congregation seemed literally spell-bound, and continued so till the close of the service. After the exercises were over, several of the young men whom I had coaxed to listen to the sermon, came up and thanked me warmly for having been instrumental in securing to them such high gratification. We had no further disorderly conduct to trouble us, and the meeting proved a blessing to many.

Mr. Ross' last appointment was in Brooklyn, where his efforts were especially directed to the highest spiritual culture, and where, in the enjoyment of perfect love, he was the means of greatly elevating the standard of piety in the Church, until he passed triumphantly on to his eternal rest.

Your brother in Christ,

LABAN CLARK.

ROBERT W FINLEY *

OF THE OHIO CONFERENCE.

1812—1840.

ROBERT W FINLEY was born in Bucks County, Pa., of highly respectable parents, on the 9th of June, 1750,—being partly of Scotch, and partly of English, extraction. His mother particularly was a lady of high intellectual endowments and acquirements; and such was her benevolence and patriotism that, during the Revolutionary War, she made herself acquainted with medical science, and opened a hospital for the sick and wounded soldiers, administering to their wants with her own hand.

* Autobiography of James B. Finley.—Min. Conf., 1841.

Robert W was hopefully converted to God at the age of seventeen. After enjoying all the advantages of literary training which were furnished by the schools in his neighbourhood, in connection with the instructions of his patriot mother, he was entered as a student in the College of New Jersey, then under the Presidency of Dr. Witherspoon. According to the testimony of his son, the Rev. J. B. Finley, he passed through the regular collegiate course at Princeton, though, for some unknown reason, his name does not appear on the list of graduates. He is said to have remained at Princeton two or three years, as a student of Theology, though he was occasionally engaged as a teacher of Languages. During this time, he was licensed—it is supposed by the Presbytery of New Brunswick—to preach the Gospel.

As there were, at that time, very pressing calls for ministerial labour, in the new settlements of the Carolinas and Georgia, he volunteered as a missionary to that then distant field. On his arrival there, in 1777, he found manifold difficulties to contend with, growing especially out of the then unsettled state of the country; but he addressed himself to his work with heroic resolution,—finding his way into remote and obscure places, and preaching the Gospel and planting churches, wherever he could find opportunity. Here he laboured for three consecutive years. In 1780, he was married to Rebecca, daughter of James Bradley, who had, many years before, emigrated from Wales; shortly after which he sold out his possessions on the Delaware River, and returned to North Carolina, with a view of finding there a permanent home.

The neighbourhood in which he lived now presented all the wild horrors of a civil war—the Tory party, urged on by the British, were doing their utmost to drive all the Whigs from the country, even at the point of the bayonet. All the brothers of Mrs. Finley fell victims to this most deadly strife. One of the Elders of the Church to which Mr. Finley ministered was shot dead while he was engaged in family prayer; and Mr. Finley himself, as he stepped out of his door was shot at,—the ball passing through the clothes on his breast. In this distracted and perilous state of things, he continued to exercise his ministry until the close of the War; when he was induced to join a party on a tour of exploration through the wilds of Kentucky, with some idea of finding there his future home. They commenced this expedition in the spring of 1784, and returned in the following summer; and so favourable was their report that many families resolved at once to migrate thither; but, as Mr. Finley's parents were too far advanced in life to engage in such an enterprise, he abandoned the idea of joining in it himself. He, however, determined to leave North Carolina, and shortly after removed with his parents to Virginia, and settled between the North and South branches of the Potomac, where he became the Pastor of two congregations.

But Mr. Finley was not satisfied with this location. After a residence here of about two years, he crossed the Mountains, and came to George's Creek, near to where the town of Geneva, O., now stands. Here he gathered a congregation, and preached for some time with great popularity and success. But he still longed to make his home in Kentucky; and, in obedience to this desire, in the fall of 1788, he, with several others, resolved

to push forward into that fertile but very sparsely inhabited region. The occasion of parting from those who were left behind, was one of great and tender interest. They all met in solemn assembly; and, after an exhortation and the singing of a hymn, they fell upon their knees and unitedly implored blessings alike upon those who were to leave, and those who were to remain. This affecting service being over, the emigrants took their places in their boats, and floated out into the beautiful Ohio, knowing that they had a perilous journey before them, and trusting to a gracious Providence to carry them safely to the end of it. As they sailed down the river, they frequently saw the Indians watching for an opportunity to attack them; and, in one instance, a vigorous effort was made to induce them to land, by a person pretending to be in great distress; but they knew too much of the wily character of the Indian to be caught by any such stratagem. They performed their journey with comfort and safety, though Mr. Finley and his family suffered a severe affliction, the day before their arrival at Limestone, (now Maysville,) by the death of his excellent mother. She died in great peace, and was buried at Maysville,—the funeral service being performed by the Rev. Carey Allen, who was in Mr. Finley's boat, and who was also going into that country in the capacity of a Missionary. As soon as Mr. Finley could make the necessary arrangements, he removed his family to the town of Washington, Mason County, Ky., and remained there during the following winter.

In the spring of 1789, he purchased some land in the vicinity of Stockton's Station, near the spot on which the town of Flemingsburg now stands, and removed into the woods, three quarters of a mile from the Station. This was the frontier house of the settlement, there being none between it and the Ohio River. Here they lived in exceedingly rude style, and, though they were as well fortified against the Indians as their circumstances would permit, they were really all the time in imminent peril. The savages were constantly prowling about in their neighbourhood, often committing depredations and murders; and, in one instance, they had evidently an evil eye upon Mr. Finley's family when he was absent from home; but, Mrs. Finley, who had great natural courage, and withal had been accustomed to Indian strategy and warfare, met them at once with so much boldness and tact, that they quickly fled back to their haunts in the wilderness. And they were in danger not only from Indians, but from wild beasts, especially wolves, which made terrible havoc among their cattle. After remaining here about a year,—during which it does not appear to what extent or in what way Mr. Finley was able to exercise his ministry,—the situation of the family was found to be so exceedingly trying and perilous, that he sold out his possessions there, and removed to Bourbon County, and settled on what was then called the Cane Ridge. Here also every thing was new and uncultivated, so that they were obliged to cut roads, in order to haul the logs for building their cabins.

During his residence here, Mr. Finley had the charge of two congregations,—the one at Cane Ridge, the other at Concord, a place not far distant. Here also he opened a Classical School,—said to have been the first of the kind ever established in Kentucky; and ten or twelve young men were educated here, who afterwards became ministers in the Presbyterian

Church. This institution flourished for several years, and did much to nurse and forward the educational interests of the region in which it was planted.

In the summer of 1794, General Wayne crossed the Mountains with an army, for the purpose of quelling the Indians; and he succeeded in effecting a treaty with them at Greenville, which marked an epoch in the history of the West. Immigration now poured into Kentucky like a flood; the rage for speculation seemed to have no limit; large tracts of country were sold, with or without title; some bought their farms two or three times over; and not a few were absolutely impoverished. Many of the people to whom Mr. Finley ministered, had paid their last farthing in the purchase of land; had encountered all the perils of Indian warfare in settling it, and had spent years of hard labour in bringing it under cultivation; and just as the prospect of living comfortably seemed to be opening before them, some new claimant would come and dispossess them of their homes. Under these circumstances, both he and they began to meditate the purpose of finding a new home in the Northwestern Territory, which was then just opening to the enterprise of adventurers. Accordingly, Mr. Finley, in December, 1794, addressed a letter to General Massie, proposing to purchase of him a tract of land on the Scioto River, sufficient for the settlement of two congregations, amounting to some three hundred families. The General responded favourably to Mr. Finley's wishes, and the next spring was agreed upon as the time for visiting the country, and locating the lands.

Accordingly, in due time, a company of forty persons met at Manchester, on the Ohio River, with the intention of exploring the Scioto country. The expedition was headed by General Massie, and Mr. Finley and several members of his congregations joined in it. After proceeding cautiously several days in a Northerly direction, they reached Paint Creek, a tributary to the Scioto, which, with the Scioto itself, waters one of the finest agricultural countries in the world. Here they discovered fresh traces of the Indians, and began at once to make preparations for an encounter; and, shortly after, they had a skirmish with them, which resulted in the complete discomfiture of their savage foes. They reached Manchester in safety the next day.

The necessary arrangements having all been made, Mr. Finley, in May, 1796, removed his family to a new home, which he had prepared for them on the Scioto, a little below Chilicothe; and he was the first Presbyterian minister that that town ever had in it. He remained in the Presbyterian connection until 1808, when he transferred his relation to the Methodist Church, and began to be recognized as a preacher of that denomination. It would seem, however, from the following statement made by his son, the Rev. James B. Finley, that his Presbyterianism lingered, in some measure, after he had avowed himself a Methodist:—"On one occasion, at our meeting, he (my father) tried to reconcile the Calvinistic notion of imputed righteousness with Wesley's teaching, and put a construction on Wesley's words, which, whether legitimate or not, was not Methodistic, according to my notion of things. As soon as he was through, I rose in the congregation and said,—"Father, you can no more reconcile Calvin and Wesley

than you can darkness and light, or error and truth, and there is no use in your trying to do so. Permit me to say, if you are a Methodist, be one; and if you are a Calvinist, be one; for I want truth to prevail every-where, and every man to be really what he is."

Mr. Finley remained a local preacher until 1812, when he was admitted on trial, in the Western Conference, as an itinerant preacher,—the same year that his son, James B., was admitted into full connection. He was appointed for that year to the Whitewater circuit; in 1813, to Brush Creek; in 1814 and 1815, to White Oak; in 1816, to Paint Creek; in 1817, to Scioto; in 1818 and 1819, to Deer Creek; in 1820 and 1821, to Mad River; in 1822 and 1823, to Piqua. In 1824, he was superannuated. In 1825, he was appointed to London; in 1826, to Milford; and, in 1827, he again took the superannuated relation, and continued in it till the close of life.

Mr. Finley exhibited great zeal in his work, preaching more sermons, and receiving more persons into the Church, than most of his contemporaries, during the same period. When the Conference gave him a superannuated relation, he was far from thinking that his work was done—though he was then seventy-seven years of age, and had at least the common degree of infirmity incident to that period, he mounted his horse, taking with him his necessary apparel and books, and set off as a missionary to the region of St. Marie—there he formed a circuit, and appointed a Camp-meeting on the frontiers of Methodism. The next year, the Conference sent a missionary to his aid. He preached his last sermon about two years previous to his death. During the last year of his life, he spent a large part of his time in reading and studying the Scriptures. His decline was marked by the exercise of a tranquil and unwavering trust in his Redeemer. He died on the 8th of December, 1840, in the ninety-first year of his age, at the residence of his son, Rev. James B. Finley, in Germantown.

Mr. Finley had three sons who became distinguished preachers in the Methodist Church. I shall notice them in the order not of birth, but of death.

William P Finley was born in North Carolina, in the year 1785, and migrated with his parents to Kentucky. From early childhood, he was distinguished for an active and inquisitive mind, and an uncommonly genial and benevolent temper. As his faculties developed, he acquired knowledge with remarkable facility, and became well versed not only in the Latin and Greek languages, but in several branches of the Mathematics. After his marriage, which took place in his early manhood, as he was on his way with his wife to a Christmas frolic, they stopped at the house of his brother, who gave them an account of his then recent conversion, which quite indisposed them both for a scene of mirth, and led them to return home with their hearts deeply burdened with a sense of sin. Shortly after this, Mr. Finley found the joy and peace in believing; and then he felt the obligation pressing upon him to do what he could to bring the Gospel in contact with the minds and hearts of others. Having, for some time, officiated as a local preacher, he entered the itinerancy at the Conference held in Cincinnati, in 1814 His first appointment was to the Paint Creek circuit; his next,

to the Brush Creek circuit; and his last, which was in 1820, to the Straight Creek circuit. During this year, on returning to his circuit from a visit to his family, his horse became frightened, and threw him,—his head striking violently against the bridge which he was crossing, fracturing his skull just above the left ear. The wound was of such a nature that he was no longer in any doubt that his work as an itinerant was done. He, accordingly, located at the close of the year, thinking that he had not been long enough in the itinerancy to justify him in taking the superannuated relation. At length it was found that his mind was unstrung, and he became at times a raving maniac; though he was always harmless, and usually imagined himself engaged in preaching the Gospel. After suffering in this manner for seventeen months, he consented to submit to the process of trepanning; and he laid himself down and endured the operation without moving a limb or a muscle. The moment the pressure was removed from his brain, his mind resumed its healthy functions, and he commenced praising God for his deliverance. He lived for about three weeks after this, in the full exercise of his faculties, and passed away in the most exulting triumphs of faith. As a Preacher, he was distinguished for great fervour and pathos.

JOHN P FINLEY was born in North Carolina, on the 13th of June, 1783. His early intellectual developments showed that he possessed a much more than common mind. Under the instruction of his father, he acquired a competent knowledge of the sciences, and of the Latin and Greek Languages; and of the English Language Bishop Baseom has pronounced him "a perfect master." At about the age of twenty-one, he was married, and, soon after, while a resident of Highland County, O., made a profession of his faith in Christ. In September, 1810, he received license to preach in the Methodist Episcopal Church, having, at that time, the charge of an Academy in Union, Greene County. After remaining here about six years, he removed to Dayton, distant about thirty miles, and became Principal of the Academy in that place, where he continued about two years. From Dayton, he removed to Steubenville, where he was occupied in the same way nearly the same length of time. His next remove was to Piqua, where he had charge of an Academy nearly four years. In 1822, he was appointed Professor of Languages in Augusta College, in Kentucky, where he spent the remainder of his life. He was ordained Deacon by Bishop Asbury on the 17th of September, 1815; and was ordained Elder by Bishop Roberts, on the 2d of July, 1820. In 1823, he was received into the travelling connection, and, both before and after this period, preached up to the full measure of his ability. He died on the 8th of May, 1825, in the forty-second year of his age, and the sixteenth of his ministry. He was an amiable and highly gifted man, an excellent teacher, and an earnest and impressive preacher.

JAMES BRADLEY FINLEY was born in North Carolina, in July, 1781. While he was yet a boy, he removed with his father to Kentucky, and thus became early inured to the adventures and perils of frontier life. Like his brothers, he received a classical education under his father, and retained a good knowledge of Latin and Greek through life. In August,

1801, being then a resident of Highland County, O., he went back to visit the place of his former residence in Kentucky, and was induced by curiosity to attend an immense Camp-meeting, which he represents as having been a scene of the most tumultuous excitement. Here, however, he received impressions which issued in what he supposed was a genuine conversion to God. The obligation to preach the Gospel very soon urged itself upon him, but he resisted it with great earnestness; after which, he was first cast into deep despondency, and then returned to the vanities and follies of the world, determined that his serious impressions should trouble him no longer. He continued in a course of unrestrained indulgence for several years. In the fall of 1808, he and his brother John started off on a hunting expedition. They were on horseback, and following a narrow path. James was a few paces in advance; and, as they were making their way through the thicket, his gun, which was upon his shoulder, went off suddenly. He stopped, in the most awful suspense, and listened, expecting to hear his brother fall dead from his horse; but, to his inexpressible delight, he heard his brother's voice, saying,—"Brother James, I am not hurt." Instantly the sins of his past life rushed upon him, especially his fearful apostacy from a hopeful beginning of the Christian life, and filled him with anguish and horror, insomuch that he was strongly tempted to take his own life. After continuing in this state for some little time, he emerged from it into a state of corresponding joy and peace; and both himself and his wife, shortly after this, cast in their lot with the Methodists.

With great diffidence he very soon began to conduct religious meetings, and this was but a stepping-stone to his beginning to preach. In May, 1809, he consented to travel for a short time, by request of the Rev. John Sale, the Presiding Elder, on the Scioto circuit. In 1810, he was appointed to Will's Creek; in 1811, to Knox; in 1812, to Fairfield; in 1813, to West Wheeling; in 1814, to Barnesville and West Wheeling; in 1815, to Cross Creek; in 1816, to Steubenville. In 1817, 1818, and 1819, he was Presiding Elder of the Ohio District; and, in 1820 and 1821, Presiding Elder of the Lebanon District. In 1822, he was appointed to the Indian Mission; in 1823, was again Presiding Elder of the Lebanon District; in 1824, was on the Wyandotte Mission; in 1825, was Presiding Elder of the Sandusky District; in 1826 and 1827, was again on the Wyandotte Mission; in 1828 and 1829, was Presiding Elder of the Lebanon District; in 1830 and 1831, was stationed at Cincinnati; in 1832, was Presiding Elder of the Miami District; in 1833, was Presiding Elder of the Cincinnati District; in 1834, was stationed at Cincinnati; in 1835 and 1836, was Presiding Elder of the Chilicothe District; in 1837, 1838, and 1839, of the Lebanon District; in 1840, 1841, 1842, and 1843, of the Dayton District; in 1844, 1845, and 1846, of the Zanesville District; in 1847 and 1848, was Moral and Religious Instructer of the Ohio Penitentiary; in 1849, was superannuated; in 1850, was appointed to Yellow Springs. Here his health again failed him, and he was obliged to rest for a year. He was then appointed to Clinton Street, now Finley Chapel, Cincinnati, where he laboured two years, building up a new and important charge. During the years 1854 and 1855, he sustained a superannuated relation.

In 1856, he was appointed Conference Missionary, and, during that year, was engaged in travelling at large. He preached for the last time at a Camp-meeting at Winchester, about two weeks before his death. He died, in great peace, after a short illness, at Eaton, O., on the 6th of September, 1857.

FROM THE REV. T. A. MORRIS, D. D.

CINCINNATI, April 17, 1860.

My Dear Sir: The Rev. Robert W Finley spent the latter years of his life in Ohio, and in some respects ranked decidedly among the most distinguished ministers of our communion. He had enjoyed the advantages of a collegiate education, and had subjected his mind to a thorough course of discipline, partly by a habit of vigorous study, and partly by communicating instruction to others. He had a high reputation as a teacher in Kentucky before he joined the Methodist Church; and, wherever he was, his decidedly intellectual tastes and just apprcciation of the various departments of knowledge, led him to do every thing in his power in aid of the cause of mental, no less than of moral and spiritual, culture.

Mr. Finley was about five feet, six inches high; of rather slender form; with a round face and ruddy complexion. He was a man of active habits, and of polished and winning manners, and would pass in any society as an accomplished gentleman. He was benevolent and kind-hearted, and always on the alert to confer favours whenever it was in his power. The character of his mind was rather sober and intellectual than brilliant; and he had a ready command of his large mental acquisitions, so that, without any appearance of pedantry, he always showed himself a cultivated and well-informed man.

Mr. Finley was highly and deservedly esteemed as a Preacher. His discourses were carefully prepared, and were marked by logical precision, felicitous arrangement, a chaste and correct style, and a strong tone of evangelical sentiment. I believe he never preached a sermon which did not contain something, which an intelligent hearer might not profitably carry away with him as matter for subsequent reflection. He seemed remarkably well-versed in History, profane as well as sacred; and he not unfrequently graced his discourses with historical allusions that gave great force and freshness to his illustrations. He uttered himself with a good degree of freedom, but his voice was shrill, and, at the advanced age at which I heard him, was not particularly agreeable; though I think his utterance was somewhat affected by the loss of his teeth.

With the general affairs of the Church Mr. Finley had but little to do; and I am not aware that he ever took any part in the deliberations of the Conference. But he was eminently an active man, in his own way, and, almost to the very close of life, was busy in devising schemes for doing good, and in carrying the Gospel personally to those who were without the means of religious instruction.

Yours very truly,

T. A. MORRIS.

HENRY BIDLEMAN BASCOM, D. D*

BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

1813—1850.

HENRY BIDLEMAN BASCOM, a son of Alpheus and Hannah (Bidleman) Bascom, was born in Hancock, Delaware County, N. Y., on the 27th of May, 1796. His father was a descendant of a French Huguenot family, and his mother was a German, whose family lived in Greenwich, N. J. He was the second child and eldest son of his parents, and in childhood was apt to learn, full of activity, and yet of a more than ordinarily reflective turn. At the age of five years, he was sent to a woman's school, at which he learned to read with great facility, and very soon became enamoured of the juvenile books that came in his way. A relative of the family, Henry Bidleman, Esq., who lived at Easton, Pa., being on a visit to Henry's parents, and observing that he was a boy of much more than common promise, proposed to them that, as he had already one part of his name, (*Henry*,) they should also give him the other part of it; and, in that case, he would take him home with him, and send him to school. The parents consented to the proposal; the boy's name henceforth became Henry *Bidleman;* in consequence of which, he was kept at school from the time he was eight and a half till he was twelve years old. After this, he never went to school again.

In 1808, Henry's parents removed from his native place, where they had lived nineteen years, to Little Valley, on the Alleghany River, in Western New York. It was during their residence here, when Henry was fourteen years of age, that he became, as he believed, a new creature in Christ Jesus. In 1812, the family moved again, and settled for a time in Maysville, Ky., where Henry's industry, piety, and devotion to his parents, drew forth many expressions of admiration. From this place, after a short time, they made another remove, into the State of Ohio, where they permanently fixed themselves.

In the neighbourhood in which they now lived, young Bascom became the Class-leader, and he was most indefatigable in the discharge of his duties in this relation. He was greatly assisted in the cultivation of his Christian graces, as well as encouraged in his first efforts in public, by a Mr. Gilmore, a young Methodist minister, who employed him for a time in some secular occupation. His very first appearance, as an Exhorter, gave indications of that remarkable power of language for which he was so much distinguished in after years.

He was licensed to preach on the Brush Creek circuit, including the neighbourhood of his father's residence, at a Quarterly Meeting in Highland County, in February, 1813; and he was immediately employed as an assistant to the Rev. R. W Finley. In the autumn of that year, he was received as a preacher on trial in the Ohio Conference, and appointed to the Deer Creek circuit. In 1814, he was at Guyandotte, in

* Memoir by Bishop Kavanaugh.

Western Virginia; and, in 1815, at Mad River, in Ohio. As his style of preaching was too florid to suit the taste of the people, especially the ministers, among whom he was now thrown, the Bishop, in 1816, transferred him to the Tennessee Conference, and appointed him to the Danville circuit, in Kentucky,—a part of Kentucky being then included in that Conference. In 1817, he was re-appointed to the Danville circuit, from the Tennessee Conference. In 1818, he was stationed in the city of Louisville, Ky., which had then just been taken from the Jefferson circuit, and for the first time made a station. In 1819, he was returned to Louisville. In 1820, he was appointed to the Madison circuit, in Kentucky; but there were circumstances connected with that appointment which were unpleasant to him; and he told a friend that he believed the appointment was made with a view to drive him from the Church. The people on that circuit, however, highly appreciated his services, and he laboured among them with no inconsiderable success.

The Kentucky Conference—its formation having been provided for by the General Conference in 1820—met for the first time, in the city of Lexington, in the autumn of 1821. At this Conference Mr. Bascom was appointed to the Kingston circuit, *as the third man.* His position on the circuit, as the third man, taken in connection with the very high reputation he had already acquired as a pulpit orator, confirmed him in the belief that he was no favourite of the Conference. He determined, if possible, to secure a removal to some other field, and, accordingly, he sought and obtained from the Bishop a transfer to the Ohio Conference, and, in the autumn of 1822, he was stationed on the Brush Creek circuit,—the first that he had ever travelled, and which brought him back into the neighbourhood of his father.

In the autumn of 1823, he was stationed at Steubenville, O.; and, in the same year, through the influence of Henry Clay, was chosen Chaplain to Congress. At the close of this session of Congress, he spent some time in Baltimore and its neighbourhood, and, by the remarkable power and splendour of his preaching, well-nigh entranced a large portion of the community. From Baltimore he proceeded to Philadelphia, and thence to Harrisburg, and, wherever he preached, attracted an immense throng of admiring hearers. Having finished this Eastern tour, he obtained a transfer to the Pittsburg Conference, and was stationed in the city of Pittsburg. In his second year in this Conference, he was appointed the Conference Missionary. In 1827, he was elected President of Madison College, in Uniontown, Pa. He accepted the place, and, in his Inaugural Address, displayed a degree of rhetorical force and beauty that quite electrified his audience. In 1829, he resigned the Presidency of Madison College, and accepted an agency for the American Colonization Society. In 1832, he was elected Professor of Moral Science and Belles-lettres, in Augusta College, Kentucky. Here he remained about ten years. In 1833, he lost his father, towards whom he had always felt and manifested the strongest filial affection: the surviving members of the family, consisting of his step-mother and her children, he now caused to be removed to Augusta, and watched over them, and provided for them, with the most considerate kindness, for nine years.

In 1838, the degree of Doctor of Divinity was conferred upon him by the Wesleyan University, at Middletown, Conn.; and the same degree was subsequently conferred by two or three other institutions. In 1845, he was honoured with the degree of Doctor of Laws from the La Grange College, in Alabama.

In 1839, during his connection with Augusta College, he was married to a Miss Van Antwerp, of the city of New York. They had three children,—a daughter and two sons.

Soon after this, he was elected President of Louisiana College, and, at a little later period, he had the Presidency of the Missouri University tendered to him; but, in both cases, he declined. He was elected President, *pro tempore*, of Transylvania University, which had been offered by its Board of Trustees, to the Kentucky Conference, and through them to the General Conference of the Methodist Episcopal Church. The Commissioners, appointed by the Kentucky Conference to act in their behalf, accepted the proposal of the Trustees; and nominated Dr. Bascom for the Presidency of the College; but he declined the nomination. He, however, afterwards, consented to act as President until a more permanent organization could be effected; but the difficulties in the Church between the North and the South delayed the anticipated arrangement, and Dr. Bascom was elected permanently the President of the University. Under his Presidency the institution decidedly prospered.

Dr. Bascom was elected a delegate to the General Conference of 1844, as indeed he had been to every General Conference since that of 1828; but, at this time, he was elected from the Kentucky Conference, by a vote which came within three of being unanimous. He exerted an important influence in the very trying crisis in the affairs of the Church, which occurred at this time; and was the author of the Protest offered by the Southern delegates against the action of that Conference— in the cases of Harding of the Baltimore Conference, and of Bishop Andrew—and of other documents bearing on the same question.

In 1845, Dr. Bascom was a member of the Convention at Louisville, by which the organization of a Methodist Episcopal Church, South, was agreed on, and was the author of the very able Report which went forth from the body on that subject. In 1846, he was a member of the General Conference of the Methodist Episcopal Church, South, which met at Petersburg, Va. He presented to that body the proposition of the Trustees of Transylvania University, tendering that institution to that Conference; and, on its acceptance, he presented his resignation as President, and also the resignation of the Faculty of the University. that its officers might be appointed by the General Conference. Whereupon, the Conference proceeded immediately to nominate Dr. Bascom again to the Trustees as President of the University. The same Conference also established a Quarterly Review, under the patronage of the Methodist Episcopal Church, South, and elected Dr. Bascom the editor. He was also, by the same body, appointed Chairman of the Board of Commissioners of the Methodist Episcopal Church, South, to settle the controversy between the Northern and Southern divisions of the Methodist Church. In all these difficult and

delicate as well as laborious positions, he acquitted himself fully to the satisfaction of his brethren.

In 1849, he prepared for publication a volume of Sermons, which was issued early in the next year, and met with a rapid and extensive sale. In the autumn of 1849, he was elected to the General Conference, which was to meet, in the following May, in St. Louis, Mo.; and, at that Conference, he was elected Bishop, by a large majority. After a powerful discourse from himself on "The Cross of Christ," the venerable Bishop Soule, with the aid of other Bishops, consecrated him to his office.

In the distribution of Episcopal labour among the Bishops, the St. Louis Conference was assigned to Bishop Bascom. The time of the meeting of this Conference was the 10th of July, 1850. Though he was prevented, by the difficulty of navigation occasioned by low waters, from reaching the Conference until it had been in session several days, he preached on Sunday with extraordinary power, and performed all his official duties to great acceptance, insomuch that a formal Resolution was adopted by the Conference, expressing their high appreciation of his character and services.

After the adjournment of the Conference, the Bishop visited the Indian Manual Labour School, at Fort Leavenworth, with which he was highly pleased. He also visited several other places, in each of which he produced a strong sensation by his preaching. His last sermon was preached in St. Louis, in the afternoon of the last Sabbath of July, 1850. His text was Heb. i, 1.; and it is said to have been an effort of great power, and occupied two hours in the delivery.

On his arrival at Louisville, on the 2d of August, he seemed not a little wearied and debilitated, but met his friends cheerfully, and evidently without any apprehension of serious illness. Having engaged his passage in the stage for his home at Lexington, the next day, he accepted an invitation to pass the night with an old friend, Dr. Stevenson. The Doctor and his family were satisfied that he was too ill to travel, the next morning, and did their utmost to detain him; but he could not be dissuaded from his purpose, and, at the early hour of three in the morning, took his place in the stage-coach. But, before the vehicle had passed the city limits, he became satisfied that he was unable to proceed, and the driver, when apprized of his situation, readily returned with him to the place from which he had come, so that in a very short time he was again receiving the kind attentions of his friends. Medical aid was immediately called, and in the evening of that day he felt so much better that he proposed to resume his place in the stage-coach the next morning; but, when his physicians objected, he tacitly yielded the idea. After being confined about a week, he remarked to Dr. Stevenson that none of the remedies which had been used had touched his disease, and that he had been strangely brought to believe that he must die. Two other eminent physicians were then called in, who watched his case with the greatest interest; but it soon became manifest to all that, unless there was some special Divine interposition in his behalf, death was inevitable. His mind, during the whole time, was free from all solicitude in respect to the future—he knew in whom he had believed, and felt sure that his hopes for eternity were built upon a rock.

While his friends were bowed around his dying bed in silent, solemn prayer, his spirit gently took its flight, to mingle in higher scenes. He died on the 9th of September, 1850, in the fifty-fifth year of his age. The services at his Funeral were performed by the Rev. Doctors Parsons, Sehon, Lynn, and the Rev. William Holman. His remains were conveyed to the Eastern Cemetery, a Methodist burying-ground, and, before the body was committed to its last resting place, the Burial Service of the Church was read by the Rev. Dr. Stevenson, followed by the singing of Bishop Heber's Funeral Hymn, by the choir.

FROM THE REV WILLIAM M. WIGHTMAN, D.D.

CHARLESTON, S. C., March 23, 1852.

My Dear Sir: Dr. Bascom's character was evidently moulded in a great degree by the peculiar circumstances in which he was placed in the early part of his ministry While he was yet a mere stripling he entered the travelling connection of the Methodist Episcopal Church, and commenced his ministerial labours in the then Far West. Large circuits, hard rides, perilous swimming of rivers, poor accommodations, adventurous scenes amidst hostile Indians, were common incidents in the life of a Methodist minister in that section of the country, at the time when he began to preach; and of all these he had his full proportion for a number of years. A susceptible imagination, united with quick and ardent feelings, was schooled in the magnificent field of Nature, as she then displayed her grand features beyond the Alleghanies, in primeval forests, mighty rivers whose banks were yet unpeopled, water-fall and mountain. Scenes such as these laid the foundation, no doubt, in his mental constitution, of the marked peculiarities of his pulpit style;—a lofty independence of thought, an exuberant and daring imagination, a style of address which, indifferent to the conventional proprieties of a minor criticism, made laws for itself; a concentrated, impassioned excitement,—glowing, thundering, overpowering, in its pauseless vehemence.

I formed a personal acquaintance with Dr. Bascom in 1840, having met him for the first time at the General Conference, held that year in Baltimore. His personal appearance was peculiarly fine, his face strikingly attractive, forehead massive and strongly resembling that of Mr. Webster; eye keen, bust round and largely developed, height about six feet. Nature had put her unmistakable patent of nobility upon him, and he would have been an observed man amongst ten thousand. He was not a ready debater, and seldom, if ever, took the floor. As Chairman of an important committee, however, he wrote a report, remarkable for searching analysis, and power of condensed thought. At this period of his life, he preached seldom, being under medical interdict, on account of the state of his throat. After some importunity on the part of his friends, he consented to occupy the pulpit; and it was curious to observe what a sensation the announcement of a sermon from him made in the community. Thousands of people were seen hurrying to the church, long before the time for the service had come. Every part of the large house was thronged;—aisles, pulpit-stairs, windows, and even the adjoining portions of the streets. Some clerical friend opened the service for him, and he arose to announce his text, evidently under the strongest nervous excitement. The stoutest heart might indeed have quailed under the circumstances. He has since told me that once he became so agitated, in beginning a service, as to be unable to hold the Hymn Book, which dropped out of his quivering fingers over the pulpit. A few sentences, however, on the occasion

I am describing, brought him through his agitation and gave him perfect self-mastery. His text was—"Behold the Lamb of God which taketh away the sin of the world." The burden of the discourse was a presentation, defence and enforcement, of the doctrine of the Atonement. His manner indicated that he felt how vast an expectation had to be met; and this, probably, while it gave additional pressure to the native *intensity* of his mind, interfered somewhat with the majesty of its movement, such as on subsequent occasions I witnessed. There was an almost superhuman effort alike of thought, imagination, and passion. You were kept under apprehension lest he should break down before half completing the sermon. In his style, you missed the elegant accuracy, the well-poised antithesis, the finish and polish which indicate the labour of lamp and file. You marked the want of that condensation, simplicity and abstinence from ornament, which a masculine and cultivated taste would demand in a written discourse. But then this was *not* a written discourse, but an *oration;* and, accordingly, you had all the *action* of an impassioned extempore speaker, unfettered by manuscript or brief; the living voice with its "ring of a clear, uplifted, angel trumpet;" and the flashing eye with its arrowy glance of piercing power. You had the extemporaneous utterance agreeing with the mood of the moment, and which, rising above the exact proprieties of scholarly rules, struck direct at the main avenues of the universal heart; throwing itself into an *abandon*, now colloquially easy, but, for the most part, soaring into an imperial sweep of gorgeous diction—the starry robes—so to speak—of great thoughts suggested by the sublime theme of the discourse. Particular passages were overpowering in their effect—they were like the discharges of heavy ordnance. You cowered under the rush of mighty conceptions, glowing with fiery passion; you were bewildered, almost, with the rapidity, the impetuosity of the daring flight which carried you along, spell-bound, through the grand and terrible scenes unfolded by Revelation. And I well remember that one of the illustrations which depicted the sinner's peril, made the vast throng stand perfectly aghast: it sent a chill to the core of my heart, and left an indelible picture on my memory. I could readily imagine how some such passage in Dr. Bascom's preaching, while Chaplain to Congress, should have started up General Jackson, then President, from his seat, amidst the audience, with the involuntary exclamation, "My God, he is lost!"

It will be understood that efforts such as the foregoing would not have been expected in the regular routine of ministerial service. Special occasions called out the full strength of his mind, and drew upon the vast opulence of his resources. Dr Olin remarked to me, in reference to the only sermon he had ever heard from Dr. Bascom, that, so far as *effect* was concerned, it would have been greater had it contained a third less of accumulated thought and brilliant imagery. He considered that the mind of the listener was likely to be overwhelmed by an excess of the profound and the vivid, in such pulpit ministrations, to the detriment of the great ultimate impression sought to be made. In this opinion I fully concur. I will only add that a literary gentleman of highest distinction at the Charleston, S. C. Bar, who had heard both Robert Hall and Dr. Chalmers, did not hesitate, after listening to Dr. Bascom, to award the palm of pulpit eloquence to him.

From an intimate and confidential intercourse with Dr. Bascom, extending over several years, and affording many opportunities of studying closely the *man* as well as the preacher, I unhesitatingly declare it as my opinion that the great ambition and leading motive with him, in a ministry of more than thirty years, was to set forth ably and faithfully the teachings of the Bible, to which he turned as the unerring and unimprovable standard of truth and goodness. To magnify Christianity and extend its influence among men, was the burden

of his waking thoughts, and the dream of his sleep;—the actuating principle of his studies, and the goal of his aspirations and exertions.

Very truly and fraternally yours,

W M. WIGHTMAN.

RUSSELL BIGELOW.*

OF THE OHIO CONFERENCE.

1814—1835.

Russell Bigelow was the eldest son of Russell and Luey Bigelow, and was born in Chesterfield, Cheshire County, N. H., February 24, 1793. His father had had a religious edueation, but had lost his early good impressions, and, for several years after the birth of this son, allowed himself in open profaneness and irreligion; though, by a strange inconsistency, he restrained his children from viee, and taught them to read the Bible. He removed from the State of New Hampshire about 1798, and settled in Pittsford, Vt.; and, in 1801, through the instrumentality of a brother who had a short time before hopefully embraced religion, his thoughts were earnestly directed to the subjeet, and he gave evidenee of being renewed in the temper of his mind. Shortly after this, he removed to the North part of the State and settled in Huntsborough, near the Canada line. At his request, the travelling Methodist ministers formed a soeiety in this place, and Mr. Bigelow and his wife joined the Methodist Episcopal Church. Having remained in Huntsborough about a year, he removed a few miles into the Provinee of Lower Canada, where there was no regular preaching, and where the people were generally irreligious. But here also he obtained the labours of the itinerant Methodist preaehers; a soeiety was formed; many were brought into the chureh; and among them several of his own children, ineluding his son *Russell*. Here he remained till the War of 1812 with Great Britain eommeneed, when, from his attaehment to the Amerieau cause, he made a saerifice of his property, and removed with his family to the State of Ohio. They made their first stop near Worthington, Franklin County, where they arrived in November, 1812; and, having remained there about fourteen months, during which the family was visited by a sueeession of severe afflietions, they removed some twenty miles farther West, to a farm in the county of Madison. Mr. Bigelow, the father, died in the year 1838.

Young Bigelow joined the chureh in 1807, when he was in his fourteenth year; and, soon after, became impressed with the idea that it might be his duty some day to preaeh the Gospel. In his twentieth year, he was licensed to exhort; and, about this time, began to think more seriously of preaching, but felt reluetant to make a beginning, especially in the neighbourhood in which he lived. Shortly after this, his father removed from Canada to Ohio: and notwithstanding, by this means, he was thrown into a new circle,

* Ladies' Repository.—Finley's Sketches.

yet the difficulties which he had felt in regard to preaching were neither removed nor diminished. Indeed he came now to a determination to abandon the idea of preaching altogether; but this brought upon him great distress, from which he could find no relief, until he had resolved to comply with what seemed to him the urgent calls of duty, and devote himself to the ministry. He accompanied his father and the family to their farm in Madison County, and though, immediately after, he became of age, he continued with his father, assisting him in his business, for several months, and then left home and engaged in teaching a school at some little distance from his father's. But scarcely had he commenced teaching, before he was attacked with a fever, in consequence of which he was obliged to suspend his school and return home. Having partially recovered his health, he resumed his school; and, in the mean time his case was brought before the Quarterly Meeting Conference, and he was licensed to preach, and recommended to the Annual Conference to be received on trial as a travelling preacher. As this was done in his absence, though with his consent, it was a departure from the usage of the Church, which requires that the candidate should be present, and be examined on experimental religion, doctrines, and discipline. His recommendation was taken to the Ohio Annual Conference, which met in Cincinnati, September 8, 1814, and he was admitted on trial, and appointed junior preacher on Hinkston circuit, in Kentucky. When this information reached him, he was still engaged in his school, the time for which he was employed not having expired; but his employees released him, and paid him for the time he had served them; whereupon, he returned to his father's, and hastened to make arrangements to enter upon his new field of labour.

On the 5th of October, he started for his circuit,—not, however, without many misgivings lest he had mistaken the path of duty,—and reached it after a week's journey. On his arrival, he was treated with great kindness, and soon came to feel much at home, and to find much comfort in his labours. At the close of the year, he returned for a short time to his father's; and then attended the Annual Conference, which met in Lebanon, O., September, 1815. At this Conference, he was appointed preacher on the Miami circuit, in Ohio. At the next Conference, which held its session in Louisville, Ky., in September, 1816, he was present, and was received into full connection as a member of the Conference, was ordained Deacon, and appointed to the sole charge of the Lawrenceburg circuit in Indiana. In 1817, he was appointed to the Oxford circuit, in Ohio; in 1818 he was ordained Elder, and re-appointed to the same circuit; in 1819, he was appointed to the Mad River circuit; in 1820, to the Columbus circuit; in 1821, to the same; in 1822, to the White Water circuit; in 1823, he was stationed in the city of Cincinnati; in 1824, he was appointed to the Union circuit; in 1825, he was appointed Presiding Elder on the Scioto District; in 1826, to the same; in 1827, he was sent a missionary to the Wyandotte Indians, at Upper Sandusky, O., where his labours were attended with very considerable success. In 1828, he was appointed Presiding Elder of Portland District; and, in 1829, 1830, and 1831, he was successively returned to the same district, according to the provisions of the Discipline in the case. In 1832 and 1833, he was sta-

tioned in Columbus. He commenced his second year's labour there in very feeble health, and, in June, 1834, was so much reduced that he was released from his charge, and his place supplied by another preacher. At the Conference in August of that year, he received a superannuated relation to the Conference, and retired from the regular work of an itinerant minister. The Annual Conference elected him one of the delegates to the General Conference in 1824, 1828 and 1832; and in each case he attended.

Mr. Bigelow, having devoted himself wholly to the work of an itinerant minister, had given but little attention to his temporal affairs; and now he found himself with a shattered constitution, declining health, and a large family, with scarcely any provision for their support. This, at times, occasioned him great anxiety. However, by the advice and assistance of friends, he purchased a small farm in the neighbourhood of Mansfield, Richland County, O., to which he removed with his family. Here he employed himself, as his health would permit, in cultivating his farm, and preaching generally on the Sabbath, till March, 1835, when, his health having considerably improved, he was appointed Chaplain to the State Prison, in the city of Columbus, the place of his pastoral charge. Leaving his family on the farm, he entered on his new field of labour with all his former zeal and energy, and was instrumental in the hopeful conversion of a number of the prisoners. For a time, he and his friends entertained strong hopes that he would be able to resume his place in the regular work of the ministry; but their hopes were doomed to a speedy and entire disappointment; for, on the first day of July, 1835, he closed his mortal career. His disease, which was dysentery, was of about two weeks' continuance, and was endured with the utmost resignation to the Divine will.

On the 29th of May, 1817, Mr. Bigelow was married to Peggy, daughter of John and Eleanor Irwin, who cheerfully and worthily shared with him the toils and sacrifices of an itinerant life. She survived him with seven children,—five daughters and two sons. One of the daughters is married to an itinerant preacher.

FROM THE REV EDWARD THOMSON, D. D. LL. D.

PRESIDENT OF THE OHIO WESLEYAN UNIVERSITY.

OHIO WESLEYAN UNIVERSITY, November 23, 1850.

Dear Brother: I am most happy to comply with your request for my recollections of the Rev. Russell Bigelow; for he was truly an extraordinary man, and his merits, as it appears to me, have never been fully appreciated.

I was a student when I first heard him preach. Opposite the office in which I was prosecuting my studies was a coppersmith, a man of remarkable mind and character. He had been reared without any education, and had been unfortunate in his business relations; but, having spent his leisure in reading and in conversation with persons of better attainments, he had acquired a stock of valuable knowledge, which his bold and vigorous intellect well knew how to use. He was an active politician. In times of excitement, he gathered the multitude around him, and often interrupted our studies by his stentorian voice, which could drown the clatter of his hammers and the confusion even of Bedlam. I think I may safely say that, for many years, he wielded the political destinies of his county. Never in office himself, his will determined who should be. This man had imbibed skeptical sentiments, which he often

inculcated with terrific energy. He rarely went to the house of God; and when he did, I supposed he might as well stay at home; for I should have thought it as easy to melt a rock with a faggot as to subdue his heart by the "foolishness of preaching."

One Saturday evening, he came into our office with a peculiar expression of countenance—the tear started from his eye, as he said,—"I have been to meeting, and, by the grace of God, I will continue on as long as it lasts. Come, young gentlemen, come and hear Bigelow. He will show you the world, and the human heart, and the Bible, and the Cross, in such a light as you have never before seen them." I trembled at the announcement; for if the preacher had prostrated a multitude at his feet, he would not have given me as convincing a proof of his power as that which stood before me. This was the first account I ever heard of Bigelow; and from that time I avoided the Methodist Church until he left the village.

In the course of the next summer, I consented rather reluctantly to a proposal from my preceptor, who was a Presbyterian, to accompany him to a Camp-meeting, where, as it turned out, Bigelow was to preach. I really dreaded the occasion, but had always been taught to venerate religion, and had never seen the day when I could ridicule or disturb even the Mohamedan at his prayers, or the Pagan at his idol. In the pulpit were several clergymen, two of whom I knew and esteemed; the one, a tall majestic man, whose vigorous frame symbolized his noble mind and generous heart—the other a small, delicate, graceful gentleman, whom Nature had fitted for a universal favourite. Had I been consulted, one of them should certainly have occupied the pulpit at that time. All was stillness and attention, when the Presiding Elder stepped forward. Never was I so disappointed in a man's personal appearance. He was below the middle stature, and clad in coarse, ill-made garments. His uncombed hair hung loosely over his forehead. His attitudes and motions were exceedingly ungraceful, and every feature of his countenance was unprepossessing. Upon minutely examining him, however, I became better pleased. The long hair that came down to his cheeks concealed a broad and prominent forehead; the keen eye that peered from beneath his heavy and overjetting eye-brows, beamed with high intelligence; the prominent cheek bones, projecting chin, and large nose, indicated any thing but intellectual feebleness; while the wide mouth, depressed at its corners, the slightly expanded nostrils, and the *tout ensemble* of his expression, indicated both sorrow and love, and were in admirable keeping with the message,—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." As he commenced, I determined to watch for his faults; but, before he had closed his introduction, I concluded that his words were pure and well-chosen, his accent never misplaced, his sentences grammatical, artistically constructed and well arranged, both for harmony and effect; and, when he entered fully upon his subject, I was disposed to resign myself to the argument, and leave the speaker in the hands of more skilful critics. Having stated and illustrated his position clearly, he laid broad the foundation of his argument, and piled stone upon stone, hewed and polished, until he stood upon a majestic pyramid, with Heaven's own light around him, pointing the astonished multitude to a brighter home beyond the sun, and bidding defiance to the enemy to move one fragment of the rock on which his feet were planted. His argument being completed, his peroration commenced. The whole universe seemed now animated by its Creator to aid him in persuading the sinner to return to God, and the angels commissioned to descend from Heaven to strengthen him. As he closed his discourse, every energy of his mind and body seemed stretched to the utmost point of tension. His soul appeared too great for its tenement; his lungs laboured; his arms were lifted; the perspiration, mingled with tears, flowed

in a steady stream from his face, and every thing about him seemed to say,—"Oh that mine head were waters!" But the audience thought little of the struggling body, or even of the struggling soul within; for they were well-nigh paralyzed beneath the avalanche of thought that descended upon them.

I lost the man, but the subject was all in all. I returned from the ground, dissatisfied with myself, and saying within me,—"Oh that I were a Christian!"

It was two or three years after this, that, being introduced into the Church, I became acquainted personally with this excellent man, of whose character I propose now to record what I recollect.

He was modest and humble. He preached to audiences as large, and with results as astonishing, as I have ever witnessed. Though he could not have been insensible of his remarkable power, yet he was manifestly unwilling that the subject should ever be alluded to in his presence. He was a perfect gentleman—to his inferiors kind,—to his equals courteous,—to those who had the rule over him submissive,—towards those of elevated station independent, yet duly respectful,—towards the civil magistrate conscientiously regardful,—"rendering unto Cæsar the things that are Cæsar's." Though he scorned not the palace, he courted not its inmates; and, while the circles of fashion delighted to honour him, he "condescended to men of low estate." But though modest, he was not bashful or diffident. Without any thing assuming in look, word or action, he was a fine illustration of the truth,—"The righteous are as bold as a lion." He asked no one to stand in his place in the hour of trial; yet, after the sharpest conflict and most glorious mental conquest, he was ready to wash the feet of the humblest saint. Moreover, he seemed to have a method of hiding and diminishing his own excellences, while he sought to magnify those of others. He was, however, as far as possible from any thing mean or grovelling—indeed, there was an exquisite delicacy about all his thoughts, illustrations, and manners.

He was affable and cheerful. His natural sweetness of temper, refined by the spirit of Christianity, gave him an unaffected politeness, which rendered every person perfectly easy in his presence. Though, in his public addresses, he would go before you as a pillar of fire, yet, in private, he would suffer you to lead wherever you desired, taking care to follow you, like the smitten rock which followed Israel, to pour blessings at your feet. His mind seemed filled with beautiful analogies, by which he could rise from the material to the spiritual, and make an easy path to Heaven from any point of earth. When he spent the night with a religious family, he was in the habit of conversing with them in a religious manner, without seeming to aim at it; and, when his host lighted him to his chamber, he would take him by the hand when they were alone, and, alluding to the kindness bestowed upon him, would make his own gratitude an apology for inquiring in respect to the highest welfare of his hospitable friend. Wherever he went, he was hailed as a messenger of God; and, whenever he departed, it seemed as if an angel were taking leave. But he was cheerful, notwithstanding his habitual seriousness. The shades of his brow were generally like the flying clouds of a serene day, which, chasing each other, "now hide and now reveal the sun."

He was distinguished for great frankness. Perhaps this was the first characteristic which a stranger would notice, on being introduced to him. His countenance seemed so transparent that you could see his heart almost as plainly as you could his features. At the same time, he was as far as possible from impertinence or indiscretion. If he opened his heart, it was not from conceit but from natural warmth; and when he poured forth its treasures, it was not that they might flow any where, but only over those fields that thirsted for refreshment. When he saw a friend in danger, he did not hesitate to proffer counsel; but he always did it in the most inoffensive and unexceptionable

manner. He came upon you with such "meekness of wisdom," such a kind estimate of your virtues, such a voice of tenderness, that you could not but bless him, even though he probed you to the quick.

I shall never forget the childlike simplicity with which, on one occasion, in conversation about the comparative advantages of extempore and written sermons, he, having dropped the remark,—"My happiest efforts,"—added,—"Oh pardon me for having used that term in speaking of any effort of mine." A stranger having taken him aside, and presented him with a suit of clothes which he much needed, he seized his hand, and, looking up to him with tearful eyes, said—"Oh, Doctor, I will pray for you as long as I live." If about to make a speech, he would tell you so, and perhaps explain to you the ground he was about to take, and the arguments he would employ; so that, if you chose, you might digest a reply before his speech was delivered.

He was a truly benevolent man. One needed but to see him in the asylum or the prison, or standing before an object of distress by the road-side, or uttering the sympathies of his broad heart at the pillow of the sick, to be satisfied that his beneficence knew no limits but his ability. As he received presents wherever he went, (and his brethren, knowing his worth, would not suffer him to be deficient in his allowance,) if he had husbanded what he received, he would have accumulated money. But his means were expended as fast as they were received, and he died poor. Indeed, to many of his friends he seemed not to have a proper regard for the wants of his family; and, when he approached the borders of the grave, the sight of his helpless children whom he was soon to leave fatherless, sometimes induced self-reproaches, which, however, were instantly banished by the recollection of some sweet promise of Scripture, and a view of God's tender relation to the fatherless and the widow.

He was truly liberal in his views. Never compromitting or disguising what he believed to be the truth, warmly attached to his own Discipline, and firmly persuaded of his own doctrines, he was nevertheless as far as possible from any thing like narrowness or bigotry. He delighted to hail every Church that bore the banner of the Saviour, under whatever uniform or name; and to the image of Christ his heart and hand turned as the needle to the pole. He looked with joy upon the prosperity of sister Churches; and, notwithstanding he felt a peculiar interest in the welfare of his own department of Zion, he never could be accused of proselyting: his great aim was to bring souls to Heaven, and glory to God.

Said I once to the Chief Justice of one of the Western States,—"Did you know Bigelow?" "Yes," he replied, "and it is one of the greatest regrets of my life that I did not know him better. Had I never known him, I should have loved him for the effects of his apostolic labours and holy example. We were a rude people, when he was among us, and we never duly appreciated him." That he had his imperfections and faults, I do not deny; but they were lost, in a great degree, amid his excellences. He has gone, but his memory is still fresh in many hearts, and the fruits of his labours remain to testify to his fidelity.

With kindest wishes, yours fraternally,

E. THOMSON.

FROM THE REV JAMES B. FINLEY.

OF THE OHIO CONFERENCE.

CINCINNATI, June 28, 1850.

Rev. and Dear Sir: My relations with the excellent minister concerning whom you ask for my recollections were such as to give me the best opportunity

of knowing him, though I regret to say that the circumstances in which your request finds me, forbid even an attempt to do justice to his character. But he is undoubtedly to be ranked among the more remarkable men of his day. He had a great mind and a great heart; was a great preacher and a great man; and I believe he never remained long in any place without leaving a decided impression of his superiority. But his outward appearance was any thing else than prepossessing. His movements were quite the opposite of graceful, and his dress was so coarse and homely as, in some instances, to render his presence scarcely welcome in eultivated society. A circumstance illustrative of this characteristic now occurs to me. At a Conference held in the town of S——, a gentleman of fortune and otherwise high standing in society addressed me a note, requesting me to send him one of our most gifted preachers, and saying that he would gladly extend to him the hospitalities of his house. I, accordingly, designated as his guest the Rev. Russell Bigelow; but, when he appeared in his elegantly furnished house, and in the midst of his accomplished family, in a dress which would have been suitable to an ordinary blacksmith, both the gentleman and his household felt themselves insulted; and this was immediately eommunicated to me by one of my friends. I sent back word to him that he had requested me to send him one of the most gifted men in the Conference, and I had complied with his request to the letter; that Mr. Bigelow was to preach the next day, and that if he and his family would come and hear him, and then would pronounce him a man of only ordinary talents, I would withdraw him and send them another man. Accordingly, the gentleman was present when Mr. Bigelow officiated; and such was the effect that the sermon produced upon him, that he said unhesitatingly, at the close of the service, that he was the greatest preacher that he had ever listened to, and that it was a shame that the Church which he served should suffer him to appear in such shabby attire that he might be mistaken for a beggar.

Mr. Bigelow had a deep and all-pervading sense of Christian obligation. He was always watchful for opportunities to do good, and to glorify his Master. But he had exceedingly humbling views of himself, and was never apparently in the least degree exalted by the manifold testimonies to his great power that came in upon him from every direction. His preaching, I think, sometimes rose to the highest pitch of pulpit eloquence. Though without the advantages of a liberal education, he could conduct a logical process with great skill, and was quite well-versed in English literature. He has left a broad mark, and his name must always hold a place among the brightest stars of Methodism in the West.

Very sincerely your friend and brother,

J. B. FINLEY.

JOHN A. WATERMAN *

OF THE OHIO CONFERENCE.

1814—1837.

JOHN A. WATERMAN was born in the State of New Hampshire, on the 29th of June, 1790. He became hopefully pious, and connected himself with the Methodist Episcopal Church, when he was in his eighteenth year. After sustaining some subordinate relations to the Church, he became impressed with the idea that it was his duty to preach the Gospel; and, accordingly, was licensed to preach at Athens, Ohio, when he was about twenty-four years of age. In 1815, his name appears among those who were admitted on trial, as members of the Ohio Conference. His appointment that year was Miami; in 1816, Mahonan; in 1817, Zanesville; in 1818, Union; in 1819, Short Creek; (in 1820 his name does not appear on the Minutes of Conference;) in 1821, Barnesville; in 1822, Steubenville. In 1823 and 1824, he was Presiding Elder of the Muskingum District. In 1825, he was at West Wheeling. In 1826, he fell into the Pittsburg Conference, and was stationed at Wheeling. In 1827, he took the superannuated relation; but, in 1828, was again effective, and was appointed to Pittsburg. In 1829, he was on the Uniontown circuit; in 1830, at Brownsville; in 1831 and 1832, at the Washington station; in 1833 and 1834, at Wellsburg. In 1835, he was transferred back, by his own request, to the Ohio Conference, and was that year a supernumerary. In 1836, he was appointed to Oxford, where he remained till his death.

The disease of which Mr. Waterman died was a protracted one, and, in some of its stages, was attended by great spiritual depression; but, for some time previous to his death, his mind was in a tranquil and even joyful state. To his family physician and other friends he frequently declared that he had never enjoyed such intimate communion with his Saviour in any previous period of his Christian life. About two weeks before his death, he observed to a Christian friend to whom he was warmly attached, that he had been reading a beautiful passage of St. Pierre, in which he compared the influence of a belief in immortality to the effect produced upon a ship's crew, who, after a long absence, were nearing their native shore; and so much were his feelings wrought upon, that he was obliged to retire and weep aloud for joy. He continued his ministerial labours until within two days of his death. The last Sabbath that he spent on earth, he preached in Oxford, and, on Thursday following, he preached his last sermon in the same neighbourhood. From that time he began perceptibly to fail, though his case was not deemed immediately alarming until Saturday, when he was overtaken with great prostration of the vital powers, betokening the near approach of the final change. He was able to converse but little; but in that little he gave assurance to his friends that his peace was as a river. A few minutes before he expired, he raised himself a little in his bed, felt his own pulse, and signified to his physician that he was going; and then

* Min. Conf., 1838.

almost immediately ceased to breathe. He died at Oxford, on the 6th of August, 1837, in the forty-eighth year of his age.

FROM THE REV T. A. MORRIS, D. D.

BUFFALO, N. Y., May 28, 1860.

My Dear Sir: I met John A. Waterman for the first time, in 1818, at Wheeling, Va., where I attended one of his Quarterly Meetings, while I was traveling on the Marietta circuit. Then and there commenced an acquaintance between us, which continued, in greater or less intimacy, until the close of his life.

In his personal appearance, Mr Waterman was somewhat striking. He was of a tall, slender form, of a thin visage, approaching the cadaverous, with a dark, brilliant eye, and regular features, which easily kindled into a glow of intelligence and sensibility. His cheek-bones were prominent, his forehead high and receding, and the general contour of his face somewhat of the Roman type. His movements were free and rapid, his manners graceful and cordial, and his whole appearance indicative of familiarity with the best society. He possessed the finest powers of conversation, and he used them in such a manner as to render him an object of attraction wherever he might be. He was not much given to the mere common-places of social life, and never wasted words upon foolish or unprofitable topics; but he loved to converse upon subjects of substantial interest, and especially upon those which opened a field for earnest and profound thought. His mind was naturally of an acute, philosophical cast, and had been trained to rather an extraordinary degree of abstraction; and it had become a habit with him to go through the process of proving every position he admitted, however unquestioned and even self-evident it might be. I do not mean to intimate that he was captious, or disposed to controvert other men's opinions merely for the sake of displaying his own powers; but only that he was always ready for self-defence, and was never more in his element than when he was bringing forth his strong reasons in support of his well-considered positions.

As a Preacher, Mr. Waterman was at once highly attractive and highly instructive. His voice was not remarkable for compass, but it was smooth and pleasant, his enunciation was perfectly distinct, his inflexions easy and natural, and, on the whole, he may be said to have had a highly finished style of elocution. His discourses were marked by great appropriateness and condensation of thought, and no intelligent hearer could listen to them without gathering from them ample material for profitable reflection. It must be acknowledged, however, that they were less adapted to sway the multitude than to interest and edify the more enlightened; and it was probably upon this latter class that his preaching performed its most effectual work.

Mr. Waterman was made to exercise a commanding influence; and such an influence he did exercise in every sphere he was called to occupy. If you saw him in the pulpit, you felt that he was prominent there;—that the words which he uttered were worthy of a Christian sage, and that it was a great mind and a great heart that dictated them. If you saw him in the General Conference, or in any other deliberative body, you saw that he was no less prominent there—his was a guiding mind,—fruitful in prudent and practical suggestions, which were almost sure to meet with a response from the intelligent and far-seeing. And if you saw him in the social circle, surrounded with men of vigorous intellects and extensive influence,—there, too, his prominence would be equally manifest—most probably you would find him the controlling spirit,—certainly he would be listened to with profound attention and respect. In all this there was nothing of arrogance, or self-seeking, or ungracious assumption;

but, on the one hand, it was the simple and natural working of a superior mind, and, on the other, it was the involuntary homage which such a mind is sure to receive from those who are capable of appreciating its admirable qualities.

Mr. Waterman had a very nervous temperament, which, in connection with his excessive devotion to study, brought on occasional turns of hypochondria, which were attended by great mental suffering. As a consequence of this, he formed the habit, during the latter part of his life, of feeling his pulse, when he was not actively employed, almost continually; and look at him when you would, you would rarely fail of seeing his finger placed upon his wrist. Whenever one of these turns was upon him, he seemed to move about under a heavy cloud, and diffused around him somewhat of the same melancholy that oppressed his own spirit.

I have no doubt that he was a truly devout man, and lived habitually under the influence of invisible and eternal realities; but his religion was not of a highly demonstrative character; he had no sympathy with loud and extraordinary professions; and it is not certain but that his Christian character actually suffered from his going too far in the opposite direction. I may mention a circumstance having a bearing on this point which he himself communicated to me. He was present at a Camp-meeting, where there was much of the spirit of revival manifested around the altar, and large numbers were kneeling there as the objects of prayer, or else were rejoicing in the evidence of a gracious forgiveness. While this scene was going forward at the altar, Mr. Waterman was moving about on the outskirts of the congregation, and, on meeting a religious friend, said to him,—"I do not understand how it is that people get so happy at a Camp-meeting—it is the very last place where I should expect to attain to a high degree of enjoyment." Said his friend,—"The reason is that you don't go heartily and earnestly into the work—on the one side, you hear the Methodists shouting 'Glory,' and, on the other, you witness the irreverent and perhaps tumultuous movements of the careless and ungodly, and your mind becomes confused and distracted, and your heart remains cold—but only identify yourself practically with the work, and you will be as happy as the rest of us." "But how shall I do this?" "Why, ask the first man you meet if he is under conviction of sin; and if he says 'No,' follow him up with those instructions and counsels which are fitted, by God's blessing, to produce this state of mind; and keep on in this way until you see some results from your labours." Accordingly, he started off, agreeably to the suggestion of his friend, and very soon asked a man whom he met if he were under conviction; and the reply was,—"No, and do not wish to be." This he thought was rather poor success; but he still resolved to make another experiment; and, shortly after, he proposed the same question to another person, with a somewhat more encouraging result. "No," said the man, "I am not under conviction, but I feel that I ought to be, and that I must be, or lose my soul;" and began immediately to weep, and show signs of the deepest anxiety. Waterman suggested to the anxious sinner that they should kneel down, and pray that God's forgiving mercy might be extended to him. They did so, and when the minister, at the close of the prayer, opened his eyes, he found a large number of people had gathered around, and were manifesting the deepest interest in the passing scene. They immediately struck up an appropriate hymn, and when that was sung, he called upon another to pray, and thus they continued in alternate singing and praying for an hour; and before the meeting closed, the anxious sinner had lost his burden of guilt, and was rejoicing in a sense of the Divine favour. "From that time," said Waterman, "I knew the way to be happy at a Camp-meeting."

Yours fraternally,

T. A. MORRIS.

FROM THE HON. JOHN McLEAN, LL.D.

CHAPEL WOOD, August 2, 1860.

Dear Sir: I was acquainted with the Rev. John A. Waterman several years before his death; and he left upon my mind, as I believe he did upon the minds of all who were intimately acquainted with him, the impression that he was an extraordinary man. I have heard it said that he inherited his remarkable powers from his mother, and that she had much to do in the early developing and moulding of them.

Mr. Waterman had a countenance indicative of uncommon intellectual vigour; nor was it, by any means, a false index—I should say that his mind was of the very highest order—it could grapple with problems as dark and as deep, to say the least, as any other with which I have been acquainted. He was never satisfied to move in a beaten track—he never accepted any proposition as true without being able to give a reason for it; and he never paused in his investigation of any subject until he had reached what he believed to be the legitimate boundary of human knowledge. As his mind was naturally of a philosophical cast, so he carried his inquiries far in that direction, and made himself a thorough master of all the best writers on the Intellectual and Moral Powers, in the English language, such as Locke, Reid, Stuart, &c. He also studied carefully Hume's Essays, and no one could expose their sophistry more effectually than he—indeed he was armed at every point on the subject of infidelity, and was prepared to meet its advocates most effectively as well as intelligently on their own ground; and, though he never substituted the deductions of Philosophy for the plain teachings of the Bible, there was no way in which Philosophy could be legitimately used as a helper of religion, but he was familiar with it. He loved the Bible as much as any other man; but he would not turn away from the voice of Reason, though her utterances were less distinct and less extended than those of Revelation.

The peculiar character of Mr Waterman's mind, as might be expected, gave tone, in a great measure, to both his social intercourse and his preaching. In ordinary society he might be considered as somewhat taciturn, and he seemed to take little interest in the every-day topics of conversation; but, when he was among persons of high intelligence, and especially among those of the same general structure of mind with himself, his tongue was sure to be unloosed, and he showed a mind as prolific as it was ingenious and discriminating. The same effect was observable in respect to his preaching. His discourses were generally far from being of an exciting character, and with those who measure the merits of a sermon by its amount of fervent exhortation or even of studied rhetoric, they would pass for nothing above the ordinary type; but, in the judgment of the more erudite and discerning class of minds, they would be considered as possessing the rarest attractions. It must be acknowledged that he was a preacher for the few rather than the many; and perhaps it must also be admitted that many men of greatly inferior minds have wielded the sword of the Spirit with a simplicity, and directness, and effectiveness even, so far as the multitude were concerned, to which this acknowledged champion in dialectics never attained.

Mr. Waterman was a man of naturally amiable and kindly feelings, and of sincere and earnest devotion to the cause of Christ. He was cut off in comparatively early life; and lived only long enough to show what great things might have reasonably been expected of him, if he had been spared through a course of threescore years and ten.

Very truly yours,

JOHN McLEAN.

JOSEPH RUSLING.*

OF THE PHILADELPHIA CONFERENCE.

1814—1839.

JOSEPH RUSLING, a son of James and Mary (Fowler) Rusling, was born about twelve miles from Epworth, in Lincolnshire, England, on the 12th of May, 1788. When he was about seven years of age, his parents migrated to the United States, and settled first in New York, and afterwards in the Eastern part of New Jersey. They belonged to the Wesleyan Society in England, and, on their arrival in this country, united themselves with the Methodist Episcopal Church, of which they remained worthy members till the close of life. He spent his early years at home, labouring upon his father's farm; and his advantages for education were only such as could be furnished by a common country school. In September, 1808, he experienced, as he believed, and as his subsequent life proved, a genuine conversion to God; and, shortly after, became a member of the Methodist Episcopal Church.

In the year 1812, he commenced preaching the Gospel, and, in 1814, was received by the Philadelphia Conference on trial, and appointed to the Hamburg circuit. In 1815, he was appointed to Burlington; in 1816, to Trenton; in 1817 and 1818, to St. George's, Philadelphia; in 1819 and 1820, to Wilmington; in 1821 and 1822, to St. John's, Philadelphia; in 1823 and 1824, to New Brunswick; in 1825, to New Mills; in 1826 and 1827, to Newark; and, in 1828 and 1829, to St. John's, Philadelphia. In 1830 and 1831, he was continued at St. John's, in a supernumerary relation. In 1832 and 1833, he was appointed to the Fifth Street Church, Philadelphia, and, in 1834 and 1835, to Wilmington. From 1836 to 1839, he was at Philadelphia, Fifth Street Church, as supernumerary.

The disease which finally brought Mr. Rusling to his grave, (consumption,) was upon him about twenty years before it finally accomplished its work. In 1819, while he was stationed at the Asbury Church in Wilmington, De., he was instrumental of gathering a small society at Newcastle, in the same neighbourhood, in connection with which there was a considerable revival of religion. On one occasion, after he had preached there at night, and made himself very warm by the exercise, he rode home in the evening air, and took a severe cold, and shortly after ruptured a blood vessel. This was undoubtedly the commencement of his disease, though he still continued to labour for many years, and his love for his Master's work no doubt often carried him beyond the legitimate measure of his physical ability. He preached his last sermon in the Fifth Street Church, Philadelphia, about six months before his death. In the spring of 1839, his decline became more rapid, and it was apparent to both himself and his friends that the time of his departure was at hand. He was confined to his bed for about three weeks, and often suffered severely in body, but his mind was full of peace, and he felt a joyful assurance that for him to be absent

*Min. Conf., 1840.—MS. from Rev. Sedgwick Rusling.

from the body would be to be present with the Lord. As he approached the close, he slept more frequently, but would occupy the intervals in conversation with his friends, singing and prayer. On the last night of his life, he slept about two hours, and awoke in transport. When asked if his way was clear, he replied,—"All is clear, all is clear, but I am not dying." Again he fell asleep, and never spoke afterwards. He died on the 6th of July, 1839, in the forty-second year of his age. His Funeral Sermon was preached in the Fifth Street Church, Philadelphia, by the Presiding Elder of the District, the Rev. James Smith.

Mr. Rusling was married to Sarah Hunter of Wilmington, De. Mrs. Rusling and five children—three sons and two daughters—still (1860) survive.

Mr. Rusling published a sermon preached in Philadelphia, entitled "A Remedy for unhappy minds," 1822; a Sermon preached in New Brunswick, N. J.; a Sermon on Faith, preached in Philadelphia, 1835; Devotional Exercises, 1836; Christian Companion, 1837; a Sermon on Bible Christianity, 1837; Hymns for Sunday Schools, 1838.

In 1829, Mr. Rusling established the first Methodist book-store in Philadelphia. He first sold from his own house, and then procured another building for the purpose, in which he placed the youthful Abel Stevens, (now the Rev. Dr. Stevens,) who was, at that time, under his supervision and training. The store was soon transferred to other hands. He left a large number of the productions of his pen in manuscript, which, however, have unfortunately been lost.

FROM THE REV EDMUND S. JANES, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

NEW YORK, October 25, 1860.

Dear Brother in Christ: In the month of April, 1832, I attended the session of the Philadelphia Conference of the Methodist Episcopal Church in the city of Wilmington, in the State of Delaware. It was the first ecclesiastical meeting of the kind I had ever attended. My deep interest in the affairs of the Conference led me to notice carefully their manner of doing business, and also to observe who were the controlling minds of the body, and the character of their influence. Among the members of the Conference whose opinions seemed to be received with especial deference, and whose influence evidently shaped the doings of the body, was the Rev Joseph Rusling. He was not among the oldest, or most learned, or most eloquent, men who were present. He was a man of plain mind, simple manners, and much general information. For executive talent he was superior to most of his brethren. He thoroughly understood the economy of his Church, and knew well how to apply himself to the business of the Conference. This facility in business, together with his dignified and affectionate demeanour, made him prominent among his brethren.

At the session of the Conference of 1836, I was appointed Pastor of the Fifth Street Methodist Episcopal Church in Philadelphia; and Mr. Rusling, being in feeble health, was appointed a supernumerary colleague. He was able to preach occasionally during the year, and I had several opportunities of hearing him. One of his greatest attractions as a preacher was the felicitous manner in which he illustrated his subjects by familiar comparisons. In preaching, on one occasion, from the last four verses of the second chapter of the Epistle to the Ephesians, he run an analogy between a material and spiritual edifice,

in which he assorted and described all the "Lively Stones," and found places in the spiritual house where they might all be placed, so as to contribute to its strength, or beauty, or usefulness. He then paused, and, with great solemnity, said,—"There is one class of persons I do not know what to do with—they are very important in the construction of the building, though they form no part of it—I mean the scaffolding—you outside men, who believe the Bible, and are interested in the welfare of the Church, and contribute to the support of the ministry, and render your cheerful aid to all religious enterprises, but do not yourselves believe in Christ, and devote your lives to God. Good as is your morality, valuable as are the services you render the cause of religion, beneficent as is your influence upon society, still, being without spiritual life in Christ, and not united to his spiritual Church, you are but scaffolding to the Holy Temple. As men, when they have finished their building, tear down, and break in pieces, and even burn, their scaffold timbers, so, when this spiritual edifice is completed, all who are not inwrought in it, will be separated from it, and cast away into the fire that is not quenched." He then added a most earnest and affectionate exhortation to such as were not far from the Kingdom but lacked the one thing, to give all diligence to make their calling and election sure. The effect upon the audience was very great.

At another time, preaching from Hebrews xi, 14,—among other illustrations, he spoke of a family in an Eastern State about to migrate to a Western—how carefully they enquired about the country to which they were going,—its advantages, its healthfulness, the character of its inhabitants; also the most direct and safe route to it, the best mode of travel, &c.; and how earnest they were in preparing for their journey, and providing for their comfort after their arrival. By such conduct they declared plainly that they were seeking a country; and they who are seeking a Heavenly country declare it in a similar manner: their treasure and their hearts are there—their conversation is in Heaven—they anxiously seek to know the narrow way that leads thither.

The above illustrations may give you some faint idea of Mr. Rusling's style of preaching. I will only add that he had a poetic mind, and some of the hymns which he wrote have obtained no small degree of popularity. I doubt not that a higher degree of early culture might have made him eminent as a poet, as well as have given him even more distinction than he enjoyed, as a minister of the Gospel.

With great regard, yours fraternally,

E. S. JANES.

CHARLES WESLEY CARPENTER.*

OF THE NEW YORK CONFERENCE.

1814—1853.

CHARLES WESLEY CARPENTER was born in the city of New York, on the 16th of December, 1792. His parents, Thomas and Edith (Bunce) Carpenter, were members of the John Street Methodist Church. His early years were spent at home with his parents, and in attending school. In due time he was entered at Columbia College, but was interrupted in his collegiate course by ill health, so that he never graduated. Though he

* Chr. Adv. and Journ., 1853.—MS. from Mrs. Carpenter.

had many serious thoughts in his early youth, yet he had no enduring religious impressions until he was in his eighteenth year. At that time his father's family were residing in Brooklyn, where they spent the summer season for the benefit of pure air. The Rev. Ezekiel Cooper was stationed there at that time, and a powerful revival of religion was then in progress under his ministry. The following is the account of young Carpenter's conversion, as given by himself, in after life:—

"On Sabbath evening, having loitered about the meeting-house until after the sermon had closed, I went in to see the exercises which took place among those that were under awakenings. My attention was caught by the earnest devotion of a young man just emerged from darkness into light. I looked at him for some time, when my heart became so affected that I could not refrain from shedding tears. I felt an earnest desire for the same enjoyment which he seemed already in possession of, but did not feel, in so great a degree as many, the horrors of a guilty conscience. This may have been in consequence of my tender years. I sat down with a sorrowful heart, when a godly man, James Herbert, noticing my agitation, came to me, and, in an affectionate strain, urged the necessity of my being born again. His words, attended with the power of God, fastened conviction on my mind. I remained in the meeting-house till quite late, my burden and sorrow of soul continually increasing. On Thursday evening, in conversation with a young disciple of Christ, P Coopers, my mind seemed measurably relieved; but yet I was not satisfied. In the course of the Friday following, I retired frequently, and poured out my soul to God in prayer. In the afternoon, while engaged in private, (the very spot I well remember,) I felt a sudden and glorious change of my feelings. My burden was fully removed. My soul was filled with inexpressible peace, and I arose from a suppliant posture, not doubting but God, for Christ's sake, had pardoned my sins I commenced a new life, endeavouring to follow the commandments of the Lord, which I found not grievous, but pleasant and delightsome, to my soul. My mind constantly dwelt on new and ravishing scenes, which opened on a sudden to my view. All nature seemed to wear a different aspect, and every visible part of creation the marks of Deity. For many days I felt like an inhabitant of another region, and sought only such conversation as led my tender mind into further discoveries of the unfolding mysteries of Divine Revelation. The Bible was my choice companion, nor did I ever seem weary of poring over its most precious contents."

Mr. Carpenter's first license to exhort is signed by Freeborn Garrettson, and is dated April 23, 1812. On the 28th of October following, he was licensed as a Local Preacher, by a Quarterly Conference in New York. In 1814, he was admitted on trial in the New York Conference, and appointed to the Suffolk and Sag Harbour circuit; but at the close of that year he retired. His licenses for 1815 and 1816 are signed by the Rev. Samuel Merwin, but for the three following years, they are dated in Savannah, Ga., whither he had gone, partly on business, and partly for the benefit of his health. In 1820, he was ordained Deacon by Bishop George. In 1825, he was elected to Elder's Orders, to which he was ordained on the 14th of May, 1826. After a ten years' residence at the South, during which time he was engaged as a Local Preacher, he returned to New York; and, in 1828, was again admitted on trial in the New York Conference, and again appointed to the Suffolk and Sag Harbour circuit; in 1829 and 1830, he was sent to Sag Harbour; in 1831 and 1832, he laboured in Brooklyn; in 1833, in the New York West circuit; in 1834 and 1835, in Sag Harbour and Bridgehampton; in 1836 and 1837, he was in charge of the New York West circuit; in 1838 and 1839, he was stationed at Poughkeepsie. From 1840 to 1843, he was Presiding Elder of the New Haven District; in 1844 and 1845, he was stationed in Washington Street, Brooklyn; in 1846 and 1847, he was on the New Paltz and Plattekill circuit; in 1848 and 1849, he laboured in Newburg

North; in 1850 and 1851, he was appointed to Plattekill as a supernumerary.

Mr. Carpenter's last illness was complicated and violent, and precluded much conversation with his friends. He scarcely expressed any anxiety other than to meet his brethren of the Conference, which was then in session. He died, in the firm and joyous hope of eternal rest, on the 10th of May, 1853, in the town of Plattekill, where he had lived for the three preceding years.

Mr. Carpenter was more than once elected a member of the General Conference, and was Secretary of his own Annual Conference for several of the last years of his life.

In 1813, he was married at Smithtown, L. I., to Bethia, daughter of Benjamin and Hannah Walker. They had one child. Mrs. Carpenter still (1860) survives.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, January 13, 1859.

My Dear Sir: My recollections of Charles W Carpenter reach back to a period anterior to his conversion. I knew him from his youth to the close of his life. I knew him as a most amiable boy and a most amiable and excellent man; and I can think of nothing concerning him during the whole period of our acquaintance, which it does not now give me pleasure to contemplate.

Mr. Carpenter was a tall, slender man, of a graceful form and delicate features, and an expression of countenance indicating what he really possessed,—a degree of gentleness and loveliness rarely to be met with. It really seemed as if his bosom was the favourite dwelling-place of all the graces both of nature and of religion. Not only was he incapable of needlessly giving pain to any human being, even the most degraded and worthless, but he was always on the alert to find out ways of making his fellow-creatures happy; and in proportion as this object was gained, his own happiness was always increased.

Mr. Carpenter had a mind decidedly above the ordinary type, and his faculties had been finely developed under the advantages of an excellent education. It was a mind, however, characterized rather by the graceful and beautiful than the forcible; and, whether in public or in private, he had a wonderful power to attract all who came within the circle of his influence. In the pulpit there was a richness of Scripture illustration, a simplicity and elegance of diction, a readiness of utterance, and often an all-subduing pathos, which seemed to put his audience completely within his power. He knew nothing of what may be called the tricks of oratory—any thing of this kind was alike alien to his taste and his conscientious convictions; but he still found it easy to gain access to the hearts of his hearers, and he not unfrequently left impressions that were at once most benign and enduring. His voice, though not one of great compass, was mellow and agreeable, and its somewhat striking intonations were happily adapted to aid the effect of both his thoughts and his language. It was a sufficient evidence of his ability as a preacher that his labours found great favour with some of the most intelligent congregations in the denomination.

Mr. Carpenter united to some extent the two vocations of Teacher and Preacher; and he was distinguished in the former perhaps not less than in the latter. While he was thoroughly acquainted with the various branches

which he had occasion to teach, his singularly gentle and loving spirit made him not only the favourite but almost the idol of his pupils. I remember to have noticed this particularly in the case of two boys from the South, who had been under his care, and who, after entering Yale College, boarded some time in my family, during my residence in New Haven. They could never tire in their expressions of gratitude for his kindness, and of admiration for his whole character.

He was never a prominent member of Conference, as his great modesty always disposed him to keep in the background. But his very presence was a benediction; and it was not easy for any storm to arise where there was the neutralizing influence of his bland and peaceful spirit. I doubt exceedingly whether his image still lives in any memory, where it is not associated with every thing pure, and lovely, and of good report.

Yours with respect,

SAMUEL LUCKEY.

JOHN LANE.*

OF THE MISSISSIPPI CONFERENCE.

1814—1855.

JOHN LANE, a son of William and Nancy Lane, was born in Fairfax County, Va., April 8, 1789; but, when he was two years old, the family removed to Elbert County, Ga. He was the youngest of ten children. His father had been a soldier in the Revolution, and was a gentleman of respectability, but was not a professor of religion. His mother was a devoted member of the Methodist Church, and carefully instructed her son in the great truths of the Gospel. The effect of this early training was to keep him from all open immorality, and to inspire him with a reverential regard for religion; though he does not seem, during his early youth, to have advanced beyond this point. At the age of fifteen, he lost his excellent mother, in consequence of which his father broke up housekeeping, and went to live with one of his married children, while John took up his residence with another. This disbanding of the family was a sad event to John, and, amidst the tender associations of the hour of separation, he went out alone to his mother's grave, and, kneeling by the side of it, made a solemn vow that he would meet that mother in Heaven.

Not long after he went to live with his brother, it was thought that he was capable of managing for himself; and he was accordingly suffered to launch his frail bark on the perilous ocean of life. The first great want of which he now became sensible was the want of an education. With a very slender stock of knowledge, he commenced teaching a school, with a view to procure the means of going to school himself. Of the history of his education from this time nothing is known, except that, at the end of his twenty-second year, he had given himself the advantage of a year and a half's residence at Franklin College, a flourishing institution in Georgia.

* Summers' Sketches.—Min. Conf. Meth. Epis. Ch. S.,—1855.

While attending this institution, he boarded in the family of Hope Hull, one of the most distinguished Methodist ministers of his day. Through the instrumentality of this excellent man, the convictions which he had received at his mother's grave were quickened into new life, and, at no distant period, he was rejoicing in the hopes and consolations of the Gospel. This change in his general views and feelings was quickly followed by a deep impression that he was called to the work of the Gospel ministry It was his wish to devote a longer time to study; but his impatience to be engaged in what he intended should be the great work of his life, forbade his yielding to this wish. Accordingly, after exercising his gifts, for a short time, in company with the preacher of the circuit, he was recommended to the South Carolina Conference, then including the State of Georgia. He was received on trial at the Conference of 1814, and was appointed junior preacher to the Bush River circuit. In 1815, he travelled the Louisville circuit in Georgia. At the Conference held in Charleston, at the close of 1815, he was admitted to Deacon's Orders by Bishop McKendree.

The great missionary field of the Church, at this time, was Mississippi and Louisiana. Its distance from other portions of the United States, the mixed character of the population, and the extreme unhealthiness of the climate, rendered the prosecution of the missionary work there an arduous and hazardous enterprise. In addition to these adverse circumstances, the Creek nation of Indians, through whom the missionaries to that region would have to pass, had begun to assume an attitude of hostility. Nevertheless, when Bishop McKendree asked for volunteers for that distant and unpromising mission, John Lane was one of two young men who stood forth and signified their willingness to become thus engaged. He was appointed to what was then called the Natchez circuit, while his associate, Ashley Hewitt,* was sent to the Tombigbee circuit.

In January, 1816, they commenced their journey; and a most fearfully perilous journey it was. As they passed on through the immense wilderness, they heard the report of frequent murders by the Indians, and were often warned, by soldiers and others, that to proceed would be inevitable death; and, in one instance, the Indians were evidently approaching them by night, but were driven back in consequence of Mr. Lane's firing a gun in the direction from which they were coming; but, though Mr. Hewitt was in favour of going back to a place of safety, Mr. Lane resolutely opposed the idea, and the result was that they found themselves safe on the other side of the wilderness.

The Natchez circuit to which Mr. Lane was appointed, included the country from the Walnut Hills to the Hamochitto River. It embraced Washington, which was, for many years, the principal stronghold of Methodism in Mississippi; and here, it is said, the results of his labours are still distinctly visible. At the close of this year, (1816,) he assisted in organizing the Mississippi Conference; and, at the close of the Conference, he was sent to the Wilkinson circuit. Here he laboured two years, and formed some of his most sacred and enduring friendships. During this period, Bishop McKendree visited that region in very feeble health. To return

* Ashley Hewitt entered the travelling connection in 1810, and located in 1832.

to the Western country, it was necessary to make a long journey in the wilderness, among the Cherokee and Chickasaw Indians; and it was determined that Mr. Lane should accompany him. He *did* accompany him, and so delighted was the Bishop with his watchful care and truly filial attentions, that he proposed to him to become his travelling companion for life; and Mr. Lane, out of regard to the good Bishop, would probably have consented to such an arrangement, but for a prior engagement, which rendered it impossible.

In 1819 and 1820, he again laboured on the Natchez circuit; and his return was joyfully greeted by his old friends, who knew well how to appreciate his services. On the 27th of October, 1819, he was married to Sarah C. eldest daughter of the Rev. Newet Vick,* with whom he lived in great happiness during the rest of his life.

Mr. Lane was a delegate to the General Conference, held at Baltimore, in May 1820. At this Conference, an important change was proposed in the economy of the Church,—namely, to take the appointment of Presiding Elders out of the hands of the Bishop, and give it to the Conference, and make the Presiding Elders, with the Bishop, a committee to station the preachers. Mr. Lane was in a small minority, who, at that time, earnestly resisted the measure; but the matter continued to be agitated until 1828, when the question was settled, in favour of adhering to the original practice, by a large majority.

In the autumn of 1820, Mr. Lane was appointed Presiding Elder of the Mississippi District, then extending from the Lakes on the South to the Yazoo River on the North, and from the Mississippi on the West to Leaf River on the East,—nearly half of the territory now occupied by the Mississippi Conference.

At the close of this Conference year, Mr. Lane asked for and received a location. The necessity of this step arose from the fact that both of his wife's parents had died in one day, leaving a family of ten children,—the youngest an infant; and no one of them old enough to take charge of the estate or direct the education of the younger children. He continued in this relation eleven years; but, during this whole period, was almost constantly engaged, in a greater or less degree, in the duties of the ministry. One year he was employed, by the Presiding Elder, to take charge of the Vicksburg station; and another year he took the place of the Presiding Elder, by his request, and with the consent of the Bishop, and held it for several months. Having occasion to spend six or eight months at New Orleans for purposes of business, he ministered to a little destitute church in that city, during the time of his sojourn there, to great acceptance and manifest usefulness.

During the period that he was located, he engaged somewhat largely in mercantile and other secular business. He laid off, and sold out, the town of Vicksburg; acted as Judge of the Probate Court of Warren County for

*Newet Vick was born in Southampton County, Va., March 17, 1766. He commenced preaching about the year 1788, and was admitted on trial in the Virginia Conference in 1790; but travelled for only a short time. He was married, in 1791, to Elizabeth Clark of Virginia, and had thirteen children. About the year 1799, he removed from Virginia to North Carolina, and remained there four years and then went to Mississippi, where he spent the rest of his life. He laboured extensively as a local preacher. He died at his residence near Vicksburg, on the 5th of August, 1819. His wife survived him but a few days.

several years; took charge of the education of most of his wife's brothers and sisters, and managed the estate, which was at one time greatly embarrassed, so prudently as to secure to them all a competence when they reached maturity. He had great ability as a financier, and was long a Director of the Rail Road Bank at Vicksburg. Scarcely a scheme of public improvement was started in that part of the country, but it enlisted his hearty and vigorous co-operation.

After about eleven years' absence, Mr. Lane resumed his place in the itinerant ranks. In 1833, he was Presiding Elder of the Yazoo District; and in 1834, 1835, and 1836, of the Vicksburg District. In 1837, he was Agent for an Academy, and, in 1838, Missionary to the coloured people in the Warren circuit. For the four following years, he was Presiding Elder of the Vicksburg District; and, in 1843, of the Jackson District. In 1844 and 1845 he was on the Warren circuit; in 1846 and 1847, Agent for the Centenary College; in 1848, Presiding Elder of the Yazoo District; for the next four years, of the Vicksburg District; in 1853 and 1854, of the Lake Washington District; and in 1855, of the Warren District, where he closed his labours and his life.

Late in the autumn of 1854, he had a severe attack of illness, which greatly reduced both his flesh and strength; and, though he was able to attend the Conference at Jackson, La., he was still so feeble that the Bishop, instead of continuing him in his previous extensive and laborious charge, assigned to him a work comparatively light, and quite near to his own residence, which was in the environs of Vicksburg. He returned to his labours with all his former strength of heart, though it was manifest to his friends that he had not fully recovered from the effects of his severe illness. In the autumn of 1855, the Yellow Fever re-appeared in Vicksburg with unusual virulence; and, though he had several times remained in the city during the whole period of its raging there, yet, inasmuch as his field of labour was wholly in the country, where the people were unwilling to see any one who had come from the infected district, he thought it his duty to avoid all unnecessary exposure to the pestilence, and therefore kept out of the city. The disease, however, was introduced into his family by the passing of servants; and in a short time he was himself attacked by it. He had, for several weeks previous, manifested a very unusual tone of spirituality, and seemed ripening rapidly for Heaven. From the moment that he found the terrible malady was upon him, he had no doubt that it would have a fatal issue; but he waited in the most tranquil, confiding and joyful frame for his change to come. A little before his departure, his wife was borne from her own sick-bed in another room, in the arms of her friends, to hear his last words; and the scene, though one of indescribable tenderness, was illumined, and even rendered joyful, by the bright visions of faith that attended it. He died on the 10th of October, 1855, in the sixty-seventh year of his age. A few hours after, his youngest child, *John Massillon*, a young man of great promise, who had just entered on the practice of medicine, died of the same malady; and, within a few days, his only daughter, *Eugenia*, (Mrs. King,) a lovely and highly attractive Christian woman, became a third victim from this deeply stricken family.

Mr. Lane was the father of six children, two of whom only, with their mother, still (1860) survive. Both are sons—one is a physician—the other graduated at the Law University in New Orleans, but has never entered the profession.

FROM THE REV BENJAMIN M. DRAKE, D. D.

OF THE MISSISSIPPI CONFERENCE.

WASHINGTON, Miss., February 18, 1860.

My Dear Sir: I was intimately acquainted with the Rev John Lane for more than thirty years,—often enjoying his hospitality, and sharing his arduous labours. His physical, intellectual, moral man is still vividly in my remembrance, and I think you may rely on the accuracy of the account which I am now to give of him.

In his early manhood, Mr. Lane was what is generally called handsome. His form was a fit model for the sculptor—his features perfectly regular. He was slightly under six feet high—his intellectual organs were finely developed—in middle age, he was slightly bald—he had a finely pencilled brow, of darkest brown and full prominence, shading a dark hazel eye of sparkling brilliancy and unusual benignity—his nose was well proportioned to his other features—his teeth regular and perfect to the last—his lips evincing great good humour—and his entire countenance usually grave and thoughtful, but frequently lighted up with the blandest smile. His voice was soft and melodious, and often had a touching sweetness. As he was full of emotion, his power lay very much in the pathetic.

When he passed the middle of life, he became slightly corpulent,—not to deformity, but sufficiently to give to his person the graceful rotundity that sets off advancing years. He was scrupulously neat in his person, and genteel in his attire, but perfectly plain—at an equal distance from the *dandy* and the *sloven*. In the assembly of the Elders, as he was often seen in our General Conference, he never failed to make an impression upon the lookers on, and they would often inquire who he was.

His preaching was mild and persuasive, abounding in pertinent anecdote. Sometimes it rose to great carnestness, and was characterized by thrilling appeal. The modulation of his fine voice was perfect. His gestures were few, but appropriate and perfectly natural. His friends who heard him most, thought that his discourses lacked variety. This unquestionably originated in the fact that, while his theological studies were immature, he was plunged into a whirlpool of business and embarrassment, well fitted to divert his mind from these studies. And this state of things continued, to a greater or less extent, through life. He undoubtedly had a mind of a very high order; but he was modest, and little disposed to make himself prominent on public occasions. He rarely spoke in deliberative bodies, but when he did speak, it was always to the point. His judgment was clear, well-informed, and seldom at fault.

Mr. Lane was a man of great firmness of character. Only let him believe himself right, and you were sure to find him inflexible. This was finely illustrated in some of his public acts, and especially in the part which he took in the General Conference of 1820. It was this which would have made him a hero, if called to the battle-field, or a martyr, if called to the stake. Yet he had not what would be called a strong will, where duty or principle was not involved—indeed, he would readily yield his own convenience for the gratification of others, where he could do it with a good conscience. For many years, he held the office of Presiding Elder,—an office of great delicacy and responsibility, and often subjecting one to distrust and censure; but so urbane,

and kindly, and impartial withal was he in all his movements and intercourse, that I never heard him complained of but once, and then an explanation satisfied the brother that he was under a mistake.

He was distinguished for a benevolent spirit, and especially for a cheerful and whole-souled hospitality When he had the means in his possession, no poor preacher was allowed to go without a horse, or a decent general outfit—no poor widow within his reach could be without bread, or the means of educating her children. Benevolent institutions of all sorts were his debtors. And if his general charities were great, his hospitalities were unbounded. For twenty years after he was a housekeeper, he never sat at his own table with his family alone. While he lived in the heart of Vicksburg, his house was little less than a hotel. Ministers of all denominations, and friends from all quarters and in every condition of life, found a cheerful welcome. No amount of inconvenience ever clouded the cheerful brow of either host or hostess with a frown. At the Conference of 1832, he entertained from twenty-five to thirty of the preachers in attendance, beside other friends. I knew of his having to purchase a bale of blankets, at ten o'clock at night, to meet the unexpected demand.

Mr. Lane was an earnest and uncompromising Methodist, both in his doctrines and practice, while yet he was by no means chargeable with a spirit of bigotry. He was averse to innovations in the economy of the Church, believing, as he did, that little improvement was to be expected in the system which had come down to us from our fathers.

In all his social relations, he was peculiarly agreeable. With little children he was mirthful, playful, as one of themselves; and hence he was always a great favourite among them. With a number of Christian friends, especially of Methodist preachers, he relaxed into the blandest good-humour, and made himself the life of the company. His friendships were strong and enduring. No change of fortune, however disastrous, ever wrought any change in his attachments. He never forsook, rarely lost, a friend.

In his domestic relations, he was a model of dignity, tenderness, and fidelity He never seemed to lose the ardour of first love for the companion of his joys and sorrows. In her presence and that of his children he found his earthly paradise. But his affection for his children was not the foolish fondness that dispenses with the exercise of all authority, but the rational love of a Christian father, who felt that he was responsible for ruling well his house. His domestics were governed, but with the same kind hand that governed his children. "*Old Master*" is now the greatest saint in all their calendar. If they dream of Heaven, it is to see *Old Master* in his white robes.

His religious character, I hardly need add, was eminently consistent. There was nothing fanatical or pharisaic in his piety; but it was deep, sincere, earnest, and intensely evangelical. He was a beautiful model of a Christian.

Yours very sincerely,

B. M. DRAKE.

WILLIAM ADAMS.

OF THE KENTUCKY CONFERENCE

1815—1835.

FROM THE REV J. W GUNN.

OF THE OHIO CONFERENCE.

TROY, O., June 10, 1860.

My Dear Sir: After considerable delay, I believe I am able to furnish you with a tolerably eorreet outline of the life of my honoured grandfather, the Rev. William Adams. It is, however, only an outline, but I take for granted that that is all which your request contemplates.

WILLIAM ADAMS, a son of Simon and Cate (Wren) Adams, was born in Fairfax County, Va., June 29, 1785. He was a nephew of William Watters, the first native American travelling preacher. His father was a member of the Church of England, but his mother was a Methodist. His father migrated to Kentucky in 1786 or 1787, and settled in the neighbourhood of Lexington; and when Benjamin Ogden* came to Kentucky as a missionary, he made the house of Simon Adams one of his preaching places, having beeome aequainted with him while they were both performing military serviee in the Revolution. The father of William had been well educated, and was a member of the Territorial Legislature; and he gave his son such advantages as the neighbourhood furnished; though they seeured to him nothing beyond a good English education—upon which, however, he engrafted much more extensive attainments in after life.

William Adams, being piously educated, was early the subjeet of religious impressions, and was converted in the fourteenth or fifteenth year of his age,—about the time of the memorable revival whieh took plaee in Kentucky, near the eommeneement of the present century.

His early years were spent upon a farm; and, the country being new, he had but few of the advantages of society. At the age of seventeen, he was married to Nancy Standeford, of Shelby County, Ky.; and, shortly after, removed with his father's family to the same county, and settled in a neighbourhood in which there was considerable intelligenee, and much living piety. In 1812 or 1813, he commeneed preaching, and, in 1815, his name appears, in the Minutes of Conferenee, on the list of those who are admitted into the travelling connection. His appointment for that year was Salt River; in 1816 and 1817, Jefferson; in 1818, Danville and Madison; in 1819, Franklin; in 1820, Shelby; in 1821, Jefferson; in 1822, the Lexington circuit. In 1823, 1824, and 1825, he was Presiding Elder of the Salt River Distriet; in 1826, 1827, 1828, and 1829, of the Ken-

* BENJAMIN OGDEN was born in New Jersey, in 1764. He was hopefully converted in 1784, and in 1786 his name appears on the list of travelling preachers of the Methodist Episcopal Church. His first appointment was to the then wilderness of Kentucky, as a missionary. In 1788, the failure of his health compelled him to desist from travelling. In 1817, he resumed his place in the travelling connection. He was, however, soon obliged to withdraw on account of the state of his health, but he re-appears in active service in 1824. In 1827, he took a superannuated relation, in which he continued until his death, which occurred in November, 1834. He was a well-informed man, and a highly respectable and useful minister.

tucky District; and, in 1830 and 1831, of the Ohio District. In 1832, he was stationed at Lexington. In 1833 and 1834, he was Presiding Elder of the Harrodsburg District; and, in 1835, of the Lexington District.

Mr. Adams' whole ministry was marked by great labour and self-denial. His first circuit was more than four hundred miles around; but he travelled it once in six weeks, preaching at some thirty places, and not unfrequently preaching twice and three times each day for weeks together. And this was but a fitting introduction to the twenty or more laborious years that followed. The country was then new and rough, and the wants of himself and his family were very inadequately provided for; but nothing could damp the ardour of his resolution, so long as he was privileged to see the work of the Lord prospering in his hands—and this blessing seems to have been rarely withheld from him. In many parts of Kentucky there are still found those who connect with his faithful labours their hopes of the better life. Two individuals, converted through his instrumentality, became ministers of the Gospel, and, with their wives, established female boarding schools—the one at Shelbyville, Ky., more than forty years ago; the other at Hillsboro', O.; and both schools have been important nurseries to the Methodist Church, and have enjoyed a degree of prosperity second to none in the Western country. The persons to whom I refer are the Rev. John Tevis, and the Rev. J. McD. Matthews.

Mr. Adams was suddenly taken off from his labours by the disease that terminated his life. During his last illness, he seemed to be specially concerned for the interests of the Church. When about to die, he requested his son-in-law, my father, to bring his two grandsons to his bedside, and then, asking to be raised in his bed, he placed a hand upon the head of each, and pronounced this patriarchal blessing upon them—"May the God of Abraham, Isaac and Jacob bless and defend these two boys; and may the blessing of the Father, Son and Holy Ghost abide with them now and forever, Amen." And scarcely had this benediction fallen from his lips, when it was found that he had passed on to mingle in higher scenes. He died in Shelby County, Ky., of typhoid fever, after an illness of two or three weeks, in August, 1835. His Funeral Sermon was preached at Shelbyville, by Bishop Baseom, in September following.

Mrs Adams died on the 14th of February, 1836, in consequence of being severely burnt, when her son's house was destroyed by fire, a few days previous. Her death was one of signal triumph. She gave glory to God amidst the most appalling sufferings.

Bishop Kavanaugh, who knew my grandfather well, writes of him thus:—

"William Adams was, in several respects, a model man. He was an humble, pure-minded, simple, earnest Christian; a most respectable and honourable gentleman; a clear-headed, earnest, doctrinal and practical preacher. His sermons were uniformly good—I never heard him fail to preach well, and never heard of his failing. His manner was solemn and impressive, but easy and agreeable. His thoughts were consecutive and highly evangelical."

Bishop Bascom says of him,—

"He had naturally a strong mind, and it was well stored with valuable information. To no mean pretensions of scholarship, especially as it regards

English literature, he added an admirable store of theological attainments; and few men have appeared upon the same theatre, whose every-day performances, throughout the year, ranked higher than those of William Adams. Although seldom overpowering in the pulpit, he was always lucid, strong and convincing. His manner was singularly suasive and impressive. His moral and religious worth was universally known and appreciated among those who enjoyed his acquaintance. Grave and serious in manner, he was at the same time cheerful and amiable. Studious and laborious in his habits, he was always social and accessible. He lived beloved, and died regretted, by all who knew him well, and especially by those who knew his value as a member, and for many years the Secretary, of the Kentucky Annual Conference."

I am, my Dear Sir, sincerely yours,

J. W GUNN.

JAMES COVELL.*

OF THE TROY CONFERENCE

1815—1845.

JAMES COVELL, a son of James Covell, was born in Marblehead, Mass., on the 4th of September, 1796. His paternal grandfather was a Baptist preacher, and his maternal grandfather a Methodist preacher. His father was a medical practitioner, and, at the same time, a preacher in the Methodist connection. He (the father) entered the itinerant ranks in 1791. After labouring one year, on the Litchfield circuit, he was removed to Otsego, N. Y In 1793, he travelled the Pittsfield circuit, one of the first circuits formed within the present bounds of the Troy Conference. In 1795, he was sent Eastward to Marblehead, where he was married. In 1796, he laboured at Lynn, and, in 1797, he located.

James Covell (the son) was solemnly dedicated to God, by his father, immediately after his birth, and the earnest wish expressed, and henceforth cherished, that he might become a good minister of Jesus Christ. In his early school days, he manifested little fondness for his books, which occasioned his father considerable anxiety, and led him one day to expostulate with him in regard to his delinquency. The boy listened with attention, and, from that time, was evidently more studious, though his early attainments were very moderate.

His parents removed to the (then) Province of Maine, and afterwards to Poughkeepsie, N. Y While residing at this latter place, and, when about sixteen years of age, James was led to make the subject of religion his chief concern. Shortly after making a profession of his faith, he ventured, with great modesty and humility, now and then to offer a prayer, or a word of exhortation, in the social meeting. At length, after much hesitation, and many painful conflicts, he resolved to devote himself to the

* Parks' Troy Conf. Misc.

ministry; and, in June, 1815, he received from the Quarterly Conference of Poughkeepsie—Nathan Bangs, Presiding Elder—a license to preach. He was now almost immediately employed, by the Presiding Elder, on the Litchfield circuit, Conn. Previous to this, he had learned a trade, which was likely to prove somewhat lucrative to him; but he cheerfully abandoned it for the sake of engaging in a higher calling.

At the session of the New York Conference, held in June, 1816, he was admitted on trial, and appointed to the Pittsfield circuit; being then a little less than twenty years of age. Here he was greatly respected and beloved, and those who knew him best were fully impressed with the idea that he was destined to become a bright light in the Church. He was now, and indeed afterwards, on the alert to improve every opportunity for acquiring knowledge. But while he was inquisitive and docile, he was little inclined to take his opinions upon trust. Whatever subject of interest was presented to him, he scrutinized with great care, and his mind never paused in its inquiries until he had reached an intelligent, and to himself satisfactory, conclusion.

Mr. Covell was subsequently appointed to Brandon, Vt.; Dunham, in Lower Canada; St. Albans, Vt.; Ticonderoga, N. Y.; and St. Albans a second time. In 1822, he was appointed to Grand Isle, Vt.; in 1823 and 1824, to Charlotte, Vt.; in 1825 and 1826, to Peru, Vt.; in 1827 and 1828, to Watervliet, N. Y.; and in 1829 and 1830, to Brooklyn, N.Y From Brooklyn he went to Newburgh; thence to New Windsor; and thence to the city of New York. In 1838, he was transferred to the Troy Conference, and appointed Principal of the Troy Conference Academy, at West Poultney, Vt. This important office he held until 1841, when he was appointed to Fort Ann. In June, 1843, he was appointed to the station in State Street, Troy, where he finished his earthly course.

Mr. Covell's health had been failing for more than a year previous to his death. His disease was an affection of the spine, occasioning extreme pain in the face, throat and arms, and finally a paralysis of the lower limbs and the lower part of the body. He was taken off from his public labours but about two months, and was confined to his house but one; but his sufferings towards the close of his life were most intense. He, however, endured them with the utmost patience, furnishing a striking illustration of the all-sustaining power of Christian faith. He died on the 15th of May, 1845, in the forty-ninth year of his age, and the twenty-sixth of his ministry. His Funeral was attended in the State Street Church, and an appropriate sermon preached by Bishop Hedding, from II Tim., iv, 6, 7.

Mr. Covell was married, during his residence at St. Albans, in 1821, to Ann G. Rice, by whom he had six children, four of whom, with their mother, survived him.

FROM THE REV TOBIAS SPICER.

TROY, May 28, 1859.

My Dear Sir: I was long and intimately acquainted with the Rev. James Covell, Jr., concerning whom you ask for my impressions and recollections. For several years we were both members of the New York Conference. When the Conference was divided, I fell into the Troy Conference, and, after a few

years, he was transferred to the same, so that we were again brought together, and continued in this relation until the time of his death. I was much in his company during his last illness, and had frequent and free conversations with him. A short time before his death, he requested me to officiate at his Funeral; but I suggested to him that, as Bishop Hedding was in town, it was more fitting that he should conduct the exercise. His reply was "You can arrange that between yourselves—but I wish no parade: all I desire is the lowest place among my brethren."

Mr. Covell was a man of noble appearance and bearing,—rather above the ordinary height, and a little inclined to corpulency, but well proportioned. He had a full face, well developed features, an intelligent expression, and a rather dark sandy complexion. He was simple in his dress and manners, and was as far removed as possible from even the semblance of ostentation.

As a Preacher, Mr Covell held a deservedly high place among his brethren. His manner in the pulpit was at once natural and dignified. His style was rather conversational, and his utterance somewhat deliberate. His voice was very clear, and his enunciation so distinct that he could be heard with perfect ease by every person in any ordinary assembly. He generally preached without a manuscript before him, though he sometimes had a brief outline of his discourse, written on a piece of paper scarcely larger than a man's hand. His preaching was generally expository. He had a happy art of keeping up the attention of his audience by striking illustrations, drawn from facts recorded in the Scriptures, from the works of nature, and from passing events, of which he kept himself well informed.

In the social circle, Mr Covell rendered himself at once instructive and agreeable. As he lived much amidst spiritual and invisible realities, he delighted especially in conversation on religious subjects, and he always bore his part in it with great freedom and appropriateness. When in company with his brethren in the ministry, he was fond of discussing some difficult passage of Scripture, or some knotty point in Christian Theology I have good reason to remember this trait in his character; for I have often been edified in listening to his sober and well considered views of Divine truth. He devoted much time to the study of Sacred Literature, and, as might be expected of a mind of so much vigour and comprehensiveness, his attainments in it were highly respectable. Indeed, his general scholarship was such as to give him a very good position among educated men. Though his early advantages for education were limited, no sooner had he entered the ministry than his energies were all brought into exercise for the improvement of his mind; and his talents and industry were both honoured in the result. His Dictionary of the Bible, which has passed through several editions, evinces good judgment and taste, and patient research. All his studies and labours were evidently prosecuted under a deep sense of obligation and responsibility to the Head of the Church, and with an earnest desire to make all his acquisitions and services auxiliary to the advancement of his cause. I regard him as having been a truly devout and godly man, and an eminently faithful minister.

Yours truly,

T. SPICER.

JOHN MOTT SMITH.*

OF THE NEW YORK CONFERENCE.

1817—1832.

JOHN MOTT SMITH was born at Brooklyn, N. Y., on the 10th of October, 1795. His father was Joseph Smith, an old member of the Methodist Church in the city of New York, long distinguished as an active Trustee, a Class-leader, and Sabbath School Superintendent. He (the son) early exhibited decided religious tendencies, and, at the age of fifteen, had his name enrolled among the followers of Christ. His early tastes were more than ordinarily intellectual, and his father readily yielded to his wish to receive a liberal education. Accordingly, after having completed the requisite course of preparation, he was admitted a student in Columbia College. Here he held an excellent rank as a scholar, and developed powers of mind, which, in connection with the moral and spiritual change of which he had already become the subject, gave promise of extensive usefulness in any sphere of life to which he might be destined. The various temptations incident to a college life he met with great firmness, and showed that his religious principles were an over-match for any of the adverse influences that were brought to bear upon him. He graduated with high honour in the year 1816.

On leaving college, he entered at once on the study of Medicine, with a view of becoming a medical practitioner,—thinking that his intellectual and moral constitution was perhaps better adapted to that profession than any other. But, before he had been long thus engaged, the claims of the ministry pressed so heavily upon his conscience that he felt constrained to abandon his purpose of being a physician, and devote himself at once to the preaching of the Gospel. In 1817, he joined the travelling connection, and was stationed that year on the Jamaica circuit, as a helper to Dr. William Phœbus, an old and intimate friend of his father. In 1818, he was stationed on the Suffolk circuit; and, in 1819 and 1820, was at Stamford, Conn.

While he continued in the itinerant work, he laboured with great zeal and alacrity, and with a good degree of acceptance and success. But his finished education and fine classical attainments, it was thought, designated him to another sphere. Accordingly, in September, 1820, he was elected Principal of the Wesleyan Seminary in the city of New York; and, recognizing in the appointment the voice of Providence, he accepted it, and entered immediately on his new duties. When this institution was removed to White Plains, in 1826, and became the White Plains Academy, he still continued in charge of it; and, besides fulfilling with great fidelity his duties as Principal, he preached regularly every Sabbath. In May, 1832, he was transferred to the Professorship of Languages in the Wesleyan University at Middletown, Conn.,—a post for which both his tastes and acquisitions eminently qualified him. He entered upon the duties of

* Bangs' Hist., IV.—Min. Conf., 1833.—MS. from Rev. Dr. Laban Clark.

his Professorship with great ardour, and the friends of the institution congratulated themselves that they had been so fortunate as to secure his services; but scarcely had his career of honourable usefulness here begun, before it was terminated by death. He died of lung fever, in great peace, on the 27th of December, 1832, in the thirty-eighth year of his age. His death occasioned a profound sensation of sorrow, not only among the immediate friends and patrons of the institution, and the students who had begun to realize the benefit of his instruction, but in the Methodist Church at large, and in every community in which he had ever lived.

Mr. Smith was married, in 1820, to Amanda Day, of Norwalk, who survived him, with four children. Mrs. Smith afterwards formed a second matrimonial connection.

FROM THE REV. NATHAN BANGS, D. D.

New York, October 31, 1859.

Dear Sir: The Rev. John M. Smith well deserves an enduring record among the great and good men you are commemorating. I knew him first when he was a boy at Columbia College, but had no particular acquaintance with him until he entered the ministry in 1817. From that time I knew him intimately until the close of his life.

Mr. Smith had a richly endowed and highly cultivated mind. He acquired knowledge, especially the knowledge of languages, with remarkable facility. Not only with the Latin and Greek, but the Hebrew, French and Spanish languages, he made himself familiar, being acquainted with their peculiar structure, as well as able to translate them with ease and accuracy. He also made considerable progress in Medicine and Botany, besides being thoroughly conversant with several branches of polite literature. In short, he was a highly accomplished scholar. He had enjoyed some of the best advantages for education which the country then afforded, and his extensive and varied acquirements showed that he had improved them to excellent purpose.

His sermons partook very much of the character of his mind—they were written in a chaste and exact style, with great pertinence of thought, and without any redundancy of language or any attempt at rhetorical display. They were so felicitous in arrangement, and so rich in solid evangelical thought, that the most cultivated Christian heard them with pleasure and advantage, while they were so luminous and simple in expression that the most illiterate never hesitated as to the meaning of a sentence or a word. After all, it must be acknowledged that they were less effective upon the masses than many sermons that are constructed with far less skill, and are greatly inferior in point of literary execution. They did not, like the sermons of many uncultivated preachers, work their way—I had almost said cut their way—to the heart, through any array of obstacles that might intervene; and yet the attentive listener, whether learned or unlearned, would always find in them rich material for devout and profitable reflection.

Mr. Smith was doubtless more distinguished as a Teacher than a Preacher. His connection with the Wesleyan Seminary in this city, and afterwards, as Professor of Greek, with the Wesleyan University at Middletown, gave him an established character as an eminent instructor. Had his life been longer, he would doubtless have attained to still greater distinction in this department of public service. It may, perhaps, however, be reasonably doubted whether his literary pursuits, and especially his connection successively with

two literary institutions, did not serve to lessen the power of his pulpit ministrations.

Mr. Smith was a man of kindly feelings and bland and gentlemanly manners. These, in connection with his scholarly attainments, rendered him an object of much more than ordinary attraction.

Affectionately yours,

N. BANGS.

ALLEN WILEY *

OF THE INDIANA CONFERENCE.

1817—1848.

ALLEN WILEY was born in Frederick County, Va., January 15, 1789. His father migrated to Kentucky in the spring of 1797, and settled near the present site of Petersburg. Allen, of course, had received but little instruction previous to the removal of the family from Virginia, and, at his new home in Kentucky, he enjoyed scarcely any advantages for education. In 1799, they removed to Fayette County, in the vicinity of Lexington, where, for a short time, he was under the instruction of a competent teacher, William Houston,† who subsequently entered the ministry, and became a member of the Baltimore Conference. In the fall of 1804, they removed to Indiana, and settled about three miles above the present town of Harrison, on White Water,—Allen being then in his sixteenth year. Here he had the opportunity of attending school during the winter, but the rest of the year he spent in labouring on his father's farm. Being early accustomed to the toils and hardships incident to pioneer life, his physical faculties became finely developed, and his constitution, naturally good, acquired a vigour and hardihood, that shrunk from no amount of endurance in after life. With a cheerful temperament and fine flow of spirits, and possessing withal a good degree of intelligence, according to his advantages, he was quite a favourite in the neighbourhood in which he lived.

Early in 1808, Allen Wiley was married to Margaret, daughter of James Eades, one of the earliest settlers on the White Water. The family were Baptists, and had secured Baptist preaching in their neighbourhood. In the house of his father-in-law, he was brought in contact, for the first time in his life, with family religion.

They had been married but a few months before Mrs. Wiley's father was removed by death. This event brought two of Mr. Eades' sons, who lived at a distance, and who were professors of religion, to visit their mother; and, during their stay, one of them conducted family worship with such solemnity and impressiveness that Allen Wiley became deeply affected, and resolved to make religion his chief concern. Having, meanwhile, set up housekeeping for himself, he determined that he would also commence

* Memoir by Rev. F. C. Holliday.

† WILLIAM HOUSTON joined the itinerant connection in 1804, and located in 1837.

family worship; and, in doing this, he said that he knelt to pray for the first time in his life. He continued this course for several months, earnestly looking for some token of the Divine mercy; but he found, at length, that his feelings greatly fluctuated, and his concern for his salvation began to abate. Previous to his marriage, he had been a confirmed fatalist; and, after his mind had become burdened with a sense of guilt, those early impressions occasioned him a sore conflict; but he was relieved by a conversation with the Rev. Moses Crume,* and by the reading of certain books which this minister had recommended to him. At length, on the 18th of April, 1810, when he was in his twenty-second year, he joined the Methodist Episcopal Church. As he had received his earliest religious impressions among the Baptists, his mind was perplexed on the subject of immersion; but his inquiries resulted in the conviction that either sprinkling or pouring was a valid mode of Baptism; and, accordingly, himself and his two eldest children were baptized by Mr. Crume, by pouring, about one year after he had joined the Church.

Shortly after his conversion, he was deeply impressed with the idea that he was called to preach the Gospel; and his brethren, who had an opportunity of witnessing the workings both of his mind and of his heart, encouraged him to go forward to the work. He was, accordingly, licensed to exhort in 1811,—the year after he joined the Church; and, at the Quarterly Meeting Conference, held for that circuit, in July, 1813, he was licensed as a Local Preacher.

In 1816, Russell Bigelow having been appointed to the Lawrenceburg circuit, alone, and, finding that a much greater amount of labour was required upon it than could be performed by one man, he proposed to Wiley to enter the itinerant ministry, and become his colleague. Situated as he was, in a new home in the wilderness, with a wife and five children depending upon him for support, he hesitated for a little time, in respect to his duty; but finally decided in favour of Bigelow's proposal, and, with the consent of his Presiding Elder, commenced his itinerant career, on the 1st day of December, 1816.

Although Mr. Wiley, when he set out, intended to travel but three months, before that time had expired, he had no disposition to retire from the service. At the last Quarterly Meeting Conference for the circuit, for that year, he consented that they should recommend him to the Ohio Conference as a suitable person to be received on trial in the travelling connection; and he was, accordingly, received in the summer of 1817, and was appointed to the Lawrenceburg circuit. The next year, he was

* Moses Crume was a native of Virginia, and was converted in Shenandoah County, in that State, in the year 1785. He subsequently migrated to Kentucky, and received his first license to preach, in the Methodist Episcopal Church, at Ferguson's Chapel, Nelson County, Ky., on the 12th of April, 1793. He sustained the relation of a Local Preacher until 1808, when he was recommended to the Western Annual Conference, at Liberty Hall, Tenn., was received into the travelling connection, and appointed to travel on the White Water circuit. In 1810, he was on the Cincinnati circuit; in 1811, White Water; in 1812, Mad River and Xenia connected; in 1813, Oxford; in 1814, Lawrenceburg; in 1815, Union; in 1816, Mad River; in 1817 and 1818, Presiding Elder on the Miami District; in 1819, Presiding Elder on the Lebanon District; in 1820, superannuated; in 1821, Oxford; in 1822, supernumerary on Greenville; in 1823, superannuated again, in which relation he continued till the close of life. He died suddenly, but in great peace, at his residence, near Oxford University, Butler County, O., in 1839. He had a naturally vigorous mind, though not highly cultivated; and was greatly respected both as a man and a minister.

appointed to White Water; in 1819, to Oxford; in 1820, to Madison; in 1821, to White Water; in 1822 and 1823, to Miami; in 1824, to Madison; in 1825 and 1826, to Charlestown; in 1827, to Lawreneeburg. These circuits averaged from twenty to twenty-five appointments each, and required four weeks to go around them. The roads, where there were any, were new, and sometimes almost impassable; and, in many eases, they were mere blind ways, reeognized only by marks upon the trees. On the 25th of August, 1818, Mr. Wiley was ordained a Deacon, by Bishop McKendree; and, on the 13th of August, 1820, he was ordained an Elder by Bishop Roberts.

In 1828, he was appointed Presiding Elder on the Madison District, where he was permitted to witness a powerful revival of religion, and large additions to the Chureh. During his four years' serviee here, he maintained a high reputation, both as a preaeher and an administrator of Discipline; and, notwithstanding his district was large, and his labours very arduous, and he suffered from repeated attacks of the fever and ague, he was still all the time vigorously prosecuting a eourse of study. embracing the Latin, Greek, and Hebrew languages. The two latter especially, he regarded as of great importanee to a minister of the Gospel; and he acquired sueh knowledge of them both, as to read them with great facility.

After Mr. Wiley's time had expired on the Madison District, he was appointed to the Indianapolis District, and was sueeeeded on the Madison District by James Havens. But, at the elose of the year, as Havens lived within the bounds of the Indianapolis Distriet, and Wiley within the Madison Distriet, the Bishop allowed them to ehange districts, so that eaeh could readily have aecess to his own home. Wiley remained on the Madison Distriet till the fall of 1835; and, notwithstanding he had laboured in that region, in one capaeity or another, for so many years, he continued highly aeceptable to the last.

In 1834 and 1835, he wrote a series of articles, whieh appeared in the Western Christian Advoeate, under the signature of "A Friend to Ministers," whieh were designed as a help to a better understanding and performanee of the duties of the ministry in the Methodist Episeopal Chureh. They were revised and prepared for publication, in book form, by Mr. Wiley, a short time previous to his death.

In 1836, he was stationed in New Albany; and, though this was his first year in a station, he adapted himself with great facility to his new position, and showed himself quite a model of pastoral vigilanee and fidelity. In 1837, he was appointed Presiding Elder of the Crawfordsville Distriet. In the summer of 1838, he was prostrated by a violent attaek of fever, which it was supposed, for some time, would terminate his life; and, even after he began to reeover, he suffered mueh from ehills and fever, and was apprehensive for some time that he should not be able soon to resume his labours. Though he gradually regained his strength, he found himself inadequate to the severe duties whieh he had been performing, and therefore left the Crawfordsville Distriet, and was stationed in Indianapolis, where he remained the two following years. In 1841, he was stationed at Madison. In 1842, he was appointed to the Connersville District, where

he remained four years. During the years 1845 and 1846, he published a series of articles, in the Western Christian Advocate, on the "Introduction and Progress of Methodism in Southeastern Indiana," which attracted much attention, and which, if his life had been spared a little longer, would probably have been given to the public in a more permanent form.

In 1846, he was stationed at the Centenary Church in New Albany, where, in addition to his regular duties, he delivered a series of Wednesday evening Lectures on the Decalogue, and also on the Lord's Prayer. At the session of the Conference held in Evansville, the next year, he took a superannuated relation,—not because he was in any respect less able to perform the duties of the ministry than he had been in preceding years; nor because his discourses were less edifying than they had formerly been; nor because he was less faithful in his pastoral intercourse; but simply because a portion of his charge thought they should like a new preacher. When this state of things was made known to the Bishop, it was intimated to Mr. Wiley that he had better remove to another field of labour. The suggestion took him by surprise, and affected him deeply. The idea of a removal was the more painful to him from the fact that his excellent wife, who had shared with him the vicissitudes of an itinerant life, for more than thirty years, was, at that time, nearly helpless, by reason of a rheumatic affection; and, after mature deliberation, he concluded that it was his duty to desist from travelling for a season. It was under these circumstances that he received a superannuated relation, intending to wait for the indications of Providence to decide his future movements.

Immediately after the adjournment of the Conference at Evansville, Mr. Wiley removed his family to Vevay, with a view of settling them there permanently. He did not suffer himself to brood over the unpleasant event which had, as it proved, terminated his relation to the travelling connection, when he was conscious of no diminished ability for effective service; but he laboured diligently during the week, and usually preached once, twice, or thrice, on the Sabbath. He also prepared for the press a revised edition of his "Letters to Ministers." Having been, for several years, unaccustomed to manual labour, his power of endurance in that way was less than he had imagined; and, while engaged in levelling a gravel floor in a new barn or stable, which had just been erected, he experienced what, for the moment, he supposed to be merely a stitch in the side; but he was soon convinced that it was a serious internal rupture. He walked to his house, and told his family of the injury he had received, and of his apprehensions in respect to the issue. He survived but four days. In the prospect of his departure, he had an unwavering confidence that he was going to be with Christ. He died on the 23d of July, 1848, in the fifty-ninth year of his age, and the thirty-first of his itinerant ministry. His body reposes in the graveyard, near his old family residence, in Switzerland County, Ind., a short distance from the town of Vevay.

Mr. Wiley was a delegate to the General Conferences of 1832, 1836, 1840, and 1844. For a number of years, he was a Trustee of the State University at Bloomington. He was also one of the projectors and earnest friends of the Indiana Asbury University, a member of its Board of Trustees, and a liberal contributor towards its permanent endowment.

FROM THE REV F C. HOLLIDAY.

INDIANAPOLIS, March 20, 1860.

Dear Sir: The name of the Rev. Allen Wiley is intimately associated with the history of Methodism in the West, and is well worthy of being held in grateful and lasting remembrance. I was favoured with frequent opportunities of personal intercourse with him while he was living, and, some time after his decease, it devolved upon me to prepare a Memoir of his life. The task to which you call me, therefore, is both easy and pleasant; as my impressions of Mr. Wiley's character are so fresh that I shall be in no danger of mistaking in respect to it, and my estimate of it is so high that I can have no doubt that a faithful delineation of it will be alike acceptable and useful, not only to those who remember him, but to posterity.

Mr. Wiley was a man of a comprehensive and decidedly vigorous intellect. He was not highly imaginative; but his perceptions were remarkably clear, his judgment sound, and the tendencies of his mind strongly logical. He had also much more than ordinary sagacity and forecast; and had, by diligent study of his own heart, and careful scrutiny of the character and conduct of others, made himself familiar with the remoter springs of human action. His love of knowledge was intense, and his habits of observation most accurate; and, no matter where or in what circumstances he might be, he was always learning something. He combined industry with decision to an extent that I have rarely seen equalled. Though his early advantages for education had been very limited, and though he was burdened with the cares of a growing family, in a new country, with very few books and little means of increasing their number, he acquired a very large stock of useful information, and became quite an accomplished scholar. He never lagged behind in any thing. If he was walking the street with a friend, he was usually a step in advance. His mind retained its freshness and vigour till the close of life, because he continued learning. Only the year previous to his death, he was one of a large class engaged in the study of Phonography; and no one of the class learned faster or more perfectly than he. He never did any thing by halves. He always acted upon the maxim that whatever is worth doing at all, is worth doing well. He usually rose at four in the morning, and, for a number of years, was in the daily habit of reading portions of the Holy Scriptures, both of the Old and New Testament, in the original languages.

He was a man of great simplicity and ingenuousness of character. In his manners there was not the least approach to affectation. In his social intercourse he was as artless as a child; and, in the execution of his plans, however much of wisdom he may have discovered, there was never the semblance of unworthy and disingenuous management. While a Presiding Elder, he never created expectations in the minds of his preachers in reference to appointments or personal accommodations, that were not realized. He was not only frank, but perhaps he sometimes carried his frankness to an extreme—certainly it led him occasionally to say things to those with whom he conversed, that were little fitted to nourish their vanity. His first concern was to obey the dictates of his own conscience in all things; and if this involved the necessity of giving offence, why then there was no alternative but that offence must be given.

Mr. Wiley brought the whole vigour of his intellect, and the whole strength of his moral nature, to the great work of his life,—the Christian ministry. As a Divine, I think he had but few superiors. His views of the claims of his office were both minute and comprehensive. In his estimation, the duty of a minister did not consist in preaching so many sermons, or in performing a

given number of specific acts of any kind, but in doing all the good within his power both to the bodies and souls of men. He had many opportunities of engaging in other pursuits, more lucrative and less laborious than the work of an itinerant preacher. At one time, the Trustees of the Indiana State University tendered him the Professorship of the Latin and Greek Languages in that Institution. But, learning that it was the wish of his brethren in the Conference that he should continue in the regular work of the ministry, he declined the invitation, and was appointed to the Madison District. In 1840, his name was frequently mentioned in connection with the office of Governor of Indiana, and at one time he feared that one of the political parties of the State would nominate him for that responsible place—not that he believed Christianity incompatible with civil office or political life, but that he felt himself called to the work of the ministry, and believed that there were others, not at all reluctant to enter the noisy arena of political strife, who would be more competent than himself to guide the affairs of State.

In person, Mr. Wiley was a little below the medium height, and slightly inclined to corpulency, but active in all his movements. His complexion was light, his eyes blue, and, in his latter years, he was somewhat bald. He was strictly neat in his person and apparel. Intelligence, energy, and discipline, were visible and constant characteristics of the man and his work, and, as a consequence, he left his impress strongly upon the Church and the ministry with which he was so long and intimately associated.

Yours truly,

F. C. HOLLIDAY.

DAMON YOUNG.*

OF THE NEW ENGLAND CONFERENCE.

1818—1826.

DAMON YOUNG, a son of John and Jane (Webb) Young, was born in Lisbon, Grafton County, N. H., on the 15th of September, 1793. He was one of a family of ten children, eight of whom were older than himself. His father, who was a man of good natural abilities, was a mason by trade; cultivated a farm; and held various minor civil offices. He died at the age of forty-eight, December 17, 1797 His mother lived to an advanced age, finding her home among her children. Damon and a twin sister were, at the time of their father's death, about four years old; and, after his decease, they were received into the family of an aunt, who lived in the neighbouring town of Bath. After remaining here some twelve years or more, they returned to Lisbon, and lived with an elder brother in the old homestead. The twin sister died when she was about twenty years of age. Damon professed religion in 1811, when he was in his eighteenth year. He had decidedly intellectual tendencies, and a great love of learning; and was, for some time, a student at the Haverhill Academy, distant about twenty miles from his native place.

* MSS. from Rev. D. Kilburn, and John Young, Esq., through Rev. G. N. Bryant.—Min. Conf., 1826.

In the year 1817, he seemed quickened to a higher sense of Christian obligation than he had ever been before; and instituted religious meetings, and conducted them with so much propriety as to leave a general impression on the minds of those who attended them that it was his duty to preach the Gospel. He had before this given much time to the study of the Scriptures, and was very competent to explain their doctrines as well as defend their Divine authority. His own conviction falling in with the judgment of his friends, he resolved to become a minister of Jesus Christ; and, accordingly, he took a recommendation for the sacred office, and was admitted on trial in the New England Conference, in 1818. That year he was appointed to the Bridgewater circuit; in 1819, to Rhode Island; in 1820, to Pembroke; in 1821 and 1822, to Rochester; in 1823, to Landaff; in 1824 and 1825, to Cambridge, Mass. Though his health was at best feeble, and he had been, for a long time, threatened with consumption, he kept diligently at his work, receiving strong testimonies of approbation from both God and man, until his appointment the second time at Cambridge. During his last year at this station, his complaints increased upon him to such an extent that he was obliged to relinquish his public duties altogether.

Having made various attempts to recover his health, in the use of medicine, and by a change of climate, he became satisfied that his malady could not be effectually reached by any human power, and that nothing remained but that he should gird himself for the final conflict. He had a preference for dying in the place where he had first seen the light; and, accordingly, near the close of the year 1825, he went back to Lisbon, where his mother and some other members of his family still lived, and there waited in patience and hope for the putting off of his earthly tabernacle. He lingered till the 10th of March, 1826, and then passed gently to his rest, in the thirty-fourth year of his age.

Previous to his joining the itinerant connection, he laboured for a while in Guildhall, Vt., and there became acquainted with a young lady, by the name of Sylvia Hyde, who afterwards became his wife. They had one child only, (*Harvey*,) who is now (1860) a medical practitioner in Wisconsin. Mrs. Young is supposed to be still living.

FROM THE REV DAVID KILBURN

KEENE, N. H., April 16, 1860.

My Dear Sir: I am glad to know that you design to include among the worthies whom your work commemorates the Rev. Damon Young, formerly a minister of the New Hampshire Conference; for, though his career was short, it was brilliant, and, during the brief period in which he lived, he made a mark in the memories and hearts of those with whom he came in contact, too deep to be obliterated except by death. He was a bright star that shone only long enough to excite admiration, and give promise of full development in a character of great richness and splendour; and then sunk, as we should say prematurely, into the darkness of the grave.

I knew Mr Young first in what is now Lisbon, N. H., while I was Presiding Elder of the district in which that place was embraced. He had not at that time entered the ministry. If my memory serves me, I gave him his first license to preach, in the year 1815; and I recommended him to the Conference

to be received into the travelling connection. I kept up an intimate acquaintance with him as long as he lived, and, during most of the time, we were members of the same Conference. After he became a preacher, he had a long fit of sickness, at my house, in which I had a good opportunity of witnessing in him the beautiful development of the more passive graces of the Christian character.

Mr. Young was a man of slender frame, about the middle height, well-built, of light complexion, and a countenance expressive of intelligence and refinement. He had great natural advantages as a preacher. His voice was one of the richest melody. He had a most graceful flow of language, which could not fail to captivate the hearer, and not unfrequently he rose to a strain of actual sublimity. It seemed as if the right thoughts and the right words flew to him unbidden. There was no approach to the boisterous or extravagant in his manner; nor was his utterance too rapid for the intelligence of his audience; but he was free, graceful, dignified, self-possessed, and in a high degree impressive. He had a fine logical mind, and his sermons partook a good deal of that character; but not to the exclusion of much of pathetic appeal and splendid imagery He was, on the whole, I may safely say, one of the most attractive young preachers to whom I have ever listened.

His private character was altogether amiable, blameless and exemplary. He was not only esteemed and honoured, but admired, wherever he was known. His early death blasted many fond hopes.

Very truly yours,

D. KILBURN.

WILBUR FISK, D. D.*

PRESIDENT OF THE WESLEYAN UNIVERSITY.

1818—1839.

WILBUR FISK, a son of the Hon. Judge Fisk, was born in Brattleborough, Vt., August 31, 1792. His parents were both decided Christians, and his father, after removing to the county of Caledonia, in the Northern part of Vermont, was for many years a member of the State Legislature, and also Chief Justice of the county.

Under the influence of a religious education, this son, at the age of eleven years, became deeply concerned for the salvation of his soul, and soon indulged the hope that he had experienced a gracious forgiveness. Shortly after this, he united with the Methodist Episcopal Church as a probationer.

The advantages for education in the region in which he lived were very limited, and from the age of seven to that of sixteen he attended school not more than two or three years,—the greater part of his time being spent in assisting his father upon the farm. Still, however, he had an intense thirst for knowledge, and availed himself of every leisure hour to improve his mind, either by general reading, or by application to some particular branch of knowledge. In the winter of 1808–09, when he was about sixteen years of age, his father sent him for three months to the county grammar-school at Peacham, where he made rapid improvement both in English

* Gorrie's Lives.

Grammar and in Mathematics. He then returned home, and assisted his father until the autumn of 1810, when he again spent six weeks in the grammar-school, and then took charge of a district school for the winter.

By this time he had formed the purpose of acquiring a liberal education, and that too, notwithstanding, on account of his father's straitened circumstances, he had nothing but his own efforts and the blessing of God to depend upon. Accordingly, in May, 1811, he commenced the study of the Latin Grammar, and in a little more than a year was prepared to enter, and actually did enter, the Sophomore class of the University of Vermont. Here he pursued his studies with great diligence and success until the course of instruction was interrupted by the War of 1812–15,—a division of the Northern army having taken possession of the University buildings as barracks. He then went to Middlebury, with a view to enter College there, but a slight circumstance turned him away to Brown University, where he entered in the summer of 1814, and graduated with distinguished honour, in August, 1815.

Mr. Fisk was now in his twenty-third year, and it became necessary for him to choose a profession. Though he had very early made a profession of religion, and for some time had hoped to enter the ministry, yet, even while he was at school at Peacham, he had lost the evidences of the Divine favour, and he seems subsequently to have relapsed into a general habit of worldliness. In this state of mind, he gave up the idea of becoming a minister of the Gospel, and entered upon the study of the Law, in the office of the Hon. Isaac Fletcher, of Lyndon, the place of his father's residence. Here he applied himself most assiduously to his studies, and gave promise of soon becoming an able and accomplished lawyer; but his parents were still hoping and praying that his religious feelings might be revived, and that he might still devote himself to the Christian ministry.

While he was thus engaged in the study of the Law,—his pecuniary resources being well-nigh exhausted,—he accepted an invitation from a gentleman residing near Baltimore, Md., to become a tutor in his family. Here he found himself in every respect pleasantly situated, but before he had been long thus engaged, he was prostrated by a severe attack of hemorrhage from the lungs, which hurried him back to his father's house. When he had reached Burlington, Vt., on his homeward way, he had a second attack of the same kind; and he was not a little impressed by the fact that the keeper of the hotel at which he lay sick, supposing that he was about to die, interrogated him solemnly in respect to his preparation for that event. His father, hearing of his illness, hastened to Burlington to meet him, and, as soon as he was able to travel, they proceeded to Lyndon together. A powerful revival of religion was at that time going forward in that place, and several of Mr. Fisk's personal friends had already become the subjects of it. Under these circumstances, his own former impressions quickly returned; and he availed himself of an early opportunity to acknowledge, at a Sunday evening meeting, his long continued course of delinquency, and to declare what God had done for his soul. From this time, he was unremitting in his endeavours to promote the immortal interests of those around him; and he soon began to feel a fresh impulse in favour of preaching the Gospel. He had been educated in the Methodist

Episcopal Church; and he strongly inclined to the views of Christian doctrine held by that Church; but he had some very powerful motives for becoming associated with a different denomination. On mature reflection, however, he felt constrained to remain in the same religious connection in which he had been educated; and, accordingly, after having laboured a few months as an Exhorter, he was, on the 14th of March, 1818, licensed as a Local Preacher. His first sermon was delivered in the hearing of his numerous friends at Lyndon, and was considered as giving promise of eminent ability and usefulness in his profession.

Shortly after he received license to preach, he was employed by the Presiding Elder to labour on the Craftsbury circuit, distant about twenty miles from his father's residence; and here his labours were greatly blessed. While here, he was the subject of a remarkable preservation from death. A lady, at whose house he often staid, was subject to occasional attacks of insanity. During one of these turns, she rushed upon him with a large sharp-pointed knife in her hand, and, tearing open his vest, placed the sharp point to his breast, exclaiming—"You must die. You talk so much of Heaven, I am going to send you there, for you are too good to live." Mr. Fisk, without appearing in the least moved, looked her steadily in the eye, when, after pausing a moment, she removed the knife, and said "You are fit to live or die. We want such men on earth, so I will let you live a little longer."

In the summer of 1818, Mr. Fisk joined the Annual Conference as a probationer, and was sent back to the Craftsbury circuit, where he suffered not a little from his necessary exposures to the rigorous climate. At the New England Conference of 1819, he was sent to Charlestown, Mass. The society to which this appointment introduced him was embarrassed by a heavy debt,—a circumstance unfavourable alike to his comfort and his usefulness; but he was earnest and diligent, and his labours were at once highly acceptable and successful.

At the Conference of 1820, he was admitted into full connection, and ordained a Deacon; and was re-appointed to Charlestown. During his second year at this place, he had another attack of hemorrhage, which threatened the speedy termination of his life, but, after a few weeks, he had so far recovered that it was thought safe for him to travel, and he, accordingly, returned, by slow stages, to his father's house in Vermont. The state of his health did not allow him to resume preaching for more than a year; but he exercised much, in the mean time, on horseback, thus regaining his strength at the same time that he visited many of his friends.

At the New England Conference of 1822, he was ordained Elder, and placed upon the superannuated list; but was requested, so far as his health would allow, to act as Agent for the Newmarket Academy, then the only Methodist Institution in New England. He was quite disposed to comply with this request, provided he could be satisfied that the institution had a reasonable prospect of increasing prosperity; but, on visiting the place, he came to the conclusion, that any efforts that he could put forth in that direction would be to little or no purpose, and therefore he declined the request of the Conference altogether. Sometime this year, in travelling for the benefit of his health, he visited Brattleborough, his native place.

and was invited to preach on the Sabbath in the Congregational Church. He complied with the request, and preached to great and universal acceptance. The Congregation heard him without being apprized of the fact that he was a Methodist; and some, whose prejudices against Methodism had been the strongest, bestowed upon him the highest praise, and they were by no means disposed to recall it, even after they knew that it had been bestowed upon a Methodist.

Towards the close of the Conference year, Mr. Fisk was married to Miss Peet, of Middlebury,—a lady who had been a member of the Episcopal Church, and to whom he had been engaged seven years: and the union proved to both parties a most happy one. At the next session of the Conference, he was present and took an effective relation. When the subject of the Newmarket Academy came up for consideration, the Presiding Bishop said to Mr. Fisk,—"Why have you not solicited funds for the Academy?" "Because, Sir, my conscience would not let me," replied Mr. Fisk. "Must the Conference then be governed by your conscience?" inquired the Bishop. "No, Sir," rejoined Mr. Fisk, "but *I* must be: neither do I wish to control the Conference in any way; but if, after examining the school for themselves, the Conference see fit to place it on a different footing, I will then give to it my best exertions."

At the preceding Conference, Mr. Fisk had been requested to preach a sermon on the doctrine of Future Punishment. This request he complied with at the present session; and, as the session was held in Providence, the sermon was listened to by many of the students of Brown University, who were so much pleased with it that they signified their desire for its publication. The Conference also unanimously made a similar request; and it has since been widely circulated, and greatly approved.

At this Conference, Mr. Fisk was appointed Presiding Elder of the Vermont District, which comprised at that time the whole of Vermont East of the Green Mountains. Here he was privileged to see the work of the Lord greatly revived under his labours. He was a delegate to the General Conference of 1824, which met in Baltimore, but it may be inferred that he did not highly relish all the doings of the body, from the fact that, while there, he wrote to a friend—"A Camp-meeting is a Heaven compared with a General Conference."

During the two succeeding years, (1824 and 1825,) he was re-appointed Presiding Elder of the Vermont District; and, while here, at this time, he yielded to the request of his fellow-citizens of the town of Randolph, to welcome the illustrious General Lafayette to the hospitalities of their place. His speech on the occasion is said to have been an uncommonly felicitous one, and to have awakened emotion in the veteran warrior that manifested itself in tears.

At the New England Conference of 1823, a disposition was manifested to take some more decisive measures in aid of the cause of ministerial education in the Methodist Church; and a Committee was appointed, of which Mr. Fisk was one, to see whether the Academy at Newmarket could not be placed on some better foundation. About this time, the people of Wilbraham, Mass., offered to the Committee to erect suitable buildings for an Academy, and pledged themselves to sustain it, on condition that it should

be located in the midst of them. The offer was accepted; a charter was obtained from the Legislature of Massachusetts, and, in November, 1825, the institution was opened by an Address from Mr. Fisk, who, at the next meeting of the Trustees, was elected its Principal. He accepted the appointment; but, as he was still Presiding Elder of the Vermont District, it was not until May, 1826, that he removed to Wilbraham, and entered on the duties of his new office. The institution opened with seven pupils, but the next year there were seventy-five, and the number increased rapidly for several years. In the year 1826, the institution shared in a revival of religion, of which a goodly number of the students became subjects; and several other revivals occurred, at a later period, during Mr. Fisk's connection with the Academy.

In 1826, Mr. Fisk preached the Annual Sermon before the Legislature of Vermont, commonly known as the Election Sermon. It was published, and received with great favour, as was indicated by the fact of its passing to a second edition. After having fulfilled this duty, he was chosen Chaplain to the Legislature. The duties of this office also he performed with great acceptance, and, at the close of the session, returned to his place at Wilbraham.

Mr. Fisk was chosen delegate to the General Conference of 1828, which held its session in Pittsburg, Pa. At this Conference he was appointed Chairman of the Committee on Education; and he recommended, in his report, the establishment of several Collegiate institutions. This Report and the Resolutions which accompanied it, served to give a fresh impulse to the cause of Education in the Methodist Church.

In 1829, Mr. Fisk preached the Election Sermon before the Legislature of Massachusetts. The same year, he was appointed Agent of the Society for the Observance of the Sabbath, and was elected President of La Grange College, in Alabama, and also Professor in the University of the same State. He was also elected, by the preceding Canada Conference, Bishop of the Methodist Episcopal Church in Canada. Though, in accepting any of these offers, he might have greatly improved his worldly circumstances and prospects, he felt that he was so identified with the educational interests of Methodism in New England, that he could not separate himself from them without injuring a cause which was much more dear to him than his own personal convenience and comfort.

In 1829, Mr. Fisk received from Augusta College, in Kentucky, the honorary degree of Doctor of Divinity.

About this period, Intemperance, with its multiform evils, began to awaken the serious concern of many philanthropic individuals, and Societies were organized in various parts of the country with a view to oppose, and, if possible, to banish, this deadly foe to human happiness. Into this enterprise Dr. Fisk entered with all his heart, labouring in season and out of season, in public and in private, with his tongue and his pen, for its promotion; and that, notwithstanding many of his brethren looked coldly upon it, on the ground that it was occupying a field which belonged legitimately to the Church.

In 1829, the New York Conference took measures to establish a College somewhere in the North; and the New England Conference was invited

to join in the enterprise. A joint Committee of these two Conferences selected Middletown, Conn., as the site for the new institution; and hence the establishment of the Wesleyan University Of this institution Dr. Fisk was chosen first President in 1830,—a place which he filled, with great honour to himself and the Church, as long as he lived. As the University did not actually go into operation until September, 1831, Dr. Fisk employed part of the intervening time in soliciting pecuniary contributions in its behalf, and in awakening a general interest in respect to it among both preachers and people. His Inaugural Address, delivered at its opening, attracted great attention by the uncommon ability which it displayed, and inspired its friends with the highest hopes of a brilliant success.

In 1832, Dr. Fisk was again a member of the General Conference, and took a prominent part in its various important deliberations and discussions. On his return to Middletown, he devoted himself to the interests of the University with his accustomed zeal, though he found time to devote to other good objects, especially to the promotion of Temperance. He was also greatly interested in the cause of Missions, and had much to do in originating some of the most important missions of the Methodist Episcopal Church.

About this time, he was engaged in a controversy, in which several New England divines bore a part, touching some of the doctrines of Calvinism. He had, some time before, preached and published a Sermon on the doctrine of Predestination, which called forth some animadversions from certain clergymen who took a different view of it, and he responded to their objections with acknowledged ability. Several pamphlets were published on both sides, but time seems to have dealt with them as it does with almost all similar productions.

In 1835, commenced the great excitement on the subject of Slavery, that finally rent the Church asunder. Dr. Fisk's views of this question were what are commonly called *conservative*—he believed Slavery to be a great national evil, but he deprecated the adoption of any rash measures for its removal. In this position he was sustained by a large portion of the leading spirits of the denomination, though the New England Conference—of which he was a member—were generally, in the technical sense, firm and earnest abolitionists. It is evident, however, that the difference between him and them on this subject did not lessen their general regard for him; for, in 1835, when the anti-slavery excitement was at its height, they elected him to a seat in the next General Conference; but, as he perceived that all the other delegates were chosen with reference to their views on this subject, he felt constrained, from considerations of delicacy, to decline the proffered honour.

In September, 1835, he was honoured with the degree of Doctor of Divinity from Brown University.

Dr. Fisk's health, in consequence of his manifold labours, had, by this time, become seriously impaired, and, early in September, 1835, having received a commission from the Joint Board of the Wesleyan University to visit Europe for his health and the advancement of the interests of the institution, he, with his wife and a young gentleman connected with the University, embarked for Liverpool. They proceeded almost immediately

from Liverpool to London, where they remained a few weeks, and made many agreeable acquaintances; thence to Paris, where they made another pause in their journey; and thence, by slow degrees, to Rome, where they spent the Passion Week, witnessing the strange and revolting ceremonies which that week always brings with it. They remained in Italy during the winter; and, although Dr. Fisk was, for some time, seriously ill, he was able to make many observations which were of enduring value, and to return to London in the early part of the summer of 1836.

As he had seen but little of England in passing through it on his way to the Continent, he now made it an object to visit the places of greatest interest, and especially the Universities of Oxford and Cambridge, which he was enabled to do under highly favourable circumstances. Meanwhile, the American General Conference of 1836 had appointed him as their delegate to the British Wesleyan Conference, which held its session at Birmingham, in July and August of the same year. At the same General Conference, he had also been elected to the office of Bishop.

Dr. Fisk attended the Conference at Birmingham, and was met with a very cordial welcome, though an earnest effort was made in New England, and vigorously seconded in Old England, to procure for him a cold reception, on account of the position which he had taken in regard to Slavery. After the adjournment of the Conference, he visited various places in England, Scotland, and Ireland, and, in October following, embarked at Liverpool for his native country, and was safely landed at New York on the 22d of November. He immediately proceeded to Middletown, where he met with a warm greeting, not only from the Faculty and Students of the University, but from a large circle of attached friends. Not long after his return, he published an account of his travels, in an octavo volume, the popularity and merit of which may be inferred from the fact that it has passed through several editions.

It was the earnest wish of many of Dr. Fisk's friends, on his return to America, that he would consent to be consecrated to the Episcopate; but he declined, partly on the ground that his bodily health was inadequate to the labours of the place, and partly from his unwillingness to dissolve his connection with the infant, but promising, institution over which he had been placed.

During the fall of 1838, and the succeeding winter, Dr. Fisk's health failed so materially as to make it evident to both himself and his friends that he had but a little longer time to live. He made all the arrangements for his departure with perfect calmness, and retained his interest in every thing around him, especially in all that involved the well-being of the University, to the last. His dying utterances were full of gratitude to the Saviour, and of glorious anticipation of the eternal rest. He died on the 22d of February, 1839, and his remains repose in the College Cemetery at Middletown.

FROM THE REV GEORGE PECK, D. D.

NEW YORK, January 6, 1852.

Dear Sir: My acquaintance with Dr. Fisk dates back to the year 1824. From that time till his death, my intercourse with him was frequent, and I

reckoned him for many years among my intimate friends. I feel that the task which you have prescribed to me is a difficult one; and yet the difficulty does not arise from ignorance or doubt in respect to any of the traits of his character, but from the fact that his character was so well-balanced and symmetrical, that any sketch of it that can be placed upon paper may seem to be lacking in distinctness and spirit. I will, however, give you the best idea of his character that I can.

Of a frail, yet well-developed, physical structure,—of graceful manners,—with a countenance marked by benevolence—"pale robed thought divine" sitting enthroned upon his brow, and his eye lighted up by the radiance of intellect:—to describe him in general terms were easy; but in what language shall his character be analyzed, and its peculiarities developed?

It might be said that he possessed genius and learning sanctified by piety; that his mind was both acute and capable of an elevated pitch of unction; that he was both argumentative and eloquent; that he was bold yet self-distrusting; that he had decided denominational partialities, yet a most catholic spirit,—was a truly hearty Methodist, but a more hearty Christian; and yet, in all this, we should not do full justice to the subject, or have before us a clear and definite character of Dr. Fisk—it would not be a portrait of the man in his true individuality.

The character of Dr. Fisk was eminently symmetrical, and can only be adequately described by grouping many attributes into one view. A beautiful unity is the precise idea with which a near and particular observation of his subjective and objective life impresses you. There is a just proportion, an harmonious blending of attributes, which leaves a delightful impression upon the mind. In contemplating his mental structure, the conviction which forces itself upon you, is not so much that he was profound, argumentative, persuasive, learned or eloquent, as that he possessed a character of remarkable combinations, of exact proportions, of extraordinary harmony;—that he was a delightful specimen of elevated humanity.

In a moral and religious point of view, there were no anomalies in the character of Dr. Fisk. He was calm and thoughtful, yet earnest. His soul was capable of intense emotion, and yet always obeyed the decisions of reason. Possessing strong faith, steady hope, and lively joy, there was still in his outward expressions such calm composure, and dignified self-possession, as proved conclusively that his religion was a fixed principle and habit of the soul, and not a series of impulses. The Christian graces were fully and fairly developed in his character. He was emphatically a great Christian,—a man who lived not for himself, but for God, the Church, and the world. In all the relations of life he preserved a beautiful consistency. He was the Christian Husband, the Christian Friend, the Christian Preceptor, the Christian Citizen, the Christian Orator, the Christian Philosopher. His religion was experimental and practical, personal and social—like his physical and intellectual constitution, fully and equally developed.

As a Pulpit Orator, Dr. Fisk held a high rank. When he stood up as a messenger of God, whether his eye kindled with the glow of celestial joy, or melted in compassion, or blazed with indignation, his words and the expression of his countenance were always in perfect keeping with the occasion. Was argument required—he wielded the weapons of sound logic with a familiarity and skill that indicated a master's hand. Would he employ the charms of rhetoric—trope and figure, metaphor and allegory, always came at his bidding. Did he seek to persuade and win the heart—his melting pathos would seem enough to soften the most obdurate into penitence. Would he alarm the deceived and hardened conscience—he dealt out such withering rebukes that even brazen-faced vice shrunk away into the dark. Did he seek

to illustrate his theme,—whatever it might be—not only the Scriptures, but History, Science and Philosophy, seemed fully at his command. In a sermon preached in Pittsburg, in 1828, he illustrated the doctrine of Christian charity, most beautifully, by the laws of chemical affinity; and, as he approached the close of his discourse, he addressed the impenitent, and, with deep emotion, pointed them down to hell, representing its billows of fire as dimly shadowed forth by the foaming, dashing, raging waters of Niagara. In a discourse upon the "undying worm," he employed imagery, which, in an ordinary hand, would have been simply frightful; but in his, the truth seemed to come up in forms of unwonted beauty and majesty, while his own deep emotion met a full response from the bosoms of his hearers. The most hardened sinners, even sceptics, yielded to the power of truth, and actually trembled under its influence. There was an evident sympathy with the subject, the occasion, the audience, that made the impression which always attended him,—that of beautiful adjustment,—a harmony of means with ends.

When Dr. Fisk took the stand, whether as a preacher, as a platform orator, or as a debater, he was always well prepared, and perfectly self-possessed. He had a sufficiency of self-reliance to overcome all timidity, yet his modesty and delicacy were as evident as his manly dignity. He usually conquered in debate, although he never triumphed over an adversary. It was so evident that he contended for truth and not for victory, and he bore his success with so much meekness and grace, that his opponents were saved much of the mortification of defeat. When he assailed the vice of intemperance, he conciliated even the rum-drinker and the rum-seller, by contrasting the right and the wrong so strikingly, that both avarice and appetite were struck dumb. He would sometimes plant his batteries upon some such generalization as this—"To him that knoweth to do good, and doeth it not, to him it is sin." He preached a most effective sermon on this text in Philadelphia, during the session of the General Conference, in 1832; in which he demonstrated, in a most triumphant manner, the *moral obligation* to help forward the great Temperance movement, by all proper means. The justice and truth of his statements, in connection with his peculiarly felicitous manner, left upon the minds of all the impression of fitness; and the intelligent hearer spontaneously exclaimed,—"How forcible are right words!"

Dr. Fisk was remarkable for the facility with which he adapted himself to circumstances. He would address thousands of intelligent listeners upon scientific, literary, or religious subjects, with quiet self-possession; and then he would appear in the country school-house, in the character of a lecturer or preacher, in perfect sympathy with plain, uneducated minds and rustic tastes and habits. He appeared in the College lecture-room to give instructions in moral or intellectual philosophy; in the Church class-room to give spiritual advice to weak and burdened consciences; and in the chamber of the sick and dying to impart to them hope and consolation, with the same facility of manner, always showing himself equally and perfectly at home.

The same rare combination of qualities exhibited itself in his administration of government and discipline in the College. One who should have observed with what smoothness and care the whole college machinery moved under his direction, would have been ready to pronounce him born for that particular sphere of usefulness. In the enforcement of college rules, he seized the golden mean; and while he never looked with too favourable an eye upon delinquencies, he was never known to visit them with extreme punishment. Thus he secured the confidence and affection of the students; and occasions for the infliction of punishment were few and far between. Partiality and favouritism, so common in schools and Colleges, were not even suspected under his administration. No hard-labouring, well-meaning, self-distrusting student

ever failed to secure his sympathy, however slow his progress. Who ever saw Dr. Fisk passionate or capricious, diminishing his influence by some inconsiderate act, undoing one day what he had done the day before? When was he either sluggish or morbidly sensitive? Who among all those who were under his instruction and government, did not both love and revere him?

Happy the man who was honoured with the friendship of Wilbur Fisk. To his friends he not only proffered his sympathy, but opened his whole heart. Frank, cordial, manly and affectionate, whatever may have been their position, his intercourse with them was on terms of perfect equality. Of many who have occupied high positions in the world it may be said,—"'Tis distance lends enchantment to the view;" but the dignity of Dr. Fisk's character never suffered from familiarity. His most intimate friends respected him as profoundly as they loved him sincerely. The sweetness of his spirit, the beauty of his character, and the affection with which his memory is cherished, invest with interest every thing associated with his name.

I have thus given you my impressions of this excellent man as well as I could. You may think I have bestowed on him excessive praise; but I assure you I have not written a word that exceeds my honest convictions.

Faithfully yours,

GEORGE PECK.

FROM THE REV NATHAN BANGS, D. D.

New York, January 19, 1860.

My Dear Sir: I knew Dr. Fisk intimately through a long course of years, and have no fear that the estimate of his character which I am about to give you will not be recognized by any who had sufficient knowledge of him to be competent judges. His admirable qualities were so patent that even a slight acquaintance was sufficient to reveal them, while yet they were so deep and thorough that the more you saw of him, the more you would see to admire and love. I will say a few words concerning him in several of his different relations.

As a Preacher, I may safely say that he took rank among the most distinguished of his day. His theological views were indeed strictly Wesleyan, and yet they were, as existing in his own mind, the result of the most mature reflection and study—and his mode of communicating them was not borrowed from any body,—it was entirely his own. His discourses were remarkable for their adaptation to the circumstances, characters, and wants of his hearers. The true Christian found that they were justified by his own experience; the conscience of the unconverted sinner responded in terror to their solemn appeals; and the erudite and highly cultivated man was gratified as well as edified by the luminous and striking manner in which the truth was presented to his understanding. While his discourses were original, in the sense of being thoroughly thought out by himself, they were characterized by a style so plain and simple that the most illiterate could understand it, and yet so correct and chaste that the most accomplished scholar would find in it nothing to offend, but much to delight, him. He never dwelt in bombast, or ridiculous allegories, or vulgar comparisons, nor obscured or weakened his thoughts by a needless accumulation of words; but every thing, both in matter and manner, was dignified, well-considered, impressive. I ought, however, in candour, to say that, owing probably to his early mental habits, and the intellectual tastes of many among whom his lot had been cast, he occasionally preached a sermon approaching too near to the metaphysical to be easily comprehended by the multitude; and this is really the only exception, (if indeed this be an exception,) that I should be disposed to take to the character of his public

ministrations. You could not hear him preach without being deeply impressed with the conviction that every word that he uttered came from his inmost soul; and his simple, earnest utterances would produce an effect upon you that no tricks of oratory ever *could* produce.

Dr. Fisk's popularity as a public speaker was evinced by the frequent demands which were made for his services on public occasions. The Bible, Missionary, Tract, Sunday School, and Temperance Societies, each, in turn, put his eloquent pleadings in requisition. The last public Address which he ever delivered, and perhaps one of the most thrilling and effective too, was before our Missionary Society. It was on the eve of the departure of Mr. Seys and his companions for Africa. Dr. Fisk had been invited to attend a meeting of the Managers in New York, to assist in devising plans for the reinforcement of the Oregon Mission. A public meeting was called in the Green Street Church, with reference to the approaching departure of the Missionaries, and Dr. Fisk, though so feeble as to be scarcely able to walk, attended. He had not been previously apprized of this meeting, and therefore had not prepared himself to speak. As the exercises were going forward, I made my way to him, and requested him to make some remarks; to which he readily consented. His topic was the dealings of God's providence with the missionary cause, and particularly in supplying all suitable instruments for carrying it forward; and, by way of illustration, he made a delicate allusion to Mr. Seys and Mr. Lee, both of whom were present. The impression which this speech produced was well-nigh overpowering.

Dr. Fisk has deservedly a high reputation as a Writer. He had great terseness of style, and condensation of thought, and never left you in doubt as to the idea he meant to convey. He had uncommon tact in the management of a controversy—while he treated his opponent with great fairness and courtesy, he had a sharp eye to discover all his weak or doubtful points, and great adroitness in exposing them. The work by which he is best known, (because the most extended,) is the Account of his Travels in Europe; and I think, on the whole, that it sustains his reputation as a writer; though it is only fair to say that it is a far less perfect production than it would have been but for the haste in which it was manifestly prepared.

He combined many qualities that eminently fitted him to be the Head of a literary institution. His acute, comprehensive, far-reaching mind; his equable temper, involving the most absolute self-control; his ability to adapt himself to every variety of characters and circumstances; his firmness to restrain and punish vice, in connection with his disposition not to make one an offender for a word; his thorough scholarship and great facility at communicating knowledge; and, to crown all,—his high executive talent,—all these gave him an advantage, as the Presiding Officer of a literary institution, which comparatively few have enjoyed. His task at Middletown, especially, was a difficult one, as the framing and fixing of the whole college machinery devolved in a great measure upon him; but the result of his labours there showed how competent he was to the work he had undertaken. And he was duly honoured in this relation. His associates in the management and instruction of the University fully appreciated both his ability and fidelity, while the students not only admired and revered him as a teacher, but loved him as a father.

In his private relations, Dr. Fisk was every thing that you would expect from the qualities which I have attributed to him. His deep and earnest piety, as it diffused its fragrance wherever he went, was especially manifest in his own happy home. There his loving and generous heart found full scope; and even the stranger could not tarry there for a night, without feeling that it was a privilege to be in such a domestic atmosphere. In his general intercourse with society, he was gentlemanly, considerate, and yet sufficiently communi

cative; the high and the low felt that it was a privilege to engage in conversation with him; for they were sure of hearing something by which they might in some way be benefitted. His whole course through life was at once honourable and useful; and his memory is in the grateful keeping of many hearts.

Hoping that his example may find many imitators in life and death,

I am yours affectionately,

N. BANGS.

GREENBURY R. JONES.*

OF THE OHIO CONFERENCE.

1818—1844.

GREENBURY R. JONES was born near Brownsville, Fayette County, Pa., on the 7th of April, 1784. His father, John Jones, emigrated from Maryland, and settled with his family in that place, in the year 1768. He (the father) had been brought up within the pale of the Church of England, and was strongly attached to her doctrines and usages; but it was under the preaching of the Rev. Robert Wooster, the first Methodist preacher who visited that part of the country, that he believed himself converted; and, shortly after this, he became a devout communicant in the Methodist Church.

Of the childhood and youth of the son, little is known, except that he evinced great aptitude for learning, and an uncommonly gentle and affectionate disposition, and was a general favourite among his friends and associates. From a brief account of his early Christian experience, left by himself, it appears that he was the subject of serious impressions from the age of five years, and that his sympathies were with religious people long before he regarded himself as one of them. It was not, however, till the year 1802 that he seems to have formed a fixed purpose to make the salvation of his soul the all-engrossing object; and, even after that, he appears to have lingered some time upon the confines of a renovated state. In August, 1803, he attended a Camp-meeting on Pike Run, Washington County, Pa., in connection with which there was a powerful revival of religion. Here his mind became most deeply impressed, but, notwithstanding his earnest cries for deliverance, he received no token of forgiving mercy. Shortly after, however, at another meeting, held on a neighbouring circuit, he was brought, as he believed, to rejoice in the liberty of a child of God. He immediately testified most exultingly to the happy change he had experienced; and, from that time onward, his path was always growing brighter. He became now a most diligent student of the Bible, and was also intent upon acquiring knowledge from other sources, all of which he turned to good account in after life.

Mr. Jones soon became convinced that he was called of God to devote himself to the ministry. He had formed a matrimonial connection with

* West. Christ. Adv., 1845.

Rebeeca, daughter of Zechariah Connell, a respectable Methodist Local Preacher, and had settled in the town of Connellsville, in Fayette County, Pa.; and, in his new relation and residence, he found new facilities not only for domestic happiness but for spiritual growth. In 1810, the Rev. John Meek * being in charge of the Connellsville circuit, Mr. Jones conversed freely with him in regard to his wish and purpose to enter the ministry, the result of which was that he was licensed, as a Local Preacher, at the next Quarterly Meeting Conference. He entered upon his labours with great zeal, and yet with great humility and self-distrust; and, while he was preaching to the great acceptance and edification of the people, he was vigorously prosecuting his own studies, and thereby preparing himself for still more extended usefulness. He continued to preach at Connellsville, and in the surrounding country, until 1815, when he removed his family to the State of Ohio, and settled in Adams County, near West Union.

Here he was engaged, to some extent, in agricultural pursuits, while he continued both to preach and to study until the summer of 1818, when he felt himself impelled, by considerations of duty, to devote himself wholly to the work of the ministry. Accordingly, he was admitted on trial into the travelling connection, at the Conference held at Steubenville, in August of that year, and was appointed to the Salt Creek circuit. Though there were several circumstanees adverse to his usefulness here, and no very marked immediate results seemed to follow his labours, he exerted a very important general influence in preparing the way for those who came after him. The next two years he was placed in charge of the Scioto circuit; and, having removed his family to Hillsborough, he engaged in his work with renewed vigour and confidence. But here also he had great difficulties to encounter, especially in the administration of discipline; though his wisdom and courage enabled him to meet them successfully. At the close of his constitutional term here, he was appointed Presiding Elder of the Scioto District. Having remained here four years, during which period he greatly endeared himself to both ministers and people, he was appointed to the charge of the White Oak circuit, where he found a very congenial state of things, and passed two of the most pleasant years of his itinerant life. In 1828, he was placed in charge of the Miami District, where he continued four successive years. This District included Cincinnati, and several other important places, in which were many persons of cultivated minds, to whom Mr. Jones' ministry proved highly aeceptable.

In 1832, he was appointed to the Hamilton circuit, and, immediately after, removed to Hamilton, the centre of his field of labour. The severity of his labours had now materially affected his constitution, and he was congratulating himself that, as his circuit was small, and there was much in his external circumstances to give promise of comfort, he should be able, in good measure, to re-establish his health. But he had not been long here before he was called to mourn the sudden death of his much loved and devoted wife. Though he felt the bereavement most keenly, he did not allow it to occasion any interruption of his labours, but still kept at his work with undiminished assiduity. He remained in this compara-

* JOHN MEEK was admitted into the travelling connection in 1803, and located in 1835.

tively easy field but a single year. In 1833, he was appointed Presiding Elder of the Portland District. But, though he entered on his duties here with his accustomed alacrity, he very soon became satisfied that his constitution, already impaired by exposure and disease, would not endure the amount of labour which here devolved upon him; and, though he was able to close up satisfactorily the official business of the District for that year, his health had so far declined that, at the Conference in 1834, he asked and obtained a superannuated relation. He retired now to Adams County, the place of his former residence, and again turned his attention to agricultural pursuits, as a means of supporting his family, at the same time serving the Church to the extent of his ability. In 1838, his health had become so much improved that he thought himself able to return to his itinerant labours; and, a vacancy having occurred on the West Union circuit, in consequence of the failure of the health of one of the preachers, he was employed, by the Presiding Elder, to fill that place. He laboured during a considerable part of the year, and suffered no injury from it. He had now formed a matrimonial connection with a Mrs. Ross, of Butler County,—a lady of excellent character, and every way qualified for the position in society to which her marriage introduced her. He had disposed of his property in Adams County, and had provided for himself a pleasant home in Clermont County, near the village of Bethel, in the midst of pleasant society. But his heart was in the ministry, and to it he resolved to devote whatever of health and strength remained to him. Accordingly, at the Conference held at Cincinnati, in 1839, he was rendered effective, and appointed to the New Richmond circuit, where he remained two years. Here he found himself among his old friends, and it was a common remark among them that his ministrations were attended with far more unction and power than in his earlier days. From New Richmond he was removed to the Batavia circuit, where also he laboured two years, and had the pleasure of seeing several hundreds brought into the Church through his instrumentality. Just as he was about to finish his work here, he was attacked with a disease which baffled all medical skill, so that, for a considerable time, his recovery was considered as hopeless. When all dependance was withdrawn from an arm of flesh, his ministerial brethren and Christian friends around him, who were, at that time, holding a Camp-meeting, became most fervent in their intercessions in his behalf, and, almost immediately, his disease began to relax its iron grasp, and the hearts of all were gladdened by the prospect of his health being restored to him. He always believed that he had passed beyond the reach of medical skill, and that he was relieved by means of a special Divine interposition, in answer to the united and fervent prayers that were offered up in his behalf. He did not recover from his illness so as to be able to meet with the ensuing Conference, but remained at home until he received intelligence of his appointment to the White Oak circuit. He now returned to his work with all his accustomed zeal, and in the confident hope of witnessing glorious results. Though he had to encounter no small degree of opposition, especially in the administration of discipline, and though he found many who had little sympathy with his glowing zeal, yet he urged his way onward in the earnest discharge of his duty, and had the plea-

sure to see large numbers brought into the Church through his instrumentality.

Mr. Jones' last sermon was preached at Moscow, O., on the evening of the 1st of September, 1844: and it was regarded as one of the most spiritual and impressive discourses he had ever delivered. The next day, he joined a company of more than fifty of his itinerant brethren, on board the steamboat, bound for Marietta, the seat of the Conference. His health was unusually good, and the presence of so many of his brethren greatly cheered him on the journey. When the Conference opened, he was appointed on one of the most important Committees, and he addressed himself to his duties with his usual ability and fidelity. But, soon after the commencement of the session, he was attacked with Cholera,—a disease by which he had before been brought to the gates of death. Several eminent physicians were called to consult upon his case; but, in spite of their united skill, the disease advanced with alarming rapidity, and threatened a speedy fatal issue. He saw that his end was near; but he contemplated the fact with perfect composure, and an unwavering and joyful hope. His wife, who had been sent for, arrived just as he was sinking into the arms of death, and the meeting between them is said to have put all description at defiance. Laying his almost palsied hands upon her, he said,—"May the God of Abraham, Isaac, and Jacob bless thee!" To some of his brethren who came to visit him, he said,—"There is not a cloud upon my sky, and there has not been a cloud upon my mind for more than a year." In this state of joyful tranquillity, rising well-nigh to rapture, he continued until the final struggle placed him beyond the reach of human observation. He died on the 20th of September, 1844, and his remains are deposited in the beautiful cemetery in the neighbourhood of Marietta.

Mr. Jones was several times Secretary to the Ohio Conference, was twice chosen a delegate to the General Conference, and served in the office of Presiding Elder nine years. In every position he was called to occupy, he showed himself at once capable and faithful.

FROM THE REV ZECHARIAH CONNELL.

OF THE OHIO CONFERENCE.

COLUMBUS, O., March 29, 1860.

My Dear Sir: I feel prepared to speak with great confidence concerning the Rev. G. R. Jones; as my relations with him were such as to furnish me the best opportunity of forming a correct judgment of his character. I was a member of his family before either he or myself had entered the itinerant ministry; and a much more than ordinary friendship existed between us till his death.

Mr. Jones' intellectual, moral, and Christian character is each so identified with the history of his life that it is only in the contemplation of the latter that you gather the material for a proper estimate of the former. His mind was distinguished rather for solid and effective than brilliant qualities. His faculties were well balanced, each being modified by its harmonious relations to all the rest. Without any extraordinary early advantages for education, his mind was still cultivated, by reading, observation, and reflection, so that he would pass in any society as an intelligent man. He had great natural sweetness of temper, a refined and delicate sensibility, a considerate regard to the feelings of others, a generous frankness in all his intercourse, and a cer-

tain nobility of bearing, that conspired to make him a universal favourite. And with these qualities he united a degree of firmness, which, taken in connection with his strong convictions of right, made him proof against influences which, to a mind of a different structure, would have been irresistible. No one could be associated with him in the Church or in any of the walks of life, without a deep feeling of respect for his character; and no one could be admitted to his hospitalities and friendship, but that his respect would quickly ripen into an affectionate attachment.

Mr. Jones' Christian character was strongly marked. You could not associate with him at all, without perceiving that he was living for higher objects and interests than this world presents,—that his conversation and his heart were in Heaven. He was as ready to suffer God's will as he was to do it; exhibiting as much of quiet submission in the one case, as of activity and zeal in the other. As a Preacher, he was able, impressive, but not often overwhelming. The Cross was his great theme,—the centre around which he made every thing else revolve. You could not listen to him without feeling that you were in communion with a much more than ordinary mind, intent on the one great object of saving men's souls. As a Pastor, he looked well to the interests of his flock, instructing the ignorant, reproving the perverse, directing the inquiring, and comforting the sorrowful. As an Administrator of discipline, he was prudent and conciliatory, but yet faithful and firm. In one or two instances, the peculiar circumstances in which he was placed, rendered this part of his duty more than ordinarily difficult; but he was found to possess wisdom and strength adequate to the emergency. Being naturally of an eminently practical turn, he had an uncommon tact at public business, and his brethren were very sure not to suffer this talent to be inoperative. With Christian sympathies large enough to embrace all who love our Lord Jesus Christ in sincerity, he was still an earnest friend to his own particular Church, not doubting that the peculiar institutions of Methodism were better fitted to help forward the renovation of the world, and thus secure the Mediator's final triumph, than any other.

I must say a word of Mr. Jones in the character of a Friend; for it is in this character especially that my heart warms at the remembrance of him. He was not hasty in forming friendships, but, when once formed, they were not easily broken. No vague surmises, or insinuations, or thrusts in the dark at the character of his friends, beloved and true, could induce him to cast them off, or even to look upon them with suspicion. Nor could earthly vicissitudes, or lapse of time, or distance of residence, cause his friends to pass out of his affectionate remembrance. His friendships were founded in Christian principle, and he cherished them warmly to the last.

Mr. Jones was, in person, a little above the medium size, of a rather robust frame, his head and shoulders inclining a little forward. His complexion was rather dark, and his eyes decidedly so; his hair was black, and always smoothly combed down upon his forehead, according to its natural inclination; he had a fine Roman nose, a high and broad forehead, and a general prominence of features indicating a much more than ordinary degree of intellectuality. The most bland and cheerful smile played upon his countenance, diffusing its genial influence through all his conversation and demeanour. In his manners were united great Christian plainness and simplicity, the warm glow of a kindly spirit, and a gravity and dignity suited to his character as a minister of Christ. In short, he was a true Christian gentleman.

I am, with respect and affection, your friend,

Z. CONNELL.

NOAH LEVINGS, D. D.*

OF THE NEW YORK CONFERENCE.

1818—1849.

NOAH LEVINGS, a son of Noah and Submit (Temple) Levings, was born in Cheshire County, N. H., on the 20th of September, 1796. His parents being in humble circumstances, he was sent from home to earn a livelihood, when he was not more than nine years of age. He was distinguished in childhood for his amiable and gentle spirit, and secured the goodwill of all with whom he was brought in contact. His early advantages for education were exceedingly small, though there was no limit to his thirst for knowledge. He had also great religious susceptibility; but, as there was no special pains taken to give the right direction to his serious thoughts and feelings, he seems to have made little progress, during his early youth, towards the formation of a religious character.

At the age of sixteen, he was apprenticed to a blacksmith in Troy, N. Y., his parents having previously removed to that place. Here he was placed in circumstances of great danger from the influence of evil companions; and he actually yielded to temptation so far as to join them in their profanation of the Sabbath; but his strong moral sense, in connection with some good instructions which he had received from his parents, (though they were not professors of religion,) led him to break away from these corrupt associations, and to resolve that he would never again suffer himself to be found walking in the way of the ungodly.

He determined now to become a regular attendant on the worship of God, in some one of the churches; and, after having tried several, he found that the services of the Methodist Church, then under the pastoral care of the Rev. Peter P Sanford, were most congenial with his views and feelings. His mind now became intensely excited in regard to his own immortal well-being; and, at length, he ventured to unbosom himself to one of his young friends, who was a professed Christian; and from him he gained some clearer views of the plan of salvation than he had had before. It was some time, however, before he felt that he could cordially acquiesce in the terms of the Gospel. He joined the Methodist Society as a probationer in 1813; but it was not till June, 1815, that he obtained a satisfactory evidence of his adoption.

In 1815, the Rev. Tobias Spicer was stationed in Troy; and, under his ministrations, there was an extensive and powerful revival of religion, which brought large accessions to the Church. This revival especially awakened the zeal and called out the talents of young Levings. He had already become an efficient teacher in the Sabbath School; and he was ready to lead in prayer, or offer a word of exhortation, whenever there was occasion. At the Conference in 1817, the Rev. Samuel Luckey succeeded Mr. Spicer in charge of the station, and from him this young man received a license to exhort. In December following, having then just passed his

* Parks' Troy Conf. Misc.—Meth. Quart. Rev., 1849.

majority, he was duly licensed as a Local Preacher, by the Quarterly Conference of the station. It was not without many misgivings, growing out of his supposed want of adaptedness to the work, that he finally made up his mind to devote himself permanently to the ministry. But, in March, 1818 his license to preach was renewed, and he was recommended to the New York Annual Conference. The session of the Conference was held in May following, in the city of New York, when he was received on trial and appointed to the Leyden circuit. This was a very extensive and laborious circuit, a single round requiring a ride of not far from two hundred and fifty miles. But he addressed himself to the work with great energy of purpose, never faltering before obstacles, or declining any services, however difficult, which Providence devolved upon him. While his labours were most acceptable to the people among whom he ministered, he was deeply interested for the cultivation of both his intellect and his heart—in the diligent use of the means of grace he laboured to bring himself up constantly to a higher standard of Christian character; and in the no less diligent use of the means of intellectual culture, as far as they were within his reach, he laboured for that strength and maturity of mind, and that amount of acquisition, that would at once increase the power of his preaching and the usefulness of his life.

In May, 1819, the Conference was held in Troy, and Mr. Levings was present, and met a cordial welcome from many of his old friends. He received his appointment as junior preacher on the Pownal circuit; and, during this year, he pursued his studies with much avidity, and made perceptible progress in the spiritual life. In 1820, he was ordained Deacon by Bishop George, and appointed to the Montgomery circuit. His labours and hardships this year were greater than in either of the previous years of his itinerancy; the consequence of which was that, when he returned to Troy the next spring, his friends were seriously apprehensive that he was the subject of an incurable illness. Still, however, he received his appointment, determined to labour as much and as long as he could. The Saratoga circuit, to which he was appointed, proved highly favourable—he recovered his health, and his preaching was attended with many tokens of the Divine favour. While on the Montgomery circuit, he had been married to Sarah Clark, who survived him, after having shared with him the varied experience of an itinerant's life for nearly thirty years.

At the Conference of 1822, Mr. Levings, having been ordained Elder, was sent to Middlebury, Vt.; and, in the year following, he was stationed at Burlington. During both these years, his labours were very arduous; but he was still as diligent in the culture of his mind and heart as ever. His next two years were spent upon the Charlotte circuit, in Vermont. From this place he was removed, at the Conference of 1827, to the city of New York. Here he gained great popularity as a preacher, and, indeed, by this time, he had acquired the reputation of being one of the most attractive public speakers in the denomination. At the Conference of 1829, he was stationed at Brooklyn, and was returned there the next year. At the Conference of 1831, he was elected a delegate to the General Conference, and appointed to labour at New Haven. In his labours here, he was somewhat crippled by some adverse circumstances, and he seems to

have been less happy, and perhaps less useful, than he had been in any of the fields which he had previously occupied. In 1832, the Troy Conference was organized, comprising the Northern portion of the former New York Conference; and it became desirable, as a matter of accommodation, to transfer Mr. Levings to this Conference, the next year, and he was, accordingly, appointed to the Garrettson station, Albany. His labours here were greatly blessed, not only among his own people but in various places in the neighbourhood; and he rendered himself highly acceptable also to churches of other denominations. In 1834, he was stationed in Troy; and thus, after an absence of sixteen years, he returned as Pastor to the society in which he had received his first impulses towards the sacred office. They received him joyfully, and, at the end of two years, parted from him with deep regret.

In 1836, Mr. Levings was a delegate to the General Conference in Cincinnati, and, by his amiable and gentlemanly bearing, as well as his wise and seasonable counsels, he commanded, in a high degree, the respect and confidence of the body. At the ensuing Annual Conference, he was stationed in Schenectady, where he preached with great acceptance, and his services were often put in requisition for public occasions. At the Conference of 1838, he was appointed Presiding Elder of the Troy District. At the next Conference, however, he was removed from that district,—being succeeded by the Rev. Tobias Spicer,—and was appointed to the North Second Street charge in the city of Troy. From this station he was transferred, at the Conference of 1840, to Division Street, Albany, where he spent the two succeeding years. He then returned to Troy, being again stationed in the State Street Church. At the close of this year, he was, by his own request, transferred to the New York Conference, and was again appointed to New York City, to labour in the Vestry Street charge. In June, 1844, he was elected to the office of Financial Secretary of the American Bible Society, as successor to the Rev. E. S. Janes, who had been elected a Bishop in the Methodist Episcopal Church. As the Church with whom he was labouring were strongly attached to him, and were unwilling to relinquish their claim upon his services, he was continued in the charge until the expiration of the second year; and, during this time, he united the duties of a Secretary with those of a Pastor. In 1845, his term of service at Vestry Street having expired, he devoted himself exclusively to the interests of the American Bible Society; and to this noble institution he gave the remainder of his life, in a course of earnest, judicious, and eminently useful labour.

During the fall of 1847, while on a tour through the Western and Southwestern States, he contracted a dysentery, from the effects of which he did not speedily recover. He reached home in a state of great feebleness, and it seemed doubtful, for some time, whether he would ever be able to resume his labours. In this interval, he was sustained by large measures of Divine consolation, and exhibited his natural sprightliness and buoyancy, in connection with all the appropriate Christian graces. It pleased a gracious Providence, however, so far to restore his health that he was able to resume his labours—his constitution never recovered its full vigour;

but he was able to discharge the duties of his office with a good degree of efficiency through the spring and summer of 1848.

In the fall of that year, the interests of the Bible Society seemed to demand that he should make another tour through the Southwestern States. He left home reluctantly, expressing a presentiment of evil; but he prosecuted his work with vigour, and, during the months of October and November, travelled nearly four thousand miles, visiting the Tennessee, Memphis, and Mississippi Conferences. He suffered not a little inconvenience and detention from bad roads and unfavourable weather; and the effect of this began to be visible, towards the close of November, in the failure of his health. But he persevered in his mission till the 24th of December, when he preached, in the Presbyterian Church in Natchez, what proved to be his last sermon. He had intended to visit the Louisiana Conference, but he found himself utterly unable to proceed, and immediately addressed a letter to his family in New York, informing them of the extremely delicate state of his health. He resolved at once to turn his face towards home, though not without serious doubts of his ability to accomplish the journey. Accordingly, on the 29th of December, he took passage on the steamboat Memphis for Cincinnati. The boat was six days in making her passage; was greatly crowded with passengers; and not a few of them were dying of the cholera, which they had contracted in New Orleans. He had, however, every comfort the nature of the case would admit, on his way up the river; and, on his arrival at Cincinnati, he was most cordially and affectionately welcomed by a Mr. Burton and his family, who, ten years before, had enjoyed the benefit of his ministrations, and who now accounted it a privilege to minister to his last wants. It was a severe trial to him to give up the idea of seeing his family again; but even this last and strongest earthly wish he cheerfully yielded, when he saw what was the will of his Master. His dying exercises were full of gratitude and tenderness towards those around him, and of strong, loving confidence in that Saviour in whose arms he felt that he was reposing amidst the night-clouds of death. He passed triumphantly away, as all believed, to the better land, on the evening of the 9th of January, 1849, six days after his arrival at Cincinnati. His Funeral was numerously attended, and an impressive Sermon preached on the occasion by Bishop Morris. The same Bishop afterwards delivered a Sermon, commemorative of Dr. Levings, before the New York Conference.

I knew Dr. Levings quite well during his sojourn in Albany, at different periods, and my impressions concerning him were uniformly and decidedly favourable. Though he had not had the advantages of a collegiate education, no one, I think, would ever have suspected it, from the style either of his conversation or of his preaching. He conversed not only with great ease, and fluency, and correctness, but with more than ordinary intelligence, for a well-educated man; and, though he made no parade of his knowledge, every one saw that he had made himself master of many subjects and many books. He might be said to be decidedly an attractive preacher. I never heard him preach but twice—in one case he had a written sermon, in the other he had not; but in both cases the performance was much more than respectable. He seemed to me to have an uncommon facility at adapting

himself to the peculiar circumstances of an occasion—for both the discourses that I heard from him were of that character. In private intercourse, he always manifested a most kindly spirit, and evidently delighted in conferring favours whenever it was in his power. He was a great favourite in Albany—other denominations besides his own respected and admired him.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, March 15, 1853.

Dear Sir: The Rev. Dr. Noah Levings, of whom you ask me for some reminiscences, I knew quite intimately, during the whole of his ministerial life. When I went to take charge of the church in Troy, in 1817, I found him there, an apprenticed blacksmith. He was then in the communion of the Methodist Church, and was a modest, well-disposed and serious young man. He was in the habit of taking part in our prayer-meetings, and always appeared in a manner highly creditable to his good-sense and his devout feelings, though he gave no indications of an uncommonly brilliant mind. The next year, he was received on trial as a travelling preacher, and laboured for some time at Leyden, Mass. I remained, meanwhile, in Troy, and, after an absence of some months, he returned from his circuit to pay a visit to his friends. For some time previous to this, there had been an uncommon degree of seriousness in the church, and Mr. Levings entered into this state of things with great interest. He preached for me, on one Sabbath, a very sensible and judicious sermon on the text,—"O come, let us worship and bow down; let us kneel before the Lord our Maker." At the close of the evening service, I returned to my house, and left him at the church, with a large number of his companions, who remained behind for the purpose of practising in sacred music. After I had been at home a short time, there came a lad running in great haste to apprize me that I was wanted at the church. Without knowing for what purpose I was going, I made my way to the church as soon as possible, and there witnessed a scene which is more easily conceived than described. I found Mr. Levings at the altar, engaged in prayer, and about forty, chiefly young persons, kneeling around it; and, upon inquiry, I ascertained that this was the explanation:—Mr. Levings was sitting in the altar while the young people were singing, and he observed a young lady, sitting near, weeping. He went and spoke to her, and found that she was deeply concerned on the subject of her salvation. He asked her if he should pray for her, and when she answered in the affirmative, he requested that the singing might be suspended, and proposed that they should join in prayer. They did so; and such was the effect of the announcement that forty came and knelt with her. I have rarely witnessed a more affecting scene than was passing when I entered the church.

In person, Dr. Levings was of the medium size, and had a form remarkably symmetrical. His countenance was strongly expressive of benevolent feeling, and though not otherwise than intelligent, I scarcely think that it indicated as much intellect as he actually possessed. His eye was deeply sunk in his head, and his face was round and full, without being in any way very strongly marked.

His manners were kind and gentle, and, considering the circumstances of his early life, were, in a good degree, polished. There was, however, an air of sincerity and ingenuousness about him, that was much more attractive than any thing that could have been produced by artificial culture. Without the least appearance of obtrusiveness, he was always affable, and bore his part in

conversation with a degree of ease and intelligence that made him acceptable to any society

But it was as a Preacher that Dr. Levings was most distinguished. Though his sermons were seldom written, he spoke with the utmost fluency, and seemed never to fail of getting the right word. His manner was free and easy, but perfectly decorous and reverent; his voice was clear and of very considerable compass; and his thoughts well matured and connected, and every way worthy of the attractive dress in which they were presented. He was a very respectable writer withal, though he seemed made especially to be an extemporaneous speaker. There was a wonderful harmony between his style of speaking and his manner of thinking; and this it was, I think, that constituted the leading element of his popularity as a preacher.

In his general intercourse with men, he always showed much discretion and good judgment; but I do not think he had either much taste or much tact for public business. His services were highly appreciated as Secretary of the American Bible Society; but I think it was chiefly for his ability to collect funds in the way of preaching that he was distinguished in that capacity.

Yours truly,
S. LUCKEY.

HEZEKIAH GILBERT LEIGH, D. D.

OF THE NORTH CAROLINA CONFERENCE (M. E. CH. S.)

1818—1853.

FROM THE REV CHARLES F DEEMS, D. D.
OF THE NORTH CAROLINA CONFERENCE (M. E. CH. S.)

GOLDSBOROUGH, N. C., July 2, 1856.

My Dear Sir: The individual of whom you ask me to give you some account, was undoubtedly one of the most prominent ministers which the Methodist Church South had to lose; and it is due to posterity that there should be some enduring memorial of him. I am happy to furnish you, from such materials as I have been able to gather, the following sketch:—

HEZEKIAH GILBERT LEIGH, D. D., was born in Perquimans County, N. C., on the 25th of November, 1795, of a family distinguished for its intellectual vigour, and for numbering among its members such men as Benjamin Watkins Leigh, of Richmond, and Judge William Leigh, of Halifax, Va. He was the son of Richard Lee and his wife Charlotte, who was a daughter of the late Colonel Hezekiah Spruill, of Tyrrel County, N. C.

Although represented as a rude boy, overflowing with animal spirits, he seems to have made an early discovery of his powers, and to have evinced a desire to cultivate them. At that day, however,—for fifty years seems long ago in the history of improvement in North Carolina and Virginia,—the opportunities for scholastic training were by no means numerous; nor did parents generally appreciate the importance of a literary and scientific

education. Now North Carolina is becoming almost crowded with Seminaries of learning. Little is known of the manner in which young Leigh passed his very early years, except the fact of his great desire to be educated. His cherished hopes came to no pleasant results till he was about eighteen years of age. At that time, a Dr. Freeman, who had been practising as a physician, was compelled, by the failure of his health, to abandon his profession and open a school. After great importunity, young Leigh succeeded in obtaining permission to enter this school, which was located in Murfreesborough, N. C. So clear and strong was his intellect that he mastered his studies with extraordinary ease and rapidity; and, although he enjoyed the advantages of this school only a year and a half, those eighteen months told strikingly upon his intellectual growth. He passed from the rank of pupil to that of teacher, and, for the space of two years, taught a school at Durant's Neck, N. C.

Mr. Leigh lost his mother in very early life, and did not enjoy that domestic religious training which has so much to do in originating and forming religious character. At a period of his life, when his fortunes were to take their cast for weal or wo; at a time, too, when French Infidelity was the fashion in North Carolina; it was fortunate for him that, while he was engaged in his first efforts to teach, he was domesticated with an excellent man, the Rev. William Reed, whose influence upon his character was most salutary. The house of this truly worthy local preacher would naturally be the home of the itinerant ministers. It was under the preaching of one of these, the Rev. John Todd Brame, (father of another excellent minister of that name,) that Mr. Leigh was brought to repentance and faith. Taught by these good men, he gave himself to the study of the Word of God, and, while engaged in reading Mr. Wesley's sermon on the "Righteousness of Faith," he passed from death unto life. His little school was now given up, and he entered the regular work of the ministry.

He became connected with the Methodist Episcopal Church in 1817, and joined the Virginia Conference in 1818. He was young, handsome, vigorous, and laborious. He had been cherishing plans of worldly advancement, and had had visions of wealth. He had taken lessons in Practical Surveying, intending to go to what was called the Forked Deer country, in West Tennessee, to locate the claims of some of his personal friends who had served in the War of 1812, and to push his own fortunes in that new land. But, when the light from Heaven broke in upon him, he conferred not with flesh and blood, but yielded himself at once to the laborious, self-sacrificing life of a Methodist itinerant preacher;—a life still more trying in that early day than it is now.

His first circuit was in Bedford County, Va. His second was in Wake County, N. C., including the city of Raleigh, the Capital of the State. At that time, the Virginia Conference embraced this portion of North Carolina. The fourth year of his ministry was spent in the city of Norfolk. In 1822 and 1823, he had charge of the church in Petersburg. These two years were marked by an extraordinary revival of spiritual religion under his ministry, and will long be remembered as a season when a number of the most influential and pious members of the church were

received into its communion, among whom were several who have become ministers of the Gospel.

It was during his ministry in Petersburg that he inaugurated the movement to establish the College, which afterwards took the name of *Randolph Macon*. Assiduous in self-culture, he perceived the necessity there was that there should be in the South an institution of learning, of high character, for the purpose of affording the Methodist community a school for their children, and young men preparing for the itinerant ministry a Seminary where they might receive the necessary preliminary training. There was, at that time, in Petersburg, a young merchant, of fine intellect and great energy, who afterwards removed to New York, and has taken an active part in the advancement of the great religious movements of the age. In this gentleman, the Hon. Gabriel P Disosway, Mr. Leigh found a kindred spirit. The College project was duly discussed, and the result was the adoption of a Resolution, by the Petersburg Quarterly Conference, that such an institution was necessary. The Rev. John Early, now Bishop Early, was Presiding Elder, and sympathized in the movement. Mr. Disosway prepared an Address to the members and friends of the Methodist Episcopal Church in Virginia. Much opposition was made to the project,—some objecting that it was the entering wedge of pride, and would destroy the simplicity of our people; others, that it would become a Theological Seminary, and the formalism, which it was believed marked the regularly trained ministers of that day, would be introduced into Methodism.

Mr. Leigh was not easily turned from what he had conscientiously taken in hand. By his own exertions, he secured a large subscription with which he went before the Virginia Conference. In 1829, a Board of Trustees was selected, a charter secured, and the College located in Mecklenburg County, Va. Mr. Leigh fixed his residence near the institution, which was to him an object of love and solicitude to the last. He expended time and money for its advancement, and lived to see it doing much good, under the Presidency of Dr. Olin and Dr. Garland, men great in intellectual power, and rich in varied learning. Even in its darkest days he adhered to it, hoping that better times would dawn upon its fortunes.

Mr. Leigh continued to fill the highest appointments of his Conference. In 1836, the North Carolina Conference was erected, and, as he was one of the oldest and most gifted of those who attached themselves to the new organization, he was always one of its leading members. He was elected to every General Conference of the Church from 1824 to the time of his death. He was one of the North Carolina members of the Convention, which, in 1845, in the city of Louisville, Ky., according to the arrangements of the preceding General Conference, organized the *Methodist Episcopal Church, South*. He was in the ministry thirty-five years, twenty-nine of which were spent in actual regular service. The latter years of his life were embittered by disease; but, even during this period, he preached up to the full measure of his ability.

The efficiency of a Christian preacher, whatever his oratorical powers, depends largely upon the type of his religious character. Mr. Leigh's religious character was mainly distinguished by the features of guilelessness

and ardour. He was a remarkably unsuspicious man, and almost wholly destitute of what is commonly called policy. He achieved by force of character what many other men have effected by manœuvre. He was so deficient in tact as to be actually awkward in debate. But he was eminently discriminating. Any defect in character arrested his attention, and a want of high, honourable principle always met his downright honest condemnation. He could not away with meanness, and was severe even upon mere imprudences. This arose from the absence of all guile. It was not always well understood, being sometimes interpreted into want of feeling. When, however, he had confidence in the soundness of character, he was gentle and loving even towards those whom he felt constrained to reprove.

His religion was ardent. This was partly from the warmth of his nature, but mainly from the clear and earnest views he had of his own personal interest in the atonement. He kindled on the topics which lie nearest a Christian's heart. Christ was to him a personality, a living Friend, a near and precious Saviour. He considered the doctrines of Christianity, as a dogmatic system, of little value, unless made subservient to the cultivation of holiness of heart.

His great power was in the pulpit. He was born eloquent. Without art, without any thing approaching tricks of oratory, he played upon the chords of the human heart with a masterly hand. In his earlier ministry he was a student of books—through all his career he studied those subjects which are most entwined with men's spiritual interests. This was his intellectual furniture. He was not extensively a scholar in literature or science. The Bible was his thesaurus. Thence he drew the most of his intellectual wealth. The greatness of the soul and the value of its redemption were subjects of profound contemplation in his private hours. He was a man of physical power,—with a large frame, a well-developed head, and a voice of great compass, and frequently of trumpet-like music. He projected himself into his congregation by some peculiar intellectual magnetism, and held every mind bound in close attention. The hearer was obliged to listen. He had very little of the mere speculative in his sermons. He dealt with massive truths. His logic was severe, although not always apparent. It underlay his discourses. The exertion of his reasoning powers seemed to kindle his imagination, and he would often follow the path of the truths he preached, with a wake of great beauty and pathos. His control over his audience was prodigious. He often aroused and swayed them, as seas are moved by storms. Sometimes, when treating of the world beyond the vail, he would cast a side glance towards the upper portion of the church, and look and speak as if he had caught a view of the scenes beyond, until the hearer was tempted to follow the speaker's eye, with the expectation of seeing the house and the sky depart, and the scenes of Heaven break on the human vision.

The themes he dwelt on most, were such as pressed nearest the everlasting interests of his audience;—the necessity of regeneration, the atonement, the offices of the Holy Spirit, and the awards of eternity. The Epistle to the Hebrews furnished his favourite texts. On the exceeding sinfulness of sin he was absolutely terrific. But nothing could exceed the clearness with which he would present the sacerdotal character of Jesus,

and the all-sufficiency of his offering. He made religion a practicality, brought it home to the hearts of his hearers, and caused all pretentious, hollow and defective claims to piety to appear absolutely distressing to their possessors. And then, when he had demolished all refuges of lies, he had the most peculiar faculty in leading the soul directly to the Saviour.

After the first years of his ministry, he almost never wrote a sermon for the pulpit. His fluency and fervour would have suffered from a manuscript. His preparations were almost wholly mental and spiritual. The scholarly finish was wanting, but the native greatness was there. When his language was simplest, his thoughts were most towering, and his conceptions often made his language grand.

The result of his character and labours was the conversion of many souls, the building up of many churches, the elevation of the character of the ministry, and the extension of the Redeemer's Kingdom. In North Carolina and Virginia, his spiritual children are a host. His Conference will feel his influence for generations, and cherish his memory as that of a Prince in Israel. He sunk to his rest with calm confidence in God, loving the Church of Christ, and talking of her interests, when he could no longer work. His physician wrote of him that "he felt no anxiety as to the result, slept as one who enjoyed pleasant dreams, and thanked God that he was passing through his sickness so pleasantly, and without pain; feeling an abiding evidence of the presence of God." With his wife and six interesting and gifted children around him, he passed into the company of the palm-bearing victors. He died in Mecklenburg County, Va., near Randolph Macon College, on the 18th of September, 1853, aged fifty-eight years.

Three months before he died, the College in whose service he had laboured more than any other man, for more than a quarter of a century, conferred on him the degree of Doctor of Divinity.

His memory is gratefully cherished and honoured, wherever he was known.

I am, my Dear Sir, very truly yours,

CHARLES F DEEMS.

CHARLES PITMAN, D. D.*

OF THE NEW JERSEY CONFERENCE.

1818—1854.

CHARLES PITMAN was born near Cookstown, N. J., in January, 1796. He embraced religion in early life, and soon after began to exert himself for the salvation of those around him. It was quickly discovered that he possessed both talents and dispositions highly favourable to his usefulness in any sphere, and particularly in that of a Christian minister. He was, accordingly, licensed to exhort, at the Quarterly Meeting for the New Mills circuit, in September, 1815, and, as a Local Preacher, in March, 1817

* Min. Conf., 1854.—MS. from Rev. Dr. Kennaday.

In the year 1818, he was admitted as a minister on trial in the Philadelphia Conference, and appointed to the Trenton circuit. He attracted at once much more than ordinary attention from all classes of hearers. He was appointed to Bergen, in 1819 and 1820; to New Brunswick, in 1821 and 1822; to Bridgeton, in 1823 and 1824; to St. George's, Philadelphia, in 1825. He was Presiding Elder of the West Jersey District, in 1826, 1827, 1828 and 1829; and of the East Jersey District, in 1830, 1831, and 1832. He was at Union Church, Philadelphia, in 1833 and 1834; was Agent for Dickinson College, in 1835; was at St. George's, Philadelphia, in 1836 and 1837; at Eighth Street, Philadelphia, in 1838; and at Trenton, in 1839 and 1840.

In the year 1841, he was appointed Presiding Elder of the Trenton District; but he had scarcely entered upon his work in that capacity before he was elected Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church. The duties of that office required his removal to the city of New York, where he resided till the spring of 1850. His first election to the Missionary Secretaryship was by the New York Conference, in which the power of filling vacancies in the offices of the General Conference was formerly vested by the Discipline. Subsequently, he was re-elected to the same office by the General Conference of 1844, and also by that of 1848.

In 1850, his health had so far declined that he found it necessary to resign his office as Secretary of the Missionary Society, and to withdraw from all active labour. He, accordingly, retired to Trenton, where he had a family residence, and there passed his remaining days. His health continued gradually to fail, and his sufferings to increase, from that period till the day of his death, January 14, 1854. He passed serenely and joyfully out of life, at the age of fifty-eight years, leaving behind him a name for Christian consistency and purity, and ministerial ability, fidelity and usefulness, which all who knew him delight to honour.

Mr. Pitman was honoured with the degree of Doctor of Divinity; but by what College, or in what year, I have sought in vain to ascertain.

FROM THE REV JOHN KENNADAY.

NEW HAVEN, June 15, 1856.

My Dear Sir: You are right in giving the late Dr. Charles Pitman a place among the subjects of your work, as he was undoubtedly one of the most distinguished ministers of the Methodist Episcopal Church. During a period of twenty years, I was accustomed to hear him preach, frequently, and on various occasions, and, through the same term, enjoyed the intimate intercourse with him resulting from mutual and uninterrupted friendship.

The personal appearance and carriage of Dr. Pitman were highly favourable to his vocation. A little above the ordinary stature, his form was well proportioned. His head had a gentle inclination forward, but not enough to form a stoop. His complexion was slightly sallow; his eye dark, active and flaming, while a soft melancholy seemed almost constantly to pervade his countenance. His entire appearance, when he arose to address an assembly, was in a high degree impressive. His voice was of great compass, and capable of being modulated to the best advantage; and he used it in admirable harmony with the sentiment he uttered, and with a flexibility rarely equalled.

His mental powers were remarkably well balanced. Of these the more prominent were a vigorous and discriminating judgment, ready perception, active imagination, and strong memory His pulpit efforts always bore the impress of these characteristic features of his mind, while they were not less remarkable for a tone of evangelical fervour. He was emphatically a preacher of the Cross—the doctrine of the atonement was his favourite theme; and it was this, and other doctrines essentially connected with it, or growing out of it, that awoke his faculties into the most vigorous and glowing exercise. Sometimes, when the multitudes were hanging upon his lips, as he was holding up a crucified Saviour, one could hardly help thinking of that "burning and shining light," who, in the wilderness of Judea, pointed to "the Lamb of God." All who heard him felt that his utterances were from the depths of his heart; and many, very many, received with faith the word of truth, which he proclaimed.

Notwithstanding the embarrassing circumstances attendant upon his frequent changes, as an itinerant minister, Dr. Pitman was a diligent student, and had gathered a very valuable library. His extraordinary early popularity having awakened high expectations in the public mind concerning him, he sought, by the most assiduous culture, to render himself "a workman needing not to be ashamed;" and he certainly attained his object in no common degree. During his ministry, either upon the Circuit, in the Station, or as a Presiding Elder, he was in labour more abundant; insomuch that I doubt exceedingly whether any other man ever preached to so many people in the State of New Jersey, where a large portion of his labour was bestowed. He also filled some of the most important pulpits in Philadelphia; and there also his popularity and success were almost unequalled. As Corresponding Secretary of the Missionary Society of the Methodist Church, his labours were more widely diffused, extending indeed over the entire country; yet his efficiency was apparent in the largely increasing usefulness of the Society.

His entire ministerial character was the subject of admiration with multitudes; and it has left an abiding impression especially upon the Conference in the bosom of which he died. His more private deportment as a Christian was in happy unison with his public position. Generous and sympathising as a friend, and cherishing no resentment towards any, cheerful without levity, and affable without affectation, his whole life was a beautiful illustration of that blessed religion which it was his vocation to recommend.

The name of Dr. Pitman is embalmed in the reverence and gratitude of the Methodist Church; though the amount of service that he performed for her can never be adequately estimated until it is contemplated by the light of Heavenly glory.

Very sincerely yours,

J. KENNADAY.

FROM THE REV JAMES AYARS.

GENERAL AGENT OF THE AMERICAN SUNDAY SCHOOL UNION FOR THE NORTHWEST.

CHICAGO, January 20, 1860.

Dear Sir: I first became acquainted with the Rev. Charles Pitman as early as the year 1824. He was then a young man about twenty-eight years of age. In person, he was of stout frame, about six feet in height, but of rather a delicate constitution. In after life, his health improved, and he became quite fleshy. His general appearance was very commanding. He had a fine large head; moderately high forehead; slightly sunken eyes; rather short upper lip; dark complexion and dark hair, with a naturally serious countenance. I have frequently been struck with the strong resemblance between his likeness and that of the celebrated Robert Hall, of England.

The first time I heard him speak, was upon the following occasion. Passing through the street in Bridgeton, N. J., one evening, I heard, at a distance, a voice, which sounded so sweetly that I was instinctively drawn in the direction of it. As I advanced, I saw the door of a house ajar, (it being warm weather,) and soon learned that a minister was leading a religious class in a private room. I listened, and such was the mellowness of his voice, and the unction with which he spoke, that I was perfectly entranced, and impressions were made on my mind never to be effaced. From that hour, I became interested in the man. As the class-meeting was held weekly, on a subsequent evening, although an impenitent youth, I formed one of the number present. After Mr. Pitman had spoken to the other persons in the room, he addressed some kind inquiries to me. Finding that I had not experienced converting grace, he led me, in a short series of questions and answers, to promise that I would pray to God for a new heart. He then laid his hands upon my head, and, in a most solemn and melting prayer, called upon God and angels to witness my pledge, and entreated the Lord to accept me as his own dear child. Such was the commencement of my own religious career, and surely I have occasion to remember with reverence and gratitude the Rev. Charles Pitman.

When I first knew him, I thought, and, after an experience and observation of thirty-six years, I still think, that he was, taking him altogether, one of the greatest preachers of his time. Whenever he preached, the people flocked in multitudes to hear him, and, often, the churches would not contain his congregations. His usefulness was in proportion to his ability. Doubtless thousands have been awakened under his ministry and brought to Christ. Mr. Pitman entered the ministry when very young, and having had but limited advantages for intellectual culture; but such was his application to study and personal improvement in every form, and so superior his native abilities, that he soon became a man of mark, and in due time a theologian of extensive reading. His love of books became a passion, and, during a large portion of his life, he spent a great part of his limited receipts in the purchase of volumes that he prized. So far as he could command time, he was a diligent student, and thus his library proved to him of incalculable value.

Although uniformly an extemporaneous preacher, he was accustomed to make laborious and careful preparation for the pulpit by means of the pen. He wrote many sermons in full, not for the purpose of either reading or memorizing them, but for the sake of disciplining his mind to thought and language, and also for the purpose of putting his best thoughts on important subjects into convenient form for reference, when he might have occasion to treat those subjects again.

When in the maturity and full exercise of his noble powers, he once said to a friend,—"I should perhaps write no sermons, were I sure that I should always have the same activity and power of mind that I now possess; but, as I cannot reasonably expect this, I deem it but prudent to make preparation, when I can, for coming days of mental decline or physical feebleness." To his friends, who were cognizant of the state of his mind and body during the last few years of his life, these words will seem as prophetic as they were discreet and full of wisdom for the guidance of others.

Dr. Pitman ranked very high as a sound and able theologian. The circumstances of his earlier ministerial life involved him in not a little public controversy, requiring him not only to investigate doctrinal truth profoundly, but to learn and to practise the best modes of its inculcation upon the public mind.

As already intimated, he had but few equals as a public speaker. His oratory was not of the scholastic or factitious type. Like Patrick Henry's, it was the true oratory of nature. His voice was at once mellow and full, its intonations were pleasant, and the modulation of it was entirely under his

control. The expression of his countenance, when preaching, was glowing and sympathetic, evincing the deep interest he felt in the spiritual welfare of his congregation. His manner in the pulpit was dignified, yet humble; indicating, on the one hand, his view of the high position he occupied, and, on the other, how sensibly he felt his weakness and insufficiency for the holy duties which he was called to perform, and his entire dependance upon God for ministerial success.

He equally despised witticism and bombast. He used plain words to express sound and sober sense. He respected his hearers, and they respected and reverenced him. He recognized the true relations between judgment and feeling, and when, by solid arguments, he had convinced the understanding, he knew no law of philosophy or religion which forbade his appealing to the emotions, and enlisting them in the fear and service of God. "The unction of the Holy One" was a favourite expression with him, and rarely, in any man's ministry, has it been more gloriously exemplified than it often was in his.

I will now seek to give a more definite idea of his style of preaching. In the commencement of his sermons he was usually argumentative, but, having stated his doctrinal points and defended them, he would pass to the Christian duties based on those doctrines: and, after sufficiently enforcing them, would again pass to the Christian privileges connected with them. As he advanced in his sermon, his emotions would rise, and, carrying his congregation with him, he would often become overwhelmed with his subject, and the responsibility of his position as an ambassador of Christ; and, at such times, would give utterance to his feelings in language like this—"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Upon such occasions, his congregation would sympathize in his feelings, and scarcely could a heart be found unaffected, or a cheek not bathed with tears. General results of this kind were no uncommon occurrence under his ministry

While in the pastorate, he had uncommonly extensive revivals of religion, receiving into the Church, as the fruits, sometimes as many as three or four hundred in a revival. About seven years of his ministerial life were spent in the office of Presiding Elder This position furnished him an ample opportunity for the exercise of his popular and useful talents, and faithfully did he employ them during that period, throughout the entire State of New Jersey. When it was known that he would preach at a Camp-meeting, whether among the pines of the Atlantic coast, in the neighbourhood of the great cities, or among the mountains bordering the Delaware River, the whole country for miles around would be on the move. Not unfrequently would he have five, six or seven thousand persons to hear him preach on such occasions. At such times, I have seen his audience apparently chained to the spot for two, or two and a half, hours at a time, forgetful of every thing but the great theme of the redemption of a lost world, upon which he dwelt. Toward the latter part of his sermon, unconsciously and instinctively the people of his congregations would rise, one after another, until the whole would be on their feet, and, at the close, it would be difficult to distinguish between the rejoicing of Christians, and the weeping of awakened sinners. It would seem as if Heaven had been brought down to earth, or earth had been elevated to Heaven.

I must not omit to relate a circumstance which occurred while he was stationed at St. George's in Philadelphia. One Sabbath evening, he was preaching upon this text—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." His congregation were wrapt in silence and astonishment at his utterances, as they fell upon their ears, and, like a volcano, they were heaving and smothering the fires within. Strange as it may appear, at the very moment while the people

thought they were listening to little less than an angelic ministry, clouds and darkness so surrounded the speaker, that, incapable of proceeding further, he suddenly stopped, and, turning round in the pulpit, fell upon his knees and wrestled with God for deliverance. In an instant, such a Divine influence swept over the congregation as had never been witnessed in that church before. Scores immediately rushed to the altar for prayer, crying "God be merciful to us sinners!" From that evening the work of the Lord commenced, and continued until, as the result, he received about five hundred into the church on probation. Many instances of a similar character might be stated, but enough have been given to enable one to understand the character and efficiency of his ministerial labours.

His natural temperament was highly nervous. At times, he was subject to a great flow of spirits, which made him exceedingly companionable—at other times, to great mental depression, which very much abridged his personal enjoyment. He was a fast and firm friend. Once secured, his friendship was enduring. His attachments were strong, and his impulses noble. He was ambitious, but his ambition was of an exalted kind. It was his pleasure to place others upon a proper level, and then endeavour to rise above them—not so much, however, in position as in usefulness. To this characteristic, in connection with his deep piety, may be attributed, in a great measure, his remarkable success as a minister of the Gospel.

In the Missionary Secretaryship, he excelled in the eloquent presentation of the glorious provision of the Gospel, as adapted to every descendant of fallen Adam, and most powerfully would he urge the motives for its dissemination. The management of finances was not congenial to his mind or habits; a large correspondence was a burden to him; and he always delighted less in platform speeches than in the more substantial, and, as he regarded it, *religious*, mode of pulpit address.

Yet in every sphere to which duty called him he could adapt his talents and apply his energies. He was a favourite preacher at the Dedication of churches. Far and wide were his services rendered on such occasions, and always with great acceptance and profit.

Thus I have hastily recorded a few of my recollections of my honoured and departed friend—enough, I trust, to show that, as he aimed devoutly to serve God, so God was greatly glorified through his instrumentality

Very truly yours,

JAMES AYARS.

JAMES DANNELLY*

OF THE SOUTH CAROLINA CONFERENCE (M. E. CH. S.)

1818—1855.

JAMES DANNELLY was born in Columbia County, Ga., on the 4th of February, 1786. His advantages for education were very limited, and it is not known that his thoughts were directed seriously to the subject of religion before he reached manhood. In June, 1816, when he was in his thirtieth year, he embraced Christianity in its life and power; and from this period he devoted himself to the service of his Redeemer with all the energy of a ruling passion.

* Min. Conf. Meth. Ep. Ch. S., 1855.

The purpose was soon formed to become a minister of the Gospel; and, accordingly, on the 18th of August, 1818, he was licensed to preach. In December following, he was admitted on trial in the South Carolina Conference, and was appointed to travel the Bush River circuit, Ga. In 1820, he was appointed to Deep River, N. C.; in 1821, to the Saluda circuit, S. C.; in 1822, to the Kee Wee circuit; in 1823 and 1824, to the Abbeville circuit, S. C. In 1825, he was stationed in Fayetteville, N. C. In 1826, he was again on the Abbeville circuit, S. C.; in 1827, at Sandy River, S. C.; in 1828, at Little River, Ga. In 1829, he was appointed a missionary to the coloured people on Savannah and Broad Rivers; and, in 1830, a missionary to the coloured people on Savannah River. In 1831, 1832, and 1833, he held a superannuated relation. In 1834, he was on the Union circuit, and, in 1835, again on the superannuated list. In 1836, he travelled the Greenville circuit, and, in 1837, the Cokesbury circuit, which was the last of his effective appointments. The next year, he was returned among the superannuated preachers, and continued so from year to year, during the remainder of his life. After a remarkably successful ministry, he died at his residence in Lowndesville, Abbeville District, S. C., on the 28th of April, 1855, in the seventieth year of his age. He suffered much bodily affliction during his life, with exemplary patience and Christian equanimity; and he ended his days in the enjoyment of that peace that passeth understanding.

FROM THE REV W M. WIGHTMAN, D. D.

CHARLESTON, S. C., December 24, 1855.

Dear Sir: I comply with your request to furnish you with a pen-and-ink sketch of James Dannelly,—a name very extensively known, and of no small celebrity, among the masses of South Carolina and Georgia. Of all the preachers I have met with, he was, by eminence, the boldest, most outspoken reprover of sin. Unique in appearance, voice, and manner,—with no studied graces of oratory, and no pretensions to elegance and splendour of diction, he was mighty in wielding those influences of strong thought, and masculine common-sense, and fervid appeal, which reach and move the average intellect of the country. Most preachers see human nature on its Sunday side, when it holds up its decencies and conventional proprieties to observation. Dannelly had taken a keen look at its week-day aspects;—gagued its perversities and depravities;—understood its frailties;—gone down to the lowest stratum of society, and scanned its dark, debauched, and hideous brutality. He judged the Gospel to be the mighty, living Power of Rebuke, in this sinful world. And his ministry embodied and gave voice to that Power of Rebuke.

I have heard him at a Camp-meeting, when several thousand people were present, and among them gamblers, and men that drank, and men that sold, ardent spirits; lovers of pleasure, people that had the form without the power of godliness, gay triflers, and morose money-idolators. In the midst of such a crowd,—scores of whom never crossed the threshold of a church, Dannelly has stood up to preach,—his reasoning being of "righteousness, temperance, and a judgment to come." You might look for no idle pomp of words, no holiday parade of bugle, and banner, and blank cartridge. On the contrary, the most earnest cut and thrust was the order of the day. Stern, sententious, hitting, his words blistered as they went. Woe to the drunkard,

or the libertine, or the white-washed hypocrite, that day. His merciless scourge sounded after them, in their haunts of vulgar sin. In the spirit of the Tishbite of old, he hewed in pieces the wretched excuses on which depraved men lean, and routed the infernal troops of sophisms by which the unwary are led on to ruin. With sarcasm keen as the point of Ithuriel's spear, he pierced the bloated mass of hypocrisy, or stripped away the shams and shelters behind which conscience took refuge.

On some such occasion, years ago, Mr. McDuffie, then a Senator of the United States, was present and heard Mr. Dannelly's withering denunciations of vice in high and low places, and his graphic delineation of the modes in which the vulgar undertake to imitate the fashionable follies of high life. The statesman, himself an orator of wide celebrity, and famous for the vigour of his onslaughts, was so struck with the pungency of the discourse, that, on retiring, he said to a friend,—"This is certainly one of the ablest sermons I have ever heard; it told the truth, the whole truth, and nothing but the truth, though in the roughest possible manner." So strong was the impression made upon Mr. McDuffie, that he solicited Dannelly to visit Washington City and preach the same sermon before the Congress of the United States, offering to pay his expenses.

It must not be supposed that this fearless reprover of sin was a cast-iron sort of man, destitute of the finer sensibilities of our nature. Quite otherwise. There beat in his bosom a genuine, warm heart. He would often be affected to tears. He was the most indulgent of husbands and fathers, the kindest of friends. Though in his office of commination he denounced the sin, his yearning pity wept over the sinner. Impressed with the awful retribution of the future, he fain would "pluck the fire-brand from the flame." The "spirit of power" in the higher unity of the heavenly endowments of a Gospel preacher, was at one with the "spirit of love;" and this combination prevented the power of Reproof from degenerating into a mere fanaticism. The ascended and glorified Head of the Church put honour upon his faithful, fearless servant. He was instrumental in turning scores and hundreds from darkness to light, and from the power of Satan to God. His mantle has fallen upon no successor in the Conference, of which, for many years, he was an honoured member. While "his witness is with God, and his record on high," I feel happy in being privileged to place his name among the worthies whose memories will be embalmed and carried down to posterity in your volumes.

Very faithfully yours,

W. M. WIGHTMAN.

GEORGE LOCKE.*

OF THE INDIANA CONFERENCE.

1819—1834.

GEORGE LOCKE, a son of David and Nancy (Milligan) Locke, was born in Cannonstown, Pa., on the 8th of June, 1797. His grandfather and great-grandfather were both clergymen of the Church of England. His father, though born in Ireland, was brought to this country when he was about ten years of age; and, as the family settled at Cannonstown, he spent many of his early years there, and was educated, and studied Theology,

*MS. from his son, Rev. John Wesley Locke.

with a view of entering the Presbyterian ministry. This design, however, was abandoned, and he engaged in teaching. His wife, the mother of George, was a lady of superior talents and acquirements, and was an exemplary member of the Presbyterian Church. The next year after George's birth, the family migrated to Kentucky, and settled in Mason county; and, two years afterwards, they removed to Shelbyville, Shelby County.

The educational advantages of that day in Kentucky were very limited, but the father of George Locke had a good library, and the son began at an early period to indicate an intense thirst for knowledge, that continued through life. "Instead," says one who knew him from his childhood, "of spending his leisure hours in play and sport with other boys, he always had some History at hand, and really seemed to prefer his book to his necessary food."

In his fifteenth year, he was bound as an apprentice to a saddler, with the understanding that he should serve five years for a knowledge of his trade, and such opportunities for attending school as were usually allowed to apprentices in that part of the country. About this time, Edward Talbot, a local preacher in the Methodist Episcopal Church, settled in that neighbourhood, and, at the solicitation of a Methodist family in Shelbyville, was induced to preach regularly in their house. A revival of religion ensued, in which large numbers became the subjects of renewing grace. Amongst these was George Locke, then in his seventeenth year. A class was now organized under the ministry of "Father Talbot," as he was called, and George unhesitatingly became a member of it. And now his single aim seemed to be to serve God. With unusual gravity of manner for one so young, he addressed himself to his work in the shop during the day, and to his books at night, in a spirit of most exemplary diligence and conscientiousness, thereby attracting the attention and commanding the respect of all who had the opportunity of witnessing his deportment.

In 1817 he was licensed to exhort, and shortly after to preach. In 1818, Marcus Lindsey, the Presiding Elder of the Salt River District, proposed to employ him on the Mad River and Danville circuit; and, though the period of his apprenticeship had not expired, the person to whom he was apprenticed,—not a religious man,—cheerfully gave him up, saying that George was the best boy he ever saw, and certainly ought to be engaged in something better than making saddles. He acceded to the Presiding Elder's proposal, and the next year (1819) was admitted as a probationer in the Tennessee Conference, and appointed to the Little River circuit. In 1820, he was sent to Powell's Valley,—a circuit adjoining the last; and, in 1821, to the Bowling Green circuit, in Kentucky; and, in the course of this latter year, was married to Elizabeth Barber McReynolds, who had been trained in the Methodist Episcopal Church, and who was eminently qualified by her tastes, habits, and earnest devotedness to the cause of Christ, for the position to which her marriage introduced her.

The next year after his marriage, being unwilling to subject his wife to the trials incident to the itinerancy, he located, returned to Shelbyville, and engaged in secular business. But he found that this change had rendered his conscience ill at ease, and he soon felt the strongest conviction

that he had turned aside from the path of duty, and that the only means of regaining his spiritual comfort was to return to the active stated duties of the ministry. The result of a severe mental conflict was that he was employed as a supply, for the remainder of the year, on the Hinkstone circuit, and, the next year, (1823,) was re-admitted to the travelling connection, and appointed to the Jefferson circuit, in the Kentucky Conference. In 1824, he was appointed to the Hartford circuit; and, in 1825, was admitted to Elder's orders, and returned to the same circuit. In 1826, he was transferred to the Illinois Conference, and appointed to the Corydon circuit, where also he continued during the following year. In 1828, he was appointed to the Charlestown circuit. His labours on the Corydon circuit had been attended with signal success, but on the Charlestown circuit he was privileged to witness one of the most remarkable awakenings with which Southern Indiana has ever been visited. He remained, however, on this circuit but about six months. The General Conference of 1828 elected Charles Holliday, then Presiding Elder of the Wabash District, Agent for the Cincinnati Book Concern; and George Locke was appointed to fill the vacancy on the district. This district, at that time, extended from Shawneetown, on the Ohio River, up the Wabash on both sides, above Terre Haute, some twenty-five or thirty miles; embracing an area of territory in Indiana and Illinois of at least a hundred miles from East to West, by two hundred miles from North to South. He travelled this district four years, receiving, much of the time, scarcely enough to pay his travelling expenses. His wife, who had been engaged in teaching from the time that he re-entered the travelling connection, supported the family, and rejoiced that, in so doing, she could enable her husband to preach the unsearchable riches of Christ. His slender constitution gave way under the labours and exposures endured upon that district; and, though he completed the usual term of service, it was about the last of his effective labour.

Some time in the winter of 1831–32,—one of the severest winters ever known in the West,—Mr. Locke was returning home after an absence of several weeks. When he reached the Wabash River, he found it gorged with ice. He and another traveller waited at the house of the ferryman, for three or four days, for a change in the weather or in the condition of the ice; but, as no change came, and as they were impatient to proceed on their journey, they resolved on breaking a channel through the ice for the ferry-boat. Accordingly, the next morning, they addressed themselves to the work with all diligence, and at sunset found themselves within a rod or two of the opposite shore. Mr. Locke was standing on the bow of the boat, fatigued and tremulous, breaking the ice with a rail. Striking a piece of it with all the force he could command, it suddenly gave way,—not making the resistance he had anticipated, and precipitated him into the river. As he arose and was just drifting under the ice, his companions rescued him. Though the shock was a fearful one, and he was not only thoroughly drenched but thoroughly chilled also, he resolved to persevere in his work, and actually did persevere, till the shore was reached. He then mounted his horse, and rode ten miles, to the next house; but, when he reached there, he was frozen to his saddle, and speechless. The horse

stopped of his own accord, and the family, coming to the door, and perceiving his condition, lifted him from his horse, and cared for him very kindly until, after a day or two, he was able to resume his journey.

Mrs. Locke had been for days anxiously awaiting the return of her husband, and finally yielded to the appalling conviction that he was frozen to death. A friend, who was with her, tried to assuage her grief by inducing her to look more upon the hopeful side, but she refused to be comforted. When he suggested to her that he should not be surprised even if she should see her husband that very night, she besought him not to trifle with her feelings by endeavouring thus to make her credit an impossibility. He had scarcely had time to assure her that he was far from trifling with her feelings, when the latch of the gate was lifted, the well-known footstep of her husband was heard, and instantly she was well-nigh paralyzed with joy in his arms.

Amidst all his manifold and self-denying labours, he never abated his habits of study. He redeemed time, not only for the study of Systematic Theology, but for general reading. He acquired some knowledge of Greek and Latin, and made considerable proficiency in the higher branches of Mathematics. He continued his studies till a few weeks before his death, and had his books brought to him, even after he was confined to his bed.

The General Conference of 1832—of which Mr. Locke was a member—divided the Illinois Conference, and constituted a separate Conference of the State of Indiana. In the autumn of that year, he was transferred to Indiana, and was returned to the Corydon circuit. Here his health became much reduced, which led him to remove to New Albany, and engage with his wife in teaching a school.

In the autumn of 1833, he took a superannuated relation, and, on the 15th of July, 1834, he died. He never recovered from the effects of the cold contracted from falling into the Wabash River. He died of consumption, after much patient suffering, and in the full confidence of being welcomed to the joys of his Lord. His last words, which were uttered with his last breath, were "Glory! Glory! Glory!"

Mr. Locke left a disconsolate widow and four orphan children. The youngest, a daughter, died a few months after her father's death. The eldest son, *John Wesley*, is a highly respected minister of the Methodist Episcopal Church. The second son, *George*, graduated in Law at Harvard, and is now in the successful practice of his profession in Arkansas. The only surviving daughter graduated at Anderson's Female College in New Albany, and has devoted herself to teaching. Mrs. Locke was married, in 1835, to John McBride, a gentleman of great worth, and, after an eminently useful and devoted life, passed away, triumphantly, on the 14th of January, 1858.

FROM THE REV B. T. KAVANAUGH.

OF THE ST. LOUIS CONFERENCE (M. E. CH. S.)

INDEPENDENCE, Mo., July 8, 1860.

My Dear Sir: When I arrived at Mount Carmel, Wabash County, Ill., in the spring of 1829, I found the Rev George Locke, Presiding Elder of that district, and living, I believe, at Terre Haute, where his excellent wife was engaged in

teaching a High School. His district was a very extensive one, and the inconveniences and difficulties of travelling in it, owing to its being a new country, were very great,—especially to a person like him, of a frail constitution, and a nervous sanguine temperament. I travelled with him into all parts of his district, and was an eye-witness to the workings of his earnest and self-sacrificing spirit. In the summer and early fall, he attended a succession of Camp-meetings, where the labours performed extended through many days and nights together, and where powerful revivals of religion were in progress, which taxed the energies of his feeble constitution to the utmost. It seemed to me that he was mainly sustained by the exciting influence which was constantly acting upon his nervous system, and by his glowing zeal in the cause of God.

As a Preacher, he was distinguished especially for clear and forcible logic, and was regarded as one of the ablest defenders of the doctrines of the Church in the Conference. His reading was very extensive, taking in most of the standard authors in various departments of knowledge, especially in History and Theology. At the sale of a portion of his library, when he was about to remove from Illinois, I purchased a considerable number of books, and some of great value, and which are rarely met with. He was most thoroughly versed in all the points of controversy between the Protestant and Romish Churches. On one occasion, while he was at Vincennes, the Roman Catholic Bishop challenged any Protestant to the discussion of the doctrines of Extreme Unction, Transubstantiation, &c. Mr Locke arose in the congregation, and accepted the challenge. The Bishop hesitated, not a little confusion ensued, and then he ordered that Protestant dog to be carried out of the house. Mr. Locke quietly retired.

Mr. Locke had a vivid imagination, and great facility in the use of language; which, with his other qualities of mind, rendered him a highly attractive and popular preacher. If it were known that he was to preach, a large congregation was sure to be assembled; and such was the demand for his services that his strength was often overtasked, and he was sometimes quite prostrated from mere exhaustion.

He possessed fine social qualities, and was one of the most faithful and devoted of friends. Indeed his desire to oblige his friends sometimes allowed too heavy a tax to be imposed upon his generous and self-sacrificing nature; and had it not been for the better financial tact and management of his wife, he would have been constantly involved in difficulties and embarrassments growing out of his own sanguine and indulgent spirit. He was quite aware of her superiority in this respect, and in all pecuniary matters deferred both wisely and gracefully to her better judgment.

I think I never met with a man who had a higher sense of honour, in the true Christian sense of the word, than Mr Locke. One incident illustrative of this, as well as of the pure benevolence of his heart, came under my own eye, during his residence at Mount Carmel, Ill., which was of so striking a character that I cannot forbear to relate it. He had been down into the Southern end of his district, where there lived a large number of quite the lower class of people. In the course of his travels, he came across a little homeless, friendless orphan girl, of some ten or twelve years of age, towards whom his sympathies were strongly drawn; and he resolved to befriend her. He took her up behind him, on his horse, and brought her home,—a distance of some forty miles. When he presented her to his wife, she, with better judgment of human nature, quickly discovered that she had on her hands a stupid, disagreeable, and rather unmanageable creature; but still determined to do the best she could with the difficult subject. She spared no efforts in the right direction, but they were all to no purpose. Finally, the ill looks of the

little contrary girl, and her habitual propensity to lie and make mischief, gavo rise to a vile prosecution against Mr. Locke's family;—a result that was perhaps facilitated by a somewhat envious spirit, which their position in the community had generated. Complaint was formally entered, and a writ served on Mr. Locke to appear before the Judge of Probate. I arrived in town on the very day that the trial was to take place, and found Mr. Locke too indignant to give any attention to the matter: conscious of his own perfect rectitude of purpose, he seemed resolved to let his enemies have their own way. As soon as I discovered the state of things, I gathered a few witnesses and went into court, and not only proved every charge maliciously false, but produced such testimony from high sources as placed the character of both Mr. and Mrs. Locke in a just light, and drew from many who were present, including the Judge himself, expressions of high respect, and even admiration. The prosecutors themselves acknowledged that they had been deceived, and asked pardon of the prosecuted parties. This movement, however, had the good effect of relieving Mrs. Locke from her unruly girl; for she now threw her upon the hands of the Judge of Probate, who found it extremely difficult to find any one who would receive her on any terms.

I should utterly fail to do justice to the character of my lamented friend, if I were not to advert particularly to the habits of his Christian life. That he possessed a deep and ardent piety, was too manifest to be a matter of doubt. The spirit of devotion seemed always awake in his bosom. In travelling with him, I have often witnessed the evidence of this, when we were upon our saddles, whether in the prairie or the forest—when his hour for devotion came, without saying a word, he would, with a solemn and impressive air, turn aside from the road, dismount, and fall upon his knees, and pour out his soul, with the most intense fervour, in prayer to God. After being thus engaged a considerable time, he would again mount his faithful horse, (that seems to have been familiar with such scenes, and was permitted meanwhile to regale himself upon the grass,) and then would proceed upon his journey.

With so ardent a temperament as Mr. Locke possessed, it was impossible that he should do any thing by halves. He entered with his whole heart into his devotions, and was often wrought up to such intensity of feeling that, for a day or more, he would seem to be perfectly abstracted from all worldly objects. Some who knew him but imperfectly, formed an erroneous judgment of these demonstrations, supposing that they indicated a state of mind bordering on derangement; but no such idea was ever admitted by those who were acquainted with his peculiar constitution, and the tone and habits of his spiritual life.

In his brighter, happier moods, he was one of the most agreeable of men. His conversation was cheerful, and sparkled with wit, and sometimes with poetic beauty No man had a keener sense of the ludicrous than he; and hence, when scenes of this kind were presented to his eye, or were described to him in conversation, he would often fall into most convulsive fits of laughter.

On the whole, I regard Mr. Locke as having been one of the best men and best ministers whom it has been my privilege to know. He well deserves to be commemorated among the brighter stars of his denomination.

Very truly yours,

B. T. KAVANAUGH.

JOHN HOWARD.*

OF THE GEORGIA CONFERENCE.

1819—1836.

The ancestors of JOHN HOWARD were Roman Catholics, who emigrated from England to America with Lord Baltimore, and settled in Maryland. Thomas Howard, his father, was a wealthy Virginia planter, who was married to the daughter of a merchant in Norfolk. He was a zealous Whig during the Revolution, and was so obnoxious to the British that they sacked his house, and would have seized and probably murdered him, but that he was enabled to effect his escape by concealment. His fortune suffered not a little from the War, and still more from his careless management and indiscriminate and almost boundless hospitality. He died in 1792; and, in the same year, the subject of this sketch was born,—the family residence being at that time in Onslow County, N. C. His mother, on whom devolved the whole care of his education, was a person of fine mental endowments, of earnest piety, and of a degree of executive power rarely equalled in either sex. Desiring to preserve to her children their small inheritance, she removed to Wilmington, N. C., and opened a boarding house. Here her son John acquired the rudiments of a good English education, and, at the age of twelve, he was placed in the store of an elder brother, with a view to his becoming a merchant. Here he proved himself diligent and faithful; and, as he was desirous of perfecting himself in all the branches of his business, he wrote for a neighbouring merchant at night, who, in return, taught him the science of book-keeping.

It was while he was in his brother's employ, in 1808, that he became hopefully a subject of the awakening and renewing influences of the Holy Spirit. On a certain Sabbath evening, as he was wandering through the streets of Wilmington, his attention was attracted to a group surrounding a tree. As he drew near, he found they were listening to a sermon from a negro. The word of God, as delivered by that illiterate but pious man, came to the heart of this youth with power, and he was bowed at once under the burden of his own guilt. And, at no distant period, he found the joy and peace in believing. He remained in business with his brother until he had reached the age of twenty-one, when his prudent and devoted mother, who had managed with great care the portion of the estate that naturally fell to him, assisted him in establishing himself in mercantile business, on his own account. His success exceeded his highest hopes. He was married about this time to Susan P Hall, an amiable and pious young lady, and every thing seemed to indicate that he had settled down for life. But the Master to whom he had already consecrated himself, had other work for him to do. He had, for some time, been impressed with the idea that it was his duty to preach the Gospel, and had even become a licensed Exhorter in the church; but his natural tastes seem not to have been in that direction, and it was not without considerable reluctance that he finally determined to enter

* MS. from his grandson, Rev. George G. Smith, Jr.

the itinerant ministry. In 1818, a minister of some note, stationed in Georgetown, S. C., having fallen into a habit of intemperate drinking, was suspended from the functions of his office. The Presiding Elder of the district, in casting about for some one to supply his place, thought of John Howard as a suitable person, provided he could be induced to leave the business in which he was engaged; but of this he had very faint expectations. He was, however, agreeably disappointed; for Howard, immediately on being apprized of his wish, signified his willingness to comply with it, and, leaving his store in the hands of his partner, repaired to Georgetown and commenced his labours as a preacher. He had been there but a short time, when he was summoned back to Wilmington, by a special messenger, to see his brother Henry, who had fallen into a state of deep distress in regard to the interests of his soul. This brother had been an infidel. He had had a very faithful negro servant, whose name was Peter, who lived in charity with all men, and was loved and revered by none more than his unbelieving master. Peter went to his cabin one night, and, after committing himself to God, lay down to sleep, as it proved, the sleep of death. The next morning, his body was found in the cabin, cold and stiff; and, while all grieved for his death, the heartiest mourner there, was his master. At night, while lying in his bed, he awoke, and said,—"Old Peter's gone to Heaven." And his wife added,—"And his master is going to Hell." Instantly, the most pungent and overwhelming conviction seized him, and he felt himself to be on the borders of the world of despair. At this juncture, his brother was sent for; and he immediately came, in obedience to the call, and exerted himself to the utmost to bring the conscience-burdened sinner to the foot of the Cross. As the time drew near when it was necessary that he should return to his field of labour, the two brothers walked together into a field, and, as they were conversing earnestly upon the great concern, Henry suddenly stopped, and cried out,—"I believe;" and began immediately to praise the Lord for his mercy. He went on his way rejoicing; in due time made a profession of his faith; and ever after proved the genuineness of his conversion by the constancy of his obedience.

After a pleasant and profitable sojourn in Georgetown, John Howard went to attend the South Carolina Conference, in 1819, and was received on trial into the itinerant connection, and appointed to the Sandy River circuit. In 1820, he was appointed to Georgetown; in 1821, to Savannah; in 1822, to Augusta; in 1823 and 1824, to Charleston. In 1825, he located, and continued in that relation till 1828, when he was appointed to the Washington and Greensborough circuit. In 1829 and 1830, he was on the Appalachee circuit. When the Georgia Conference was formed in 1831, he became a member of it, and, in 1831, 1832, and 1833, he was Presiding Elder of the Milledgeville District. In 1834, 1835, and 1836, he was Agent for the Manual Labour School of the Georgia Conference.

Mr. Howard's ministry, especially in Savannah, Augusta, and Charleston, was attended with marked success. In the last mentioned city, a lady, who enjoyed the benefit of his ministrations, became so much attached to him, that, on dying, she left him a legacy of some five thousand dollars to purchase for himself a permanent home. He was very successful also in

collecting funds for the institution to whose interests the last two years of his life were chiefly devoted. In August, 1836, he attended a Camp-meeting in Twiggs County, Ga., and then returned to his home, at Macon. He had been somewhat unwell during his absence, but had nearly recovered. Shortly after his return, however, he was severely attacked with a disease of the bowels and a fever, under which he sunk so rapidly that it soon became evident that he had not much longer to live. Aware of his situation, he proceeded, with great calmness, to make his will, and arrange his worldly concerns with reference to his departure. Many anxious ones went to see him, and among them a very dear friend, who had long been apparently going down to the grave with consumption. "Brother Tooke," said the dying man, "I had thought you would have greeted me on my arrival in Heaven; but I shall be there before you." He passed away strong in a hope full of immortality. The Rev. Elijah Sinclair, who had long been his bosom friend, officiated at his Funeral. His remains were buried in the old cemetery of Macon, but were subsequently removed to Rose Hill, where a beautiful monument, erected by some of the citizens of Macon, now marks the place of his grave. He left a wife and seven children, all of whom survive, (1860,) except one daughter, (Mrs. Smith,) who died in 1854. At the Conference immediately succeeding his death, his Funeral Sermon was preached by the Rev. William J Parks.

Mr. Howard was a delegate to three General Conferences,—held respectively at Philadelphia, Baltimore, and Cincinnati. At the latter Conference, he delivered a very able and impressive speech on the Slavery question, deprecating any action of the Conference in reference to it, as promising no good results, and tending only to alienation and discord. The speech is still extant, in the handwriting of its author. He was, for many years, Secretary of the Annual Conference, and also Secretary of the Missionary Society.

FROM THE REV JAMES E. EVANS.

OF THE GEORGIA CONFERENCE.

MACON, Ga., March 8, 1860.

Dear Sir: My acquaintance with the Rev. John Howard did not extend through a very long period,—it was limited chiefly to the year 1833, when he was my Presiding Elder; though I saw him occasionally both before and afterwards. It was sufficient, however, to enable me to form a definite opinion of his character; and, even if my opportunities of personal observation had been much less than they were, I have been intimate with too many of his friends, and conversant with too many of his fields of labour, to be at loss in regard to any of his prominent characteristics.

Mr Howard was a man of fine personal appearance. He was of about the middle stature, and of rather a robust habit. His complexion was florid; his eyes blue and sparkling; his nose slightly Roman; and his countenance expressive of a most amiable and kindly spirit.

His mind, though vigorous and practical, was somewhat of the poetic order, the imaginative faculty being more than ordinarily developed. His early advantages having been limited, his acquirements in general literature were not extensive; but, possessing a quick and retentive memory, he scarcely forgot any thing that he had read, and his discriminating judgment enabled him to turn his knowledge to the best account.

As a Preacher, Mr. Howard was undoubtedly one of the most popular of his time. His manner was dignified and graceful; his style fervid, impassioned, and glowing with beautiful imagery; and his voice one of uncommon sweetness and power. He sometimes dwelt with awful solemnity on the terrors of the Law; but his subjects more commonly had respect to the attractions of the Cross, or some or other of the various workings of Divine grace in the heart of the Christian; and these were the subjects to which his warm and gushing sympathies especially adapted him. He seldom preached without producing a marked effect upon his audience; and, in the various fields in which he laboured, there are still many to testify that the Gospel, as dispensed by him, was a ministration of life to their souls. His fine voice he knew how to use to as good advantage in singing as in preaching; and, at a Camp-meeting especially, his grand, rich, flowing notes seemed to float upon the air as the very soul of melody, and would hold, as if by a spell, the assembled thousands. He laboured with great fidelity not only in the pulpit but with penitents at the altar; being alike fervent in his prayers and appropriate in his counsels. As a Pastor, too, he was always on the alert to promote the best interests of his people. Wherever there was darkness to be dissipated, or grief to be assuaged, or sinking hope to be encouraged, or evil of any kind to be removed, there he was sure to be present, as an angel of mercy.

The history of Mr Howard's ministry evinces the high estimate which the Church placed upon his talents and character. He filled all her most important posts of honour and usefulness, with the single exception of that of Bishop; and there was not one of them which was not graced by his occupancy of it. His ardent and genial temperament drew his friends to him very closely, and they always considered it a privilege to serve him by any means in their power. They would manifest their attachment to him by following him in crowds to the point of his departure, when he was leaving his charge for a new field of labour. It seemed as if all recognized in him a father or a brother.

Mr. Howard, in view of the claims of a large and increasing family, had made up his mind to locate, intending to engage, to some extent, in secular business. But death came in time to prevent his carrying out this purpose. It is supposed that he had this in mind, when he said to a friend, on his dying bed,—"The Lord is about to house me from a great storm."

Happy in being able to render you the desired aid in commemorating one of our most honoured and useful ministers,

I am yours very truly,
J E. EVANS.

WILLIAM H. RAPER.

1819—1852.

FROM THE REV W P. STRICKLAND, D. D.

NEW YORK, December 9, 1859.

My Dear Sir: I knew the Rev. William H. Raper intimately for many years, and have long been familiar with the prominent facts and events of his history. Of the authenticity of the following statements I believe there is no reason to doubt. They were communicated to me by the Rev. J. B. Finley, and a record made of them at the time, substantially the same with that which I now send you.

WILLIAM H. RAPER was born in a block-house, belonging to one of the military stations in Western Pennsylvania, in the year 1793. His father was a Surveyor under the Government, in the Northwestern Territory, and was necessarily absent from home much of the time in the discharge of his official duties. His mother was a person of exemplary piety, and was one of the most influential Methodists in the region in which she lived.

When William was quite young, his parents removed to Columbia, on the Ohio, a few miles above Cincinnati, where he spent his early days in comparative seclusion. At the age of nineteen, he conceived the idea of entering upon military life. Having two brothers in the army of General Hull, of dubious memory, he responded to a call that was made for volunteers, by joining the company of Captain Stephen Smith, and going to engage in the service of his country. Shortly after he entered the company, the Sergeant being disabled for duty on account of sickness, young Raper was chosen to the vacant office; and this quickened his military ardour, and excited his ambition to become master of all the arts of war.

A day or two before the battle of the Thames, his company was ordered to march some fifteen miles up the lake to prevent the British from landing. The battle took place during their absence, and was nearly over before the company arrived on the ground. It devolved on Captain Smith's company to take charge of the prisoners of war, captured by Commodore Perry and General Harrison, and bring them to the Newport Station; and, as all the officers who ranked above Raper, in the company, were sick, it fell to him to take the command. The company consisted of one hundred soldiers, and the number of prisoners was four hundred. They were obliged, on their route, to cross the Black Swamp, which was a wilderness of several miles' extent, and at that season of the year was nearly covered with water. The company lost their way, and became scattered, so that, after wandering about without food three days and nights, their number was reduced to twelve men, and that of the prisoners to about one hundred. The prisoners, seeing the weakness of their guard, resolved on a mutiny, and refused to march, threatening to kill the few who had them in charge. No time was to be lost, and Raper, calling out his men, drew them up in line, and commanded them to make ready for the emergency,—which they did by fixing bayonets and cocking their guns. In this position both parties stood for some time. At length, finding that the prisoners refused all entreaties to march, the commander gave them five minutes to decide, assuring them that, if they did not march within that time, he would charge and fire upon them. As the minutes successively passed, he announced to them the fact, but they did not move. When the last minute had expired, the soldiers were commanded to present arms, take aim, and—but before the word *fire* had escaped his lips, a large Scotch soldier, fresh from the Highlands of his native country, cried "Hold;" and, stepping aside, asked the privilege of saying a word. The Captain asked him if it was for peace, and he answered,—"Yes." The privilege was granted; and, addressing his fellow-prisoners, he said,—"We have been taken in a fair fight, and are prisoners, honourably so, and this conduct is disgraceful to our King's flag, to ourselves and our country. Now," said he, "I have had no hand in raising this mutiny, and I propose that all who are in favour of behaving

themselves as honourable prisoners of war, shall come to me, and we will take the others in hand ourselves, and the American guard shall stand by and see fair play." This speech had the desired effect, and the mutiny terminated without bloodshed.

Raper continued in charge till he delivered them over at Newport, opposite Cincinnati. I have been credibly informed that he was considered one of the best soldiers and bravest men in the army, and that he was never known, under any circumstances, to evince the least fear. They had among the prisoners two Indians, who, after being severely threatened, and indeed at the point of Raper's sword, finally led them out of the swamp. That evening they reached a settlement where they obtained provisions, and, notwithstanding all the officers could do to the contrary, several of them killed themselves by eating.

After his arrival at Newport with the prisoners, he was offered a commission in the regular army, which he consented to take, provided it was agreeable to the wishes of his mother. His mother's answer was characteristic of the noble mothers of that day: "My son, if my country was still engaged in war, and I had fifty sons, I would freely give them all to her service; but, as Peace is now declared, and there is no such necessity, I cannot, as a Christian mother, consent to the proposal; for I think something better awaits my son than the mere camp-life of a soldier in time of peace." He, accordingly, declined the commission, and returned to his former occupation, which was that of a tanner.

In the spring of 1816, he joined the church, under the Rev. Russell Bigelow, at Newbury, Clermont County, O., and, after a few months of deep concern for his soul, was converted. Shortly after, he assisted in holding meetings in his neighbourhood, and, the next year, he was employed by the Presiding Elder on what was then called the Miami circuit.

In the year 1819, he was received on trial in the travelling connection, at the Conference held at Cincinnati, and appointed to the Madison circuit, with the Rev. Henry Baker* for a colleague. Some incidents connected with his early itinerancy, are worthy of preservation. While travelling to Indiana, upon the first visit to one of his appointments, a fine, large man approached him, and, calling him *Brother*, said,—"I knew you the moment I saw you; but I suppose you have forgotten me." Brother Raper told him he did not remember to have ever seen him. "Well, Sir," said the man, "I am the Scotch soldier that made the speech to the prisoners, the morning of the mutiny in the Black Swamp;" and he then added,—"after we were exchanged as prisoners of war, my enlistment terminated. I had been brought to see the justice of the American cause, and the greatness of the country. I commenced working at such labour as I could find. I saved a little money, came to this State, rented some land and opened a farm. I have joined the Methodist Church, and, praise God! the best of all is, I have obtained religion. And not among the least of my blessings in this new country, I have a fine wife and a noble child. So come," said he, "dinner will be ready by the time we get home." All other claims from the members had to be set aside that time, and the two soldiers, now as

* Henry Baker entered the travelling connection in 1814, and located in 1826.

friends and Christians, were permitted to renew their acquaintance. They were ever after fast friends.

At another time, having lost the direction, on a strange road, after night, he crossed the mouth of a creek, which empties into the Ohio, where it was perhaps fifty feet deep, when the Ohio River was very high. The mouth of the creek being full of drift logs and brush, and, it being dark, he mistook the drift for a bridge, and went upon it: he thought it was a very shackling kind of a bridge, but passed over, leading his horse, without injury; although, when upon it, he feared his horse would fall through. He was attracted to a cabin, late at night, by a light in the window, and the next morning learned from the family the perilous circumstances in which he had been placed.

During that year, he swam his horse thirty-two times, in order to reach his appointments. On one of these swimming excursions, he met with a singular incident. His horse, by some means, became entangled while swimming, and sunk, throwing him off. It was a cold morning, a little before sunrise; and, being encumbered with a great coat and leggins, he found it very difficult to swim; but, with great effort, he succeeded in catching hold of the limb of a tree which was hanging over the stream, where he was enabled to rest and keep his head above water. While thus suspended in the stream, the thought came to him with irresistible force,—"My mother is praying for me, and I shall be saved." After thus resting for a moment or two, he made the effort and got ashore. His horse had also made a safe landing, having the saddle-bags on his back, also safe. His clothes and books were wet, and himself very much chilled by the early bath. But, while this was going on with himself in the stream, his mother, distant some eighty or a hundred miles, awoke that morning suddenly, as from affright, when this thought suddenly rushed upon her,—"William is in great danger;" upon which she sprang from her bed, and, falling on her knees, prayed for some time, with great earnestness, for her son's safety, until she felt an assurance that all was well. When they met and related to each other the facts, the agreement as to the time was found to be exact.

Mr. Raper's stated ministry was exercised chiefly in Ohio and Indiana. During eight years he officiated as Presiding Elder; and, in this relation, as well as every other pertaining to the ministry, was highly acceptable and useful. He was several times a member of the General Conference, and subsequently of the General Mission Committee, and, in this way became extensively and most favourably known in several of our Eastern cities.

In the early part of February, 1852, he accompanied Bishop Morris to Aurora, Ind., to attend a Quarterly Meeting, and visit his old friends in that place. There he preached his last sermon, and a remarkably luminous and effective discourse it was. On Tuesday, the 10th of February, he started for home, in company with Bishop Morris, on the Steamer Forest Queen. In the course of the night following, he was attacked by spasms, and, when his condition was discovered by the brother who was in the same room, he was found to be unconscious. The boat being in port, medical aid was immediately called, but all to no purpose. He was carefully and tenderly conveyed to the bosom of his family, where, after

a few hours, he expired. His remains repose in the Wesleyan Cemetery, at Cincinnati, beneath a monument of beautiful white marble.

Mr. Raper was of about the medium height, stoutly built, of a grave appearance, and cultivated manners. His advantages for education, I think, had not been great; but he made up, in a good degree, for the deficiency, by the vigorous application of his faculties in subsequent life. He had an amiable and kindly spirit, which, however, was subject to the control of a strong sense of right, and was never found in alliance with timidity or indecision. Though not communicative in any degree that approached loquacity, he was a highly agreeable companion, and could converse well upon all the ordinary subjects of social intercourse. His deep and earnest piety rendered him especially interesting as a *Christian* friend; and, on religious subjects particularly, he conversed with great propriety, intelligence and feeling.

In the pulpit, I may safely say that Mr. Raper possessed very considerable power. He had a voice of a good deal of compass, and of uncommon richness and melody. His enunciation was remarkably distinct, and his utterance rather deliberate, so that his thoughts, as he delivered them, could easily pass into the minds of his hearers. He dwelt much on the great cardinal truths of Christianity, of which the Cross of Christ forms the centre; and on the faithful inculcation of these, in connection with the aids of God's Holy Spirit, he relied especially for the success of his ministry. He had the Scriptures largely at his command, and he knew how to draw proofs and illustrations from them with great skill and effect. He had an uncommonly discriminating mind, which enabled him to draw the line with great accuracy between truth and error; and he had a much more than common logical power, by means of which he found it easy to vindicate the one and expose the other. His discourses had much more to do with, the understanding and the conscience than the imagination. He was a fine singer, and highly gifted in prayer, as well as an instructive and able preacher. He administered the discipline of Christ's house with great judgment, tenderness, and fidelity. He discharged his pastoral duties with uncommon faithfulness and affection. The effect of his labours was manifest in the conversion of a multitude of souls, some of whom remain behind, the witnesses to his fidelity, while others have already ascended to be gathered as gems into his crown of rejoicing.

Mr. Raper was, I believe, never a member of any public body in which he did not exert an important, not to say a commanding, influence. His mind acted at once clearly, calmly and forcibly; and he possessed all the qualities necessary to a good debater. He never rose to speak without being listened to with attention and deference; and his counsels were generally such that it was safe to follow them.

I will only add that, while he was loyal to his own Church, he manifested a truly liberal and fraternal spirit towards Christians of other communions. To the leading principles of Methodism he attached no small importance; but he could cordially extend the hand of Christian fellowship to all in whom he believed he could trace the Master's image.

Most affectionately yours,

W. P. STRICKLAND.

WILLIAM GUNN.*

1819—1853.

WILLIAM GUNN, the fifth child of the Rev. James Gunn,† was born in Caswell County, N. C., March 13, 1797. His parents were both persons of most exemplary Christian characters, and his mother's family had, for several generations, been members of the Church of England. He was educated almost entirely at home, though, after he had nearly reached his manhood, he attended a school, a few miles from his father's, at which he learned English Grammar. He spent his early years chiefly in labouring upon a farm, first in North Carolina, and afterwards in Tennessee, to which State his father had in the mean time removed his residence. He embraced religion, and became an active member of the Church, while he was a mere youth. Before he was of age, he was licensed to preach, and in the year 1819 he joined the itineraney.

His appointments were as follows:—To the Henderson circuit, (Kentucky,) Barren, Little Kanawha, Danville, Madison, Salt River, Shelby, Lexington, Shelby, Shippingsport, Shelby, the Kentucky District, (now Lexington,) four years, the Shelbyville District, four years, Harrodsburg station, the Lagrange circuit, two years, Shelby, Taylorsville, and the Lexington District, three years.

He was married on the 5th of October, 1826, to Frances, daughter of the Rev. William Adams, a prominent Methodist minister in Kentucky.

About 1830, while on a visit to his father-in-law, and sitting in his house, he was struck with lightning. The electric fluid, having first made rather fearful havoc of the stone chimney, passed in a divided current from his head to his feet, and from his shoulder to the ends of the fingers of his left hand; one part of it penetrating through the floor, the other finding its way out at a broken glass in the window. His clothes were burnt to shreds, his boots rent, his pen-knife rendered strongly magnetic, and his flesh fearfully lacerated. In his recovery from the effects of this terrible shock, he always recognized most gratefully the hand of Providence, not doubting that he had been spared to labour for the benefit of the Church; and, with the exception of about two months in which he was then taken off from his labours, the whole thirty-five years of his ministry was a period of unbroken active service.

Mr. Gunn's death was in beautiful harmony with his useful and honoured life. His wife, observing that he was restless in the night, inquired what was the matter; and his reply was,—"Nothing, my dear, only I am think-

* MS. from his son, Rev. J. W. Gunn.—Min. Conf. M. E. Ch. S., 1853.

† JAMES GUNN, a son of Thomas and Susan Gunn, was born August 16, 1772, in Nottoway County, Va. He became a Methodist when he was sixteen, and the next year commenced preaching, and travelled for some time with the Presiding Elder or circuit preacher. In his twentieth year, he moved to Caswell County, N. C.; and, in his fortieth year, (1811,) to Robinson County, Tenn. He was a man of extensive information, though it was acquired under very limited advantages. He served his generation well, as a local preacher in the Methodist Episcopal Church, for sixty years, and died at his residence in Robinson County, in 1849. He was twice married, and had a large family of children, several of whom became Methodist preachers. He had a brother older than himself, named Thomas Gunn, who was also a minister, and led a life in almost every respect similar to his own.

ing of my reward." Again he said,—"I have no anxiety—I have perfect peace." To one of his brethren in the ministry he said,—"Should I not live, tell the Conference that I have strong faith in our holy religion. I do not regret having spent my life as I have, an itinerant preacher. I would rather travel the poorest circuit in the roughest country than enjoy any worldly distinction that could be conferred upon me." And he added,—"If I should live, this work shall make my heart rejoice, and spend the remnant of my days." He died of typhoid fever, at Lexington, Ky., on the 3d of September, 1853, in the fifty-seventh year of his age. His Funeral Sermon was preached by Bishop Kavanaugh. He left a widow, and five children,—four sons and one daughter. All his children are members, and one a highly respected minister, of the Methodist Episcopal Church.

In 1847, Mr. Gunn, in connection with another minister, published a collection of Hymns and Tunes, at Louisville, Ky., called "The Christian Psalmist." He also published another work, about the same time, consisting chiefly of selections from the preceding, entitled "The Christian Melodist."

FROM THE REV H. H. KAVANAUGH, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

VERSAILLES, Ky., May 30, 1860.

My Dear Sir: I was well acquainted with the Rev. William Gunn, and would gladly co-operate in any effort to honour and perpetuate his memory. But your request finds me with such imperfect health as to forbid the effort necessary to do any thing like justice to his character I will just hint at a few leading points, in the order in which they occur to me.

Mr. Gunn, though his early advantages for education were quite limited, succeeded, by persevering industry, in after life, in making himself a highly respectable scholar. He obtained so much knowledge of the Greek and Hebrew languages, as to be able, with a good degree of ease, to read the Scriptures in the original. And, without any ostentation of learning, he turned his knowledge to good account in the elucidation of the sacred text.

As a Preacher, he had decidedly a high standing, though he was far from being ambitious of popular favour. He was more anxious to present clearly and faithfully the great truths of the Gospel, whether pertaining more immediately to the Mediatorial economy, or the duties and privileges of man, than he was to cultivate an attractive style of writing or manner of delivery. He cared little for the ornate, but much for the accurate and the true—little for the language, but much for the thoughts of which the language was the medium. He was much given to expository preaching, and his grand aim evidently was to bring out, in the plainest and most effective manner, the mind of the Spirit. His delivery was earnest and forcible, and left no doubt that he was speaking out of a full heart.

As might be expected from his uncommonly studious habits, he became a remarkably thorough and accurate divine. His doctrinal system was well defined and matured, and he was ready to maintain and defend it at every point. I have rarely known a minister whose conversation on theological subjects has edified me more than his. He was also thoroughly acquainted with the discipline of the Church, and hence was an excellent Presiding Elder.

I must not omit to say that one of Mr. Gunn's commanding attractions as a minister was his power of song. His voice was strong, clear and musical.

He sung with a glowing fervour, in which no one could fail to recognize a sincere and intense devotion. He had the best judgment and taste in regard to the selection of both hymns and tunes. His favourite hymns were of the finest composition, and the most evangelical sentiments; and he would never sing any thing to an inappropriate tune.

As a Man and a Christian, he was highly esteemed and honoured. His piety was not fitful, but serene and steady. You could not fail to be impressed with the idea that the commanding object of his life was to do good to the souls of his fellow-men. So far as I knew, he enjoyed the universal confidence of his brethren, both lay and ministerial.

Very truly yours,

H. H. KAVANAUGH.

JOSIAH KEYES.

OF THE ONEIDA CONFERENCE.

1820—1836.

FROM THE REV GEORGE PECK, D. D.

SCRANTON, Pa., June 16, 1860.

Dear Sir: I do not doubt that Josiah Keyes is fairly entitled, by his strength of mind, his sterling worth, and his eminent usefulness, to a place among the lights of his denomination; but I have not the material for a very ample account of him. My acquaintance with his character and habits commenced in 1825, while he was stationed in Owego; and the statements which I am about to make, touching his peculiar characteristics, are partly the result of my own observation, and partly what has been communicated to me by his intimate friends.

JOSIAH KEYES was born in Canajoharie, N. Y., on the 30th of December, 1799; but most of his early years were spent in Otsego County. He was converted to God, and became a member of the Methodist Episcopal Church, at the age of twelve years. He was admitted on trial in the Genesee Conference, in 1820, and was appointed to the St. Lawrence circuit. In 1821, he travelled Le Roy; in 1822, French Creek; in 1823, Aurora; in 1824, Lake; in 1825 and 1826, he was stationed in Otsego; in 1827, in Norwich; in 1828 and 1829, in Potsdam. In 1830, he travelled the Black River circuit; and, in 1831, was appointed Presiding Elder of the Black River District, in which he exercised his office during the full constitutional term. In 1835, he was appointed to the Cayuga District, where he continued to labour till he finished his earthly course.

For a year and a half previous to his death, he had suffered severely from an affection of the liver; but he scarcely at all intermitted his labours, and, even in the coldest days of winter, rarely failed to attend his appointments. At a Quarterly Meeting, on the 10th of April, 1836, he took cold, and returned home in a sinking and almost dying condition. He lingered till the 22d, and then gently passed away. He was aware of his approaching end, and, with almost his last breath, exclaimed,—"For me

to live is Christ and to die is gain." He was twice elected to the General Conference; and there, as in every other post of influence which he occupied, showed himself fully adequate to meet the claims that were made upon him.

Mr. Keyes' mind was marked by uncommon strength, and great patience of investigation, and the most persevering application to study Such was his thirst for knowledge that no difficulties seemed too great for him to grapple with successfully in the pursuit of it. Soon after he commenced the work of the ministry, he formed a resolution to acquire a knowledge of the ancient languages. Placed as he was, from year to year, upon laborious circuits, and with only occasional assistance in his course of study, it was of course under very great disadvantages that he commenced and prosecuted it; and yet the result of his efforts proved a perfect triumph. Beginning with Latin, he advanced to Greek and Hebrew, and it was not many years before he had made himself familiar with the Greek Testament and the Hebrew Bible, and had read all the more important of the Latin and Greek classics. He almost always had his Greek Testament or Hebrew Bible with him; and when he visited in families, nearly every moment, which was not occupied in conversation, was given to the reading of one or the other.

After he had once fairly mastered a principle, he never lost it. He had a great facility at remembering words, and whatever he had read, he always had fully at command. His knowledge of the classics, and of the best writers in the English language, enabled him to enrich his discourses with rare and beautiful illustrations. He often referred to the original Scriptures on points of controversial theology, and here he never failed to show himself a scholar.

Josiah Keyes was a powerful preacher. When in his happiest moods, he would enchain a congregation for two hours together, and produce the most powerful impressions. During the period that he held the office of Presiding Elder, he was sure to come out, in the presence of the great crowds that attended his Quarterly Meetings, in his best style; and then his eloquence was often overwhelming.

He was one of the most artless, frank and ingenuous of men. I once heard him discuss the question of Capital Punishment before a debating club. He doubted the justice and expediency of capital punishment; but, as a matter of accommodation, he undertook to justify it. He constructed an argument which was so perfectly conclusive that, not only was the decision given in his favour, but he converted his opponents, and even converted himself. He afterwards frankly confessed that his mind had undergone a change by means of this singular process, and that he had absolutely been obliged to bow before the force of his own logic.

Mr. Keyes had his eccentricities, and they were of that class which are often found in hard students. He was both absent-minded and careless of appearances. I have seen him walk in the middle of a dusty street, when there was a clean walk on each side. His horse and equipage always looked neglected, and sometimes they were in a most horrible plight. While he was stationed at Owego, he visited a certain Deacon, who was notoriously peevish. "Brother Keyes," said he, "why don't you grease

your carriage?" Keyes laughingly replied,—"Why, does it need greasing?" "Need greasing! I should think so, when it squeaks so loud that it can be heard half a mile." "Come along now," added the Deacon, "and I will help you. It's a burning shame for a Methodist preacher to drive such a carriage." Mr. Keyes really took time to go through the operation, and was much surprised to find what was the actual condition of the parts which are exposed to friction, and need frequent lubrications.

He was of a tall and rather majestic figure, but his walk was ungainly, and his manners without much polish. His voice was coarse and heavy, and his movements in the pulpit were measured, and often ungraceful, though not artificial. They were the natural workings of an engine of great power, a soul convulsed with an irresistible tide of excitement. He had a keen black eye, black hair, a bilious complexion, and a staid, thoughtful countenance. See him alone, driving on the highway, or walking the streets, and you would take him at once for a man of study, and almost wholly abstracted from the objects and scenes around him. Speak to him pleasantly, and he would smile; tell him something amusing, and he would laugh. He was a pleasant companion, a true friend, a lover of good men, a brother of the race.

A noble specimen of humanity was Josiah Keyes—by nature, a great man; by grace, an eminent Christian. He was cut down in the zenith of his usefulness,—his powerful physical frame being worn out by the overaction of his mighty soul. He lived long enough to make an enduring mark upon his generation, and actually did the work of many years during his brief career.

Yours truly,

GEORGE PECK.

JOHN CLARK.*

OF THE ROCK RIVER CONFERENCE.

1820—1854.

JOHN CLARK was born in Hartford, Washington County, N. Y., July 30, 1797. His parents, who were members of the Baptist Church, had previously resided at Colerain, Mass., and, by a series of misfortunes, had become greatly reduced in their worldly circumstances. In consequence of this, their son John scarcely lived at home at all, after he was eight years old, but was employed in different families to labour in a humble way for such compensation as they were pleased to give him. In 1815, when he was eighteen years of age, he came under an engagement, with the consent of his parents, to a Mr. Rawson, of the town of Schroon, Essex County, N. Y., to serve three years as an apprentice to the tanning business. Previous to this time, he had been the subject of many serious impressions, but, for want of knowledge, or want of encouragement, they

* Hall's Memoir.

had never been matured into any experience that was permanent or satisfactory. In the winter of 1817, there was an extensive revival of religion in a place called Chester Corners, Warren County, N. Y., to which his father's family had then removed. John, being at home on a visit, was deeply affected, and resolved to become a true Christian, but concluded to defer the matter until he should return to the place of his apprenticeship,—a distance of about eighteen miles. On his way thither, he experienced great conflicts of mind, resolving at one time to make the surrender of himself to God at once, and then retracting the resolution through the influence of a dread of being singular. His serious impressions, however, lingered after his return; and, on Sunday morning, March 23d, it was proposed by one of the young people (of whom there were several in the family, and all unconverted) that they should take a walk of a mile or two to a Methodist prayer-meeting, at the house of a leading member of the church. This proposal was agreed to, and, as soon as they entered the meeting, they found themselves in a decidedly spiritual and devotional atmosphere. The exercises of the meeting were soon changed from prayer to exhortation; and at length Mrs. Richards, the wife of the class-leader, addressed the assembly with great fervour, and what she said penetrated the heart of John Clark, as no sermon or address had ever done before. He remained behind, after his companions and others had retired, and, for the first time, was found in a Methodist class-meeting. His distress now became well-nigh insupportable. He was instructed and prayed for, but no relief came to his agonized spirit. Still, however, he was resolved to persevere; but it was not till two days after, that he was brought, as he believed, to an acceptance of the great salvation.

Mr. Rawson, to whom he was apprenticed, though not himself a religious man, was at once impressed by the change in young Clark's general demeanour, and thought that it might be his duty to engage in preaching the Gospel; and, though there were nine months wanting to complete the time of his apprenticeship, during which his services would have been much more valuable than at any preceding period, Mr. Rawson cheerfully relinquished his claim upon him, that he might engage, with as little delay as possible, in the more important work to which Mr. R. believed that he was called. Mr. Clark gladly availed himself of this generous offer, and began immediately to study, with such helps as were within his reach; and it was not long before he was engaged in teaching a district school. He was soon licensed to exhort; and his efforts in this way proved highly acceptable and useful. In due time, he was recommended by the society as a suitable person to be licensed to preach. Accordingly, at the next Quarterly Conference of Warren circuit, held on the 30th of October, 1819, the license was granted. In the interval between that time and the next session of the New York Annual Conference, he was diligent in cultivating his own powers, as well as in performing his professional duties, and his profiting appeared to all.

In the spring of 1820, Mr. Clark was admitted on trial in the New York Conference, and appointed to the Leyden circuit, in Massachusetts. In 1821, he laboured on the Montgomery circuit, a large and laborious field, including portions of Montgomery, Fulton, and Herkimer counties, on the

North side of the Mohawk River. In 1822, he was ordained Deacon by Bishop McKendree, in the John Street Church, New York, and appointed to the Pittstown circuit. On the 14th of January, 1823, he was married to Sarah M. Foote, of Northampton, N. Y. He was placed in charge, this year, of the Warren circuit; and, after labouring here one year, was appointed to the Sandy Hill and Glen's Falls circuit, where he remained two years. Thence he was transferred to Middlebury, Vt., where he laboured with great acceptance and success, and gave an impulse to the cause of Methodism in that neighbourhood, such as it had not before received. In 1828, he was appointed Presiding Elder of the Plattsburg District; and, though a very young man to hold such an office, he proved himself abundantly adequate to its labours and responsibilities. Having remained here for three years, he was appointed, in 1831, to the city of New York.

Mr. Clark's thoughts had been directed for several years towards the Great West, as a promising field of labour; and he had been more especially interested in the condition of the Indian tribes on our frontiers. Accordingly, in May, 1832, at the General Conference, held in Philadelphia, he offered himself to the Board of Missions, as missionary to Green Bay; and was accepted. Having made the necessary arrangements, he proceeded, with as little delay as possible, to his new field of labour, and reached it on the 21st of July. The cholera was raging in various parts of the country at that time, and he was obliged to pass among its desolations; but he was enabled to accomplish his journey in safety. He had left his wife in feeble health at the house of her father in Northampton, N. Y.; and the anxiety which he naturally felt for her in such circumstances was greatly increased by his being informed, shortly after his arrival at Green Bay, that the cholera had broken out at Amsterdam, distant but a few miles from her father's residence; but he was enabled to compose himself to an humble trust in the providence of God, and address himself to his work with a good degree of alacrity and comfort.

The Indian settlement which Mr. Clark had more especially in view, was about twenty miles from Green Bay, on the bank of the Fox River. He soon visited this settlement, in company with Daniel Adams, a native preacher in the Mohawk language. He addressed the Indians in the most simple language he could command, and, in return, received from them a grateful welcome. He now commenced preaching at this place and Green Bay on alternate Sabbaths; and, on the 18th of September following, he had the pleasure of seeing, at the Fox River settlement, a house for a school and for public worship completed, and a class formed of twenty-five Indian members, all of them in a serious state of mind, and most of them giving evidence of a spiritual renovation. The next Sabbath, they dedicated their house, on which occasion he gave them a "talk" from 2d. Cor. viii, 9; after which, he baptized a child, and administered the ordinance of the Lord's Supper. The next day, they organized a school, with the cordial approbation of the Chief, and opened it, with thirty Indian children.

Mr. Clark, having arranged for the missionary work as far as he could, now returned to his family in the State of New York, with a view to prepare for a removal to the Indian country in the spring. He found Mrs. Clark in improved health, with a fine boy, three months old, born during

his absence. He travelled extensively in the regions in which he had formerly laboured, and for a time took the appointments of the Presiding Elder of the Troy District, Rev. A. Scholefield,* who was disabled by ill health. In November, he attended a meeting of the Mission Board in New York, and made various interesting statements in respect to the wants and openings of the Indian country. His visit in this region served greatly to increase the interest of the churches in the cause of Indian missions, which was manifested by the contribution of a considerable amount of substantial aid.

Mr. Clark returned to his distant field in the spring of 1833, taking his family with him; and, on the 13th of June, he wrote to the Missionary Board in New York, informing them of his safe arrival at Sault Ste. Marie, after a passage of twenty-six days from Troy, N. Y. He immediately set himself to prepare for future operations; and the first step was to meet the principal Indians in Council, state to them the object of his mission, and obtain, if possible, their consent and co-operation. The Chiefs, after taking a little time to deliberate, returned a favourable answer.

It is impossible, in this brief sketch, to do any thing more than record some of Mr. Clark's principal movements in connection with the Indian mission. In August, 1833, we find him commencing his labours in the garrison of Fort Brady, at Sault Ste. Marie, amidst many tokens of the presence of the Holy Spirit. In July, 1834, he visited the mission at Ke-wa-we-non, about two hundred and fifty miles from Sault Ste. Marie, which had been commenced by the Rev. John Sunday, a native preacher, about two years before: here he baptized fifteen persons, and administered the Lord's Supper to about forty. In September following, his health had become so much reduced as to awaken serious apprehensions that it might never be restored,—his symptoms being of a pulmonary kind; but these apprehensions were not realized; as we find him, after a short time, labouring in his chosen field, and with his accustomed diligence. In November, 1834, he determined to remove from Sault Ste. Marie to Green Bay, thinking that, by this means, he might the more easily compass some of the objects of his

* Arnold Scholefield was born in Nova Scotia about the year 1788, his parents having removed thither from the United States; but he came to this country, with his mother, in early childhood. He became pious in his youth, and, at the age of twenty-two, entered upon the work of the Christian ministry. He was received on trial as a travelling preacher in 1810, and was appointed to the Charlotte circuit, in Vermont. In 1811, he was sent to Litchfield, Conn., and, in 1812, to Middletown, where he remained two years. In 1814, his field of labour was the East end of Long Island, and in 1815 and 1816, the city of New York. In 1817, he was appointed to the Albany circuit; in 1818 and 1819, to Delaware; in 1820 and 1821, to Newburgh; in 1822 and 1823, to Dutchess; and in 1824, to Goshen, Conn. In 1825, he was appointed Presiding Elder of the Rhinebeck District, which extended from Albany almost to Hartford; and he held this place, discharging its duties with great dignity and usefulness, for three years. At the New York Conference of 1828, his health being much enfeebled, he received a supernumerary relation, in which he continued for three years, residing in Austerlitz, Columbia County, N. Y., and labouring in the work of the ministry, as his strength permitted. In 1832, he was appointed Presiding Elder of the Troy District; but, before the year expired, a paralytic stroke disabled him for regular service, and the next year he felt obliged to take a superannuated relation. Shortly after the session of the Troy Conference, in 1836, he was returning home, with his wife, from a visit to his friends East of Albany, and, having occasion to ride in the evening, in order to reach his place of destination, (being then in the town of Palatine,) he suddenly dropped his whip, and, on attempting to speak, found himself scarcely able to articulate a word. His wife took the reins, and succeeded in getting him to a neighbouring inn, where, after lingering three days and a half, without the power of speech, he expired. He was distinguished for an amiable and kindly spirit, for a vigorous intellect, and great decision, and was an uncommonly able and successful preacher.

mission. Accordingly, leaving his family behind, he directed his course towards Green Bay, and arrived there after a long and tedious journey. He found the mission at this place quite prosperous, under the labours of the Rev. George White, who had that post in charge. He made a visit, about this time, to Menomonee River, on the West shore of Green Bay, where he met a cordial welcome from Mr. Farnsworth, a trader, who was very favourably disposed to the establishment of a mission in that place. In June, 1835, he visited Ke-wa-we-non, and was fifteen days on the passage from Green Bay, in an open boat, propelled by oars. He had a conference with the Indians, the result of which was a promise that ground should be given for the erection of buildings for the accommodation of those who should labour among them. He remained here seven days, attended meetings every evening, and on Sunday joined in a Love-feast, administered the ordinances of Baptism and the Lord's Supper, and preached a sermon which he thought lost none of its power by passing through the lips of an interpreter.

In the summer of 1835, Mr. Clark sent John Taunehy, George Copway, and Peter Marksman, all native Chippeways, to establish a mission at Lac Court Oreille, about midway between Lake Superior and the Mississippi River; and, about the same time, he despatched another Indian by the name of Cab-beach, to the Menomonees, on the river of that name, having previously visited the place himself. In the autumn following, he visited Sault Ste. Marie, and remained several days, consulting with his brethren in regard to the various interests of the mission, and co-operating with them to help forward the work. In the spring of 1836, he again visited Menomonee River, where John Cab-beach was labouring, and found that he had been diligently employed in the midst of difficulties, and that his labours had not been without a good measure of success. Mr. Clark made arrangements for the erection of a building, which was designed to accommodate both the family and the school, and, in connection with this, he looked forward to the establishment of a seminary for the instruction of teachers from the various tribes, who might ere long go forth in the capacity of missionaries among their degraded savage brethren. But, shortly after this, the Indians determined to dispose of their lands, and remove into the interior; and thus both the mission and school at Menomonee River terminated.

Mr. Clark visited Sault Ste. Marie again in the spring of 1836, and found things there in an increasingly prosperous state; and a few days later he paid another visit to Ke-wa-we-non, and there also found much to gratify and encourage him. In July following, he made a journey to Lac Court Oreille, stopping a few days on the way at La Pointe, where he was hospitably received and entertained by the Rev. Mr. Hall, at the mission of the American Board. On his arrival at Lac Court Oreille, he found the chief in very feeble health, lying partly on the ground, and partly on a dirty sack of feathers, in a small wigwam, full of dirt and smoke. The chief gave him a cordial welcome; and, as Copway and Taunchy had already commended themselves to him by their labours, he readily gave his consent to the establishment of a permanent mission and school. Mr. Clark, having tarried long enough here to effect his object, descended the

Chippewa River and its tributaries to the Mississippi, about a hundred miles below the Falls of St. Anthony, and two hundred above Prairie du Chien. On his way down the Mississippi, he visited the mission station of Messrs. Gavin and Denton from Switzerland; and at Prairie du Chien he passed a pleasant Sabbath with the Rev. Alfred Brunson, who had just arrived as a fresh helper in the missionary work. From this place he passed up the Wisconsin River to Fort Winnebago, where he was most kindly received, and had an opportunity of preaching to the military at that post. Thence he proceeded some two hundred miles farther to Lake Winnebago, where he rested a while with the mission family of the American Board. From this place his route was down the Fox River to Green Bay, a distance of one hundred and fifty miles, by water. The whole journey occupied him eleven weeks, and the distance which he travelled was not less than two thousand miles.

When the Michigan Conference was organized, it was made to include the whole of the State of Michigan, in consequence of which Mr. Clark's connection with Sault Ste. Marie and Ke-wa-we-non ceased. On taking leave of the missions in the region of Lake Superior, with which he had been so thoroughly identified from their origin, he felt towards them almost a parental regard; and this was fully reciprocated on their part, by feelings of the warmest gratitude and affection. He visited the Eastern States the next spring, and was accompanied by three Chippewas, of piety and talent. After holding meetings at various places in the State of New York, they proceeded to New York City to attend the Anniversary of the Missionary Society, and afterwards visited Philadelphia, Baltimore, and some other places, and returned to their own homes and their own work, in May.

At the session of the Illinois Conference, in October, 1836, Mr. Clark was appointed Presiding Elder of the Chicago District, and the Missions within its bounds, among which were Green Bay and Oneida West. In 1837, he held a Camp-meeting near Geneva, which is supposed to have been the first ever held in Illinois; and subsequently he held similar meetings in various other places, all of which he is said to have conducted with great propriety and dignity. After serving three years in this field, with much acceptance and success, he was appointed to the Mount Morris District, where he remained but one year.

In 1841, Mr. Clark's attention was particularly directed towards Texas, as presenting an important field for missionary labour; and he resolved to join several of his brethren in an attempt to occupy it. Accordingly, his plans having been matured, he left his residence at Dixon, Lee County, Ill., with his wife and child, on the 4th of October of that year, and commenced his long and toilsome journey to the new Republic. After experiencing manifold inconveniences and deliverances by the way, he arrived at San Augustine, (Texas,) the seat of justice for the county of the same name, on the 18th of December.

On the 23d of January, 1842, the Texas Conference began its session; and the preachers were nearly all in attendance. Mr. Clark was appointed in charge of the Rutersville District. And now, after his journey of one thousand miles, he had still three hundred miles between him and the place of his future residence. Shortly after the session of the Conference was

closed, he resumed his journey, and, on the 19th of February, reached Rutersville, the place where he was to reside while on this district. Having made provision for his family, he set out on his visits to the circuits in his charge. When he arrived at Austin, the Congress of the Republic was in session, and he made the acquaintance of the President and Vice President, and various other persons of note, all of whom welcomed him as an auxiliary to the improvement and elevation of the new Republic. From Austin he directed his course to Gonzalez; and, as the Republic was at war with Mexico, and there was great danger from Indian barbarity, he found it expedient to arm himself with deadly weapons; but, fortunately, he passed the dangerous route without molestation. His next appointment was at Egypt, Matagorda circuit, where he found a society which had been organized by Dr. Ruter, and religion in a flourishing state.

Mr. Clark's district, though it had but few circuits, was an extended territory, including nearly all the settlements then established on the Brazos, Colorado, and Guadaloupe Rivers. The country was in a state of constant alarm from marauding parties of Mexicans and Indians, and, during the first year of Mr. Clark's labours there, it was twice invaded, and each time San Antonio fell into their hands. The most barbarous outrages became common; and, on one circuit in Mr. Clark's district, seventeen men were waylaid and murdered. In spite of all the obstacles which such a state of things presented to the progress of his work, this devoted minister kept himself diligently employed, taking special pains to bring the Gospel in contact with the controlling minds of the nation.

In December, 1842, the Conference met at Bastrop, and Mr. Clark was returned to Rutersville District. The struggle with Mexico still continued, and the hostility of the Indians remained unabated; but the preaching of the Gospel was not without its effect in the conversion of sinners, and the recovery of wandering professors of religion. Mr. Clark was regarded as eminently suited to the difficult position in which Providence had now placed him.

In 1844, he came as a delegate to the General Conference which met in New York, his family having preceded him in the journey to the North, on account of enfeebled health. As it was deemed not prudent that his family should return to that remote Southern climate, the delegates from the Troy Conference united in a request to the Bishop to transfer him to their Conference; and the Bishop readily complied with their request.

When the great controversy arose in the Methodist Body on the subject of Slavery, Mr. Clark, in the final vote in the General Conference, acted with the North, and in favour of the Resolution which declared that Bishop Andrew ought to cease to exercise his office as long as he should be connected with Slavery. This called forth from the Texas Conference a Resolution utterly disapproving of Mr. Clark's action, and charging him with having misrepresented their views and feelings in the General Conference. Upon this resolution Mr. Clark subsequently commented somewhat elaborately, in a communication that appeared in the columns of the Christian Advocate and Journal.

Mr. Clark left New York on the adjournment of the General Conference of 1844, and came directly to the Troy Conference, which held its session

almost immediately after, and was most cordially welcomed back by his old friends. He was appointed Presiding Elder of the Poultney District, and soon had his family pleasantly settled in the village of West Poultney, Vt. After labouring two years in this field, he was transferred to the Troy District, which, at that time, was vacant. At the close of his second year on the Troy District, he was appointed to the Hudson Street station, in Albany. Here also he spent two years; but, though he was sustained and honoured, he seems not to have reckoned these among the years of his greatest usefulness. At the expiration of his legal term in Hudson Street, he was put in charge of the Albany District, where he laboured for the two succeeding years.

In 1852, Mr. Clark was transferred to the Rock River Conference, in compliance with the urgent request of several of the leading members of that body. He was appointed to the Clark Street station, Chicago;—the largest and most responsible station in the city, and perhaps in the Conference. Here he entered upon his labours with renewed energy, and it is supposed that, at no previous period of his ministry, were they more acceptable or useful. During the summer of 1854, the cholera prevailed extensively in Chicago, and among Mr. Clark's people. On the last Monday in June, he met the Trustees of the Mount Morris Seminary at Mount Morris, in the Annual Meeting of the Board. On account of some peculiar circumstances, it became necessary to hold a night session, and Mr. Clark was Chairman of the meeting. He was thus deprived of his rest during the whole of Thursday night, and, at the same time, was suffering under the premonitory symptoms of cholera. The next morning, (June 30th,) he took the stage for Rockford, twenty-four miles on his way to Chicago, and there took the cars, and reached home at evening. On Sunday he preached, not, however, without great exhaustion, and rested on Monday and Tuesday. The next two days were devoted to his pastoral duties, especially to visiting the sick and dying; but, on Friday morning, he was so feeble that he yielded to the persuasion of his physician and friends to pass a few days at Aurora, where he had previously fixed his family. His ride thither in the cars greatly wearied him, and he kept himself quiet during the whole of Saturday. On Sunday, he seemed somewhat improved; and, after his family had returned from church, he requested his son to write, to his dictation, the outline of a sermon on the words,—"Occupy till I come." On Monday, he seemed remarkably cheerful, and intimated his intention to return to Chicago in a few days. On Tuesday morning, after a night of quiet rest, he was violently attacked with cholera; but the disease seemed quickly to yield to medical treatment, and before noon he was apparently out of danger. An alarming change, however, soon took place, which admonished him and his friends and attendants, that he had not much longer to live. He proceeded with extreme difficulty to arrange his temporal affairs, gave a few words of counsel to his son, joined fervently in a prayer that was offered at his bedside, calmly took leave of his family and friends around him, and, without even a look of apprehension, passed into the world unseen. He died on the 11th of July, 1854, aged fifty-seven years. His body was consigned to its final resting place in the Aurora cemetery, the next day, and, on the Sunday following, a Funeral Sermon

was preached in the Methodist Episcopal Church in that place by the Rev. J. W Agard. This was followed by an Address by the Rev. J V Watson, embracing a sketch of the life and labours of the deceased. A Funeral Sermon was also preached in the Clark Street Church, of which the deceased was Pastor, by his old and highly esteemed friend, the Rev. J. Sinclair, at that time Presiding Elder of the Chicago District, from 2d Tim., iv. 7, 8.

Mr. Clark left a widow and one son, having buried two lovely daughters at an early age.

FROM THE REV MILTON BOURNE.

OF THE ROCK RIVER CONFERENCE.

ROSCOE, Ill. January 20, 1859.

My dear Sir: My acquaintance with the Rev. John Clark commenced, when he resided at Sault de Ste. Marie, on the outlet of Lake Superior,—he having charge, at that time, of the Missions of the Northwest under the direction of the Methodist Episcopal Church. In the year 1834, I was sent out, in company with the Rev. D. M. Chandler, to aid as a teacher among the Indians, under the supervision of Mr. Clark. It was my lot to remain at the Sault as a teacher, while Mr Chandler was sent up the lake to Ke-wa-we-non, distant some two hundred and fifty miles. As I was now domesticated in the family of Mr. Clark, I was brought into intimate relations with him, and had the best opportunity of forming a judgment of his character; and I can truly say that my estimate of him was heightened as my knowledge of him increased.

As the Head of a family, Mr. Clark was among the finest models whom I have met with. While he had great firmness, he had also great equanimity and kindliness; and was rarely, if ever, thrown off his guard by any disturbing influence. During the whole time that I lived with him, I never heard an unkind word pass his lips. I have known him, while pressed on every side by influences that would have kindled and roused almost any other spirit, pleasantly bow his head and smile, and soon break out in singing some lively air.

As a Missionary, he was distinguished for his wisdom, fidelity, and efficiency. He was universally beloved, both by the Indians and the half-breeds. He used to sing and pray in their wigwams to their great satisfaction; and they looked up to him for counsel as to a father. He was remarkable for elasticity of character. I have seen him in the bark canoe with a company of Indians and half-breeds, vigorously plying his oar, with his hands blistered, and, by his social air and pleasant remarks, making himself quite the life of the company He was always greeted by the well-known salutation among the Indians,—"Boozhoo, Boozhoo Niger?" "How do you do, friend?" No man was more composed and tranquil than he in the time of danger I was once with him and four Indians in a little bark canoe, late in November, quite out of sight of land,—the storm beating and the wind blowing almost a gale,—and he remained, during the whole scene, as calm as a summer evening. He could accommodate himself with great facility to any company into which he fell, or any circumstances in which he was placed. He could feel equally at home, and render himself equally interesting, among the Cadets of West Point and the Officers of the Army; among people of cultivated habits and the savages of the wilderness. He was strongly solicited to become a Chaplain of the Navy; but he declined the honour. Had Providence opened a way for him into military life, I doubt not that he would have displayed some of the highest qualities of the hero. I may add, in this connection, what indeed has already

been implied,—that he had fine social qualities, and was very apt to be the life of any company into which he was thrown.

As a Preacher, Mr. Clark always commanded high respect. His personal appearance was prepossessing, and his voice rich and melodious. He had a very considerable amount of general information, and kept himself well posted, especially in the Politics and Theology of the day. I think he never read his sermons in the pulpit—certainly I never heard him read one; and I listened to his preaching, more or less, for seven years. His mind was like the shop of a good mechanic—every thing was in its place, and he knew where to find it. He could draw from his large fund of knowledge upon the most sudden emergency, and his facts or illustrations rarely failed to be in point. His sermons were far from being desultory or disconnected; but the thoughts, which were in themselves generally weighty, were also so clear and so well arranged that they could hardly fail to leave a distinct impression on the mind of every attentive listener. When he preached on controverted subjects, he reasoned with great force, and generally carried his audience along with him.

As a Presiding Elder, it may safely be said that Mr. Clark had few superiors. In carrying out his own views of ministerial dignity, he avoided the extreme of levity on the one hand, and of a repulsive austerity on the other. He was an admirable Presiding Officer in the Quarterly Conferences—he could command the respect and obedience of the preachers in his district, without taking any airs of conscious superiority. They were generally warmly attached to him, and if he had occasion, as he did sometimes, to reprove one of them, he did it in so gentle and kindly a manner that it was impossible to take offence. I recollect, on one occasion, at a Camp-meeting in Illinois, a young man was called upon to preach at five o'clock, P. M.; and thus to follow Mr. Clark himself, who had preached with his usual power in the morning, and another brother, scarcely less distinguished, who had preached in the afternoon. The young man told the Elder that it was impossible that he should preach under the circumstances,—that he could say nothing that would not be absolutely insipid. Mr. Clark simply replied, without the least sign of disapprobation in his manner,—"Well, Brother, I have no reputation to lose." On another occasion, at a Camp-meeting, I heard a young minister, when called upon by Mr. Clark to preach at a certain house, absolutely refuse to do it. Mr. Clark then replied, with perfect good-nature, but with great significance,—"Take my hat, Brother, if you are the Presiding Elder." The reproof had the desired effect, and the young man proceeded at once to make the attempt to preach.

The least that can be said of this feature of Mr. Clark's character is, that he had great tact and skill in carrying his points, and, at the same time, of securing the good-will of his brethren. His memory deserves to be gratefully and reverently cherished.

Very truly yours,

M. BOURNE.

FROM THE REV B. M. HALL.

SARATOGA SPRINGS, April 22, 1858.

Dear Sir: I knew the Rev. John Clark well, and esteemed him highly. Our intimate personal acquaintance commenced in 1848, when we were both stationed in Albany; though I had known him by reputation for many years. During the period that he was Superintendent of our Indian Missions in the region of Lakes Michigan and Superior, his letters to the Board, which were published, I read with deep interest.

Mr. Clark was a firm and faithful friend; and few men have succeeded in *securing* a greater number of friends. It was not easy to come within the

range of his influence without feeling his remarkable power of attraction. The Red men of the Northwest loved and revered him, and there are yet among them some who cherish his memory with fond affection. His genial spirit and affable manner rendered him especially agreeable in social life. While his conversation was generally instructive and profitable, it was still cheerful and lively, and sometimes facetious,—contributing to the innocent mirth of the select circle.

Mr. Clark was a devout man. Of this, his whole life was a convincing proof. "Devotion to God and his cause" was evidently the motto of his life; and no labour was too severe to be performed, no sacrifice of personal ease or comfort too great to be made, for the promotion of the great interests of truth and righteousness. His travels, and toils, and privations, endured among the snows of the Northwest, and on rivers and lakes, as well as his multiplied services performed on his extensive districts, attest his entire consecration to the work of a minister of Jesus Christ. He was especially fervent and mighty in prayer. His soul, in audience with Deity, seemed to take hold on Divine Strength; and it appeared as if Earth and Heaven were truly brought together.

In the discharge of his pastoral duties, he was always firm to his own convictions, yet was full of sympathy and kindness. He was indeed the Shepherd of the flock, whose aim it was to feed, protect, defend, reclaim, as occasion seemed to demand. And in the administration of wholesome discipline, he was upright and faithful, yet tender.

His services in the pulpit were characterized by considerable inequality. There were times when he astonished his hearers by the power and impressiveness of his appeals, and he seemed able to move them whithersoever he would; but there were other times when he seemed to have little command of his own powers, and his friends consequently went away disappointed. The fact of his having been so long employed in the Indian work, and on large districts, probably rendered his style of preaching more discursive than it would otherwise have been; and, in the latter years of his ministry especially, it evidently became difficult for him to condense his thoughts as much as was necessary to the most effective style of communication.

Few men were better adapted than he to the missionary work. His physical structure was such as to render him capable of great endurance. He could travel with less fatigue than most men, and wrap himself in his blanket at night, and sleep soundly on a snow drift! In dealing with the wily and opposing Chiefs for the privilege of establishing missions and schools, his courage and prudence—both of which qualities were prominent in his moral constitution—were often put in requisition. And his diplomacy with the shrewdest and most sagacious of these sons of the forest was eminently successful.

Mr. Clark was exemplary in all his domestic relations. His duties called him much from home, but his heart was evidently always in his house; and those who had the best opportunity of appreciating his domestic character, still bear the most grateful testimony to his tenderness and fidelity.

On the whole, I would say, in respect to my departed friend, that, though thrown upon his own resources when very young, with but slender advantages for improvement, he yet acquired a very respectable amount of knowledge, and used it in the service of Christ and his Church. His labours in behalf of the Red men, as well as others, were evidently crowned with the Divine blessing; and I doubt not he has joined many in glory, who were brought, through his instrumentality, to enter on the religious life, and that he has left many of the same class behind, to join him hereafter.

Yours truly,

B. M. HALL.

ROBERT SENEY.*

OF THE NEW YORK EAST CONFERENCE

1820—1854.

ROBERT SENEY was born in the town of Queen Ann, on the Eastern Shore of Maryland, on the 12th of October, 1799. His father was Joshua Seney, a distinguished lawyer at the Maryland Bar, and a member of the Old Congress. His mother was Frances, daughter of James Nicholson, of New York, Commodore in the United States Navy. Before Robert was a year old, his father died; in consequence of which, his mother returned with her two sons to New York City, and resided with her parents until after Robert had completed his education. In due time, he was entered at Columbia College, and, having acquitted himself honourably through his whole course, in respect to both scholarship and deportment, he was graduated in the year 1815. Shortly after his graduation, he commenced the study of the Law under Judge John Montgomery, of Baltimore,—an uncle of his by marriage; but, before completing his course of legal study, he became deeply concerned in regard to his immortal interests. In this state of mind, he visited another uncle of his, who was then labouring in the ministry in Newburgh, N. Y.; and, while there, he made a profession of religion by joining the Methodist Church. His parents attended the Episcopal Church, until a short time before his father's death, when his mother attached herself to the Methodist Episcopal Church, and remained in that relation till her death,—a period of more than half a century.

Simultaneous with his making a profession of religion was the purpose to abandon the Law, and spend his life in preaching the Gospel. Accordingly, within a short time, he obtained license to exhort, and, after having travelled awhile with the Rev. (now Dr.) Nathan Bangs, then Presiding Elder of the New York District, he was admitted on trial in the New York Conference, in 1820, and was appointed to the Granville circuit. His subsequent appointments were, in 1821, New Rochelle; in 1822, Wethersfield, Conn.; in 1823, Poughkeepsie; in 1824, Middlebury, Vt.; in 1825, Flushing; in 1826 and 1827, New York City; in 1828 and 1829, Newburgh; in 1830 and 1831, Sandy Hill and Glen's Falls; in 1832, White Plains and Greenburg; in 1833, White Plains; in 1834, New Haven; in 1835, Vesey Street and Mulberry Street, New York; in 1836, Mulberry Street, New York; in 1837 and 1838, Brooklyn, Third Church; in 1839 and 1840, Newburgh; in 1841 and 1842, First Church in Poughkeepsie; in 1843 and 1844, Allen Street Church, New York; in 1845, Mariner's Methodist Episcopal Chapel, New York; in 1846 and 1847, Washington Street Church, Brooklyn; in 1848, Danbury, Conn.; in 1849, Carlton Avenue Church, Brooklyn; in 1850, Washington Street Church, Brooklyn, as supernumerary; in 1851, South Brooklyn Home Mission; and, in 1852 and 1853, he was supernumerary at Brooklyn, where he continued to reside till the close of his life. He preached occasionally in the city and vicinity, until September, 1852, when he was disabled by a stroke of paralysis in

* Obituary Notices.—MS. from his son.

his left side, from the effect of which he never so far recovered as to be able to return to the pulpit. In June, 1854, he had another stroke of paralysis, in his right side, which terminated his life on the 1st of July following. His Funeral was attended at the Washington Street Church, Brooklyn, and Addresses delivered on the occasion by the Rev. B. Goodsell, and the Rev. R. M. Hatfield.

Mr. Seney was married on the 18th of May, 1824, to Jane, daughter of George Ingraham, of Amenia, Dutchess County, N. Y. They had nine children, three of whom died in infancy. Mrs. Seney and five children—four daughters and a son—still (1860) survive.

FROM THE REV NATHAN BANGS, D. D.

NEW YORK, September 14, 1858.

My Dear Sir: It is as grateful to me as it is easy to bear a testimony concerning the Rev. Robert Seney; for I knew him well from his youth up; had the pleasure of encouraging and aiding his aspirations and efforts for the ministry; and watched his useful and honourable course until he was called away to his reward. I shall, however, attempt nothing more than a mere outline of his character; and, indeed, I suppose that this is all that your request contemplates.

In stature I should think Mr. Seney was about five feet, eight inches, and was well-proportioned. His countenance was expressive of a fine mind and an amiable temper, both of which he undoubtedly possessed. His manners were those of an accomplished gentleman, free from all tendency to austerity on the one hand, and from any approach to undignified familiarity on the other. His high intelligence, taken in connection with his fine social qualities, rendered him one of the most agreeable companions. While he was always considerate in regard to the feelings of others, and was careful never needlessly to give pain, he had a generous frankness of spirit and manner that quickly found its way to the hearts of those who became acquainted with him. He was an excellent general scholar, and was a well-read theologian; though he was as far as possible from making a show of any of his acquisitions. As a Preacher, he had none of the more brilliant or startling qualities, but was sober, instructive, earnest, and always acceptable. His voice was pleasant, his enunciation distinct, his utterance easy and agreeable, and his whole manner such as was well fitted to secure the attention of his audience.

His ministry was, on the whole, a very successful one. The Mulberry Street Church, was the second pewed Methodist Church in the city of New York; and such was the prejudice existing against it, that some did not hesitate to say that there never would be a sinner converted in it, however long it might stand. Mr. Seney was the first preacher stationed there; and, during the year, a powerful revival of religion took place, in which many consecrated themselves to Christ, thus falsifying the prediction of those who had so confidently declared that God would not own a house of worship, in which families were allowed to sit together, and pay for the use of their seats.

Mr. Seney did very little with his pen, and I am inclined to think that he was rather averse to the use of it; which, considering his fine talents and excellent classical education, was perhaps to be regretted. In the General Conference and on other public occasions in which he was called to share, his voice was not very often heard; though, when he did speak, he was always listened to with attention and respect. He was eminently devoted to his work, and lived and died with the well deserved reputation of being a good minister of the Lord Jesus.

Affectionately yours,

N. BANGS.

JOHN SUMMERFIELD.*

OF THE BALTIMORE CONFERENCE

1821—1825.

JOHN SUMMERFIELD, a son of William and Amelia (Depledge) Summerfield, was born at Preston, Lancashire, England, January 31, 1798. His father, who was a native of Devonshire, was engaged at an early period of his life as a millwright, near Wakefield, in Yorkshire; after his marriage, removed to Manchester, where, for four years, he was foreman to a considerable machine manufactory, and where also he became a member of the Methodist Church, under the ministry of the Rev. Joseph Benson; removed to Preston about 1797, and commenced business as an engineer and iron-founder, but was unsuccessful; and then resided, successively, for a short time, in Burslem, Staffordshire, in Liverpool, in Dublin and Cork, and finally came to the United States, where he had a married daughter, and died of dysentery, on the 19th of September, 1825, aged fifty-five years. He was a much more than ordinarily gifted man, an earnest Christian, and at one time a Local Preacher among the Methodists. The mother of John Summerfield was a pious woman, and died at Liverpool on the 9th of August, 1811.

The subject of this sketch was, from his birth, in the purpose of his father, devoted to the ministry of the Gospel. From early childhood he evinced a remarkably amiable temper, and great precocity of mind, insomuch that he became not only a subject of remark but an object of attraction, with all who knew him. His remarkable success in every branch of study to which he set himself, determined his father to spare no expense in giving him a good education. Accordingly, he was placed at a celebrated Moravian School, at Fairfield, near Manchester, where he studied the classics and other branches with great avidity, and became a general favourite in the school, and especially attracted the attention of the Moravian Bishop, (Moore,) who then resided in that place. Here he remained five years,—till the close of the year 1809,—when his father's commercial embarrassments obliged him to take him away. The next year, (1810,)—though he was now only in his fourteenth year,—we find him, with a view to do something to aid his father, opening a night-school, which was quite extensively patronized, and which continued till the removal of the family to Liverpool.

Before he was fifteen years old, he was engaged as a clerk in a mercantile establishment in Liverpool, being principally employed in managing a French correspondence: here his services were highly prized, though he remained but a short time, on account of the failure of the house.

On the removal of Mr. William Summerfield to Dublin, in the latter part of the year 1812, John developed some new traits that occasioned his father great anxiety. He became averse to every thing like active employment, and, while, at the age of fifteen, his mind was so much matured as

* Holland's Memoir.

to render him a fit associate for persons of any age, he had little moral strength to resist the evil influences which were brought to bear upon him. His heart was always open to every claim, however unreasonable, that might be made upon his charity, and, by giving indiscriminate indulgence to his natural generous sensibilities, he often brought himself into great straits; but he also became excessively fond of the theatre and the card table, and, by these and other kindred amusements, not only wasted his time and money, but contracted a habit of mind that seemed fatal alike to his prospects for this world and the next.

Though he had never, up to this time, evinced any marked degree of seriousness, the religious influences of the Moravian School which he had attended, and especially the dying counsels of his excellent mother, had not been altogether lost upon him; and hence his scenes of reckless indulgence were often followed by painful reflection and deep remorse—indeed, such was his distress in some cases, that he would retire many times in a day, and prostrate himself upon the ground, to supplicate the Divine forgiveness. During his residence in Liverpool, he had been an occasional attendant on the ministry of the celebrated Thomas Spencer; and when Dr. Raffles' Life of Spencer was published, a copy of it was sent to young Summerfield, then at Dublin, which he read with great interest, and which seems to have awakened in him a desire to engage personally in the ministry. He, accordingly, addressed a letter to Dr. Raffles, informing him that, from early childhood, he had wished to engage in the sacred profession, and intimating a predisposition to cast in his lot with the Congregationalists. The Doctor answered him very kindly, though the correspondence seems not to have resulted in any thing important.

But he was not even yet fully arrested in his career of dissipation. Having now no stated employment, his love of theatrical exhibitions seems to have become more intense than ever; and he would sometimes leave home for weeks together, visiting London and other places,—his family having no idea where he was. He had a perfect passion for listening to eloquent speakers; and it mattered little to him whether he found them in the Pulpit, in the Senate House, at the Bar, or on the Stage. When necessity compelled him to return home, he would shut himself up in his chamber and study most intensely for sixteen hours out of the twenty-four, sustaining himself by two or three cups of coffee. This irregularity of living, in connection with the terrible remorse by which he was occasionally tortured, is supposed to have injured seriously and permanently his constitution.

His father now resolved to establish him in business, and selected for him a kind of business which would seem as incongenial with his tastes and habits as any other,—namely, the *coal-trade*. But here he was both discontented and utterly negleetful; and his former habit of wandering away from home, and then shutting himself up in his study, and then having a season of bitter self-reproach, was continued with very slight modification. The result was that he brought poverty and distress upon his father's family, and was himself, finally, thrown into the marshalsea of Dublin. Here he employed himself in drawing up the necessary memorials for his fellow-prisoners, who were seeking their enlargement under the provisions

of the Insolvent Act; and so successful was he in this business that he continued in it for some time, as a means of support, even after his own liberation.

At this time, he discovered a strong inclination towards the profession of the Law;—an inclination which had been strengthened, if not originated, by his attendance on the Courts in Dublin. On one occasion, he was an important witness, at one of these Courts, against a person who was seeking to take the benefit of the Insolvent Act; and so pertinent were all his answers under the most rigid cross-examination, and so comprehensive and exact were the views which he developed of the whole case, that the Judge, with perhaps more honesty than discretion, said to him, at the close of the examination,—"Depend upon it, you'll, one day or other, be a shining character in the world."

The year 1817 proved a memorable year in Summerfield's life. His iniquities had taken hold upon him so that he was not able to look up; but, instead of seeking relief in the only appointed way, he abandoned himself to despair of God's mercy, and was even tempted to commit suicide. While in this state of mental agony, as he was wandering about the streets of Dublin one day, weeping bitterly, he was met by a plain mechanic, a devout member of the Methodist Church, who, having ascertained his condition, proposed that he should accompany him to his house to attend a prayer-meeting; to which Summerfield readily consented. Here he found a number of soldiers from the barracks; and, when his case had been made known to them, he became a subject of their earnest prayers, and was himself deeply affected by the exercise; and the result was that that very night he found peace to his soul. Having ascertained that these poor soldiers, to whose prayers he owed so much, were very uncomfortably situated at the barracks,—being constantly subjected to ridicule and insult from wicked men in the regiment,—he resolved to make an effort to improve their condition by improving the characters of their associates. He, accordingly, visited the barracks, and found the state of things in every respect as bad as he expected; but, by his adroit management, he soon gained the goodwill of the soldiers, and became not only a most welcome but a most useful visiter among them. He read the Bible and held prayer-meetings for their benefit; and these benevolent labours were continued until, to his great regret, the regiment was removed.

His first Class-leader was Patrick French, who, in the latter part of the year 1817, left Dublin, as a missionary to the West Indies; but he did not go till he had rendered Summerfield many favours, and had requested one of the preachers to keep a watchful and kindly eye upon him, as he doubted not that he was destined to become an extraordinary man. He very soon was chosen a member of the "Praying Association;" in consequence of which he was required to exercise his gift publicly in the chapels as well as in private houses. In the prospect of meeting his first engagement in this way,—which was in Cork Street Chapel,—he was not a little agitated; but he was enabled to perform the service with great composure and comfort; and, from this time, he seems never to have faltered in the discharge of any public duty that devolved upon him. Besides attending to his various religious duties, he devoted a portion of each day to the instructing of his

younger sisters, and attended also to the settlement of various accounts connected with his father's concerns. He was often kept out late at night in attending meetings, which was an occasion of some uneasiness to his father, and which, in one instance at least, led to some unpleasant words between his father and himself, that he afterwards reflected upon with deep self-reproach and regret.

Mr. Summerfield, from the time of his conversion, applied himself most assiduously to the systematic study of the Holy Scriptures, availing himself of all the helps within his reach. His eye and his heart were evidently turned towards the holy ministry; and, in the public services which he was, from time to time, performing, he was actually preparing himself for the work; but it was not till April, 1818, when he was a little more than twenty years of age, that he took his place among the local preachers. His first efforts in the pulpit were worthy of his acknowledged talents and piety, and pledges of his future fame.

His father, having engaged in the management of a general machine manufactory in Cork, wrote to him, requesting that he would come and render his assistance in carrying on the business. He went, accordingly, but had scarcely entered upon his work when he was constrained to abandon it, from being put in requisition for higher services. The Methodist ministers in the neighbourhood kept him almost constantly engaged in their pulpits, and he soon began to be talked of as a star, in every part of Ireland. Persons of all classes and all denominations thronged to hear him, and on one occasion the son of an Episcopal dignitary sat with him in the pulpit.

In the beginning of 1819, he was again in Dublin, preaching to immense congregations, though his health was now exceedingly precarious, and prudence would no doubt have dictated that he should have not preached at all. He also went forth into different parts of the country, in response to the demands which were made upon him, preaching on missionary and other public occasions. He returned to Cork about the close of February, having travelled upwards of three hundred and sixty miles, and preached fifty times, in seven weeks.

In March, Mr. Summerfield was formally proposed as a travelling preacher in the Methodist connection; and, having satisfactorily answered the questions put to candidates in the ministry, he proceeded to Dublin, about the close of June, to attend the Irish Conference at which his case was to be decided. The result was that, in consideration of his feeble health, it was thought best that he should not immediately be appointed to a circuit; and, in order to give him a better opportunity to recruit, he was appointed temporarily to fill the place of an absent preacher in Dublin.

In May, 1820, Mr. Summerfield carried out a wish, which he had for some time cherished, to visit England. His object was partly to attend to some business for his father; partly to take some respite from his labours with a view to benefit his health; and partly to converse freely with some friend in respect to his own spiritual condition. He landed at Bristol, with letters of introduction in his pocket, but still not intending to make himself known; but, happening to be at a Methodist chapel, the evening after his arrival, where the minister who was expected did not

come, and, not being willing that the congregation should disperse without a sermon, he volunteered to preach to them; and this of course was the means of his being put in requisition on other occasions. He preached also in Exeter, where he went to attend to his father's business; and, wherever he preached, produced a great sensation. He attended the British Conference at Liverpool, where he became acquainted with the Rev. (afterwards Bishop) John Emory, the representative of the American Conference; and his interviews with this distinguished American minister are supposed to have had some influence in determining his removal to this country. Having failed in negotiating his father's business, he returned from England to Cork in August, 1820, with his health scarcely at all improved. His time was now divided between writing for the establishment of which his father was manager, and occupying different pulpits in Cork and its vicinity, until the 19th of October, when he had a second attack of a disease from which he had been brought to the gates of the grave just one year before. After a few weeks, he was so far convalescent that the physicians advised that he should take a sea voyage; and it was soon determined that he would come to America, accompanied by his father, an elder brother, and two sisters. Accordingly, they sailed from Cork on the 12th of December, in the ship General Lingan, bound for New York, but, as the ship had to make a voyage first to Portugal, she did not reach New York till the 17th of March, 1821.

Shortly after his arrival in New York, though he was in a very indifferent state of health, he commenced his ministerial labours; and he was met every-where, as he had been in his own country, with the most enthusiastic demonstrations. At the Anniversary of the American Bible Society, in May following, he made a speech, which produced a wonderful effect upon the immense audience, and was regarded by competent judges as one of the very highest efforts of platform eloquence. In June, he attended the New York Conference, held at Troy, and was admitted into the connection on what he deemed liberal terms;—a letter from the Rev. John Emory, who had known his standing at home, having taken the place of the ordinary credentials, which, in the haste of his departure, he had failed to bring with him from Ireland. At this Conference, he was appointed for New York City, and he immediately entered on his labours, in great feebleness of body, but with a resolute purpose to spend and be spent in his Master's service. On Sunday, the 10th of June, he preached the Anniversary Sermon of the Marine Church in New York, and, on the following Wednesday, delivered an Address in Dr. Romeyn's Church, on the first Report of the institution. His popularity now had become so great that any place in which it was known that he was to preach, would be thronged long before the hour of service, and in more than one instance the avenues to the pulpit were so closed up that he was obliged to be introduced through a window.

Early in 1822, he visited Philadelphia, Baltimore, and Washington City, and was every-where greeted, not only with a cordial welcome, but with the warmest enthusiasm. The newspapers teemed with his praises, and the common impression seemed to be that his equal in pulpit eloquence had not appeared since the days of Whitefield. He returned to New York

after a few weeks, and, on the 7th of May, preached in the Reformed Dutch Church in Nassau Street, a sermon in behalf of the New York Institution for the Instruction of the Deaf and Dumb. This Discourse, the only one ever published by Mr. Summerfield, was printed by request of the Directors, and two editions sold for the benefit of the institution. Though a highly eloquent production, the reading of it gives no idea of the effect produced in the delivery.

In June, the New York Conference, with which Mr. Summerfield had connected himself, held its sessions in the city of New York; and, having fulfilled his probation, he was now, according to the order of the Church, ordained Deacon. A few days after his ordination, he proceeded with the venerable Bishop McKendree to Philadelphia; and there, in consequence of excessive exertion, he was attacked with a violent hemorrhage of the lungs, which brought him to the verge of the grave. On the 11th of June, his case was pronounced hopeless by his physicians, and he expressed great joy that the hour of his dismissal had, as he supposed, so nearly come. He requested that his writing-desk might be placed by his side on the bed, and, though so feeble that he could hardly move his eye, he wrote with astonishing facility various directions embodying his wishes, to be fulfilled after his departure. After he had reached a certain point, his brother, perceiving his extreme exhaustion, took the writing apparatus from him, when he fell into a profound sleep, which lasted, without interruption, for sixteen hours; and, when he awoke, it was manifest that a favourable change had taken place. He began now gradually to recover, and, as soon as he was able, by advice of Dr. Physic, he took a short journey into New Jersey, in the hope that he might be benefitted by a change of air. He was brought in contact, at this time, with several gentlemen connected with Princeton College, and he was honoured, shortly after, by that institution, with the degree of Master of Arts.

Mr. Summerfield returned to New York in the month of October; but his health continued so feeble that it was deemed indispensable that he should spend the following winter in a milder climate. It was at first arranged that he should go to one of the West India Islands; but he subsequently determined to go to the South of France; and was appointed a delegate from the American Bible Society to the Protestant Bible Society in France, at its Anniversary in April following. On the 25th of December, 1822, he took passage from New York, in the ship Six Brothers, for Marseilles, and was safely landed at the latter place, after a remarkably favourable voyage, on the 27th of January. But as the Yellow Fever had prevailed in New York, during the previous summer, this was judged a sufficient reason for subjecting the vessel to a long and tedious quarantine; and it was not till Summerfield had spent thirty days at the lazaretto, that he was permitted to have his freedom. Here he was subjected to great privations and trials, though he submitted to them with all fortitude and composure.

About the last of March, Mr. Summerfield left Marseilles, and, after a fatiguing journey of six days and nights, reached Paris, with his health but little, if at all, improved. The Anniversary of the Protestant Bible Society of France was held in Paris on the 16th. The Address which Mr.

Summerfield had prepared, as the representative of the American Bible Society, had been translated into French by the Duchess de Broglie, and was read by Mr. S. V S. Wilder;—the author doubting his ability to speak the language with the ease and elegance which he thought desirable. The Address, which is in print, was an exceedingly felicitous effort.

After remaining a few weeks in Paris, and being the object of almost boundless admiration in all circles, he passed over to England, and almost immediately made his way to the Moravian settlement at Fairfield, near Manchester, where he had spent five happy years previous to his first leaving England. Here he received great attention, and was actually invited to officiate in the Moravian Chapel,—an honour never before conferred on any Methodist preacher: but, though the congregation assembled with the expectation of hearing him, the arrival of an official visiter at the time, in connection with the death of the resident Bishop, prevented him from performing the expected service. On the 22d of June, he preached in the Leeds-Street Chapel, Liverpool, though still so feeble as to be scarcely adequate to the effort. On the 28th of the same month, the British Conference met at Sheffield; and here he spent about a week, and was treated with great respect.

Mr. Summerfield lingered among his friends in England till the 16th of March, 1824, when he embarked on board the ship Orbit for New York, after an absence from the United States of fifteen months. He arrived in New York on the 19th of April, his health having been slightly improved during his stay in England. He was met by his friends on every side with the most cordial greetings, though it was apparent to all that the main object of his tour had been but very imperfectly accomplished. Three days after his arrival, he attended the Anniversary of the Missionary Society, and, on the Sunday following, preached at Brooklyn to an overflowing and delighted congregation. On the 1st of May, he proceeded to Baltimore to attend the General Conference, halting by the way to preach at Philadelphia. He attended the sessions of this Conference, and, on the 19th of May, was ordained Elder. In consideration of his feeble health, he was appointed by the Conference a missionary within its limits for the year ensuing, with liberty to visit any region, North or South, as his physician should recommend.

Mr. Summerfield now returned to New York, exhausted in body and somewhat depressed in mind; though he was able, on the 6th of June, to preach at the Dedication of a new Methodist Church in Brooklyn; and the Sunday after he occupied the church in John Street, New York. He set out now on a journey to the North, and travelled by slow stages,—preaching in the more important places as he passed along,—as far as Montreal. After an absence of five weeks, he returned to New York, considerably invigorated by the journey, and in better health (as he wrote to a friend) than he had enjoyed for several years. He passed on immediately to Philadelphia, and, on the day after his arrival, preached to an immense multitude. Ten days afterwards, the Missionary Board of the Philadelphia Conference appointed him to travel within the States of Pennsylvania and New Jersey for one month, to form auxiliary societies, and to take up collections in aid of this institution. He, accordingly, went forth upon his

mission, and, having formed some ten or twelve Missionary Societies, in as many different places, returned to Philadelphia on the 15th of October. After visiting New York, where he remained till the 27th, he returned again to Philadelphia, and, on the 1st of November, delivered his Report to the Committee of the Missionary Board, in whose service he had been employed; after which, he proceeded to Baltimore. Though he was now greatly debilitated, he continued to meet the demands which were constantly made for his public services, and was often in the pulpit, when prudence would have dictated that he should have been upon his bed. He preached on Christmas day, and, two days after, delivered an Address on the Anniversary of the Young Men's Bible Society, in Dr. Henshaw's Church, though he was so feeble that he was barely able to be carried to the place.

Mr. Summerfield was obliged now to suspend his public labours for a short time, though he seems to have preached two or three times in the month of February. About the beginning of March, he was summoned to New York, on account of the dangerous illness of his father; and, on his arrival, he found him in such a state as to justify no other expectation than that his malady would have a speedy fatal termination. While he was thus watching over his father, who had his residence about four miles from New York, a physician who called to pay him a friendly visit, observing how very delicate his health was, expressed to him the opinion that it was imprudent for him to remain in so cold a place, and advised, by all means, that he should take up his abode in the city. He, accordingly, removed to the house of his friend, Dr. Beekman, where he was confined to his room and bed about a month, after which he so far recovered as to be able occasionally to ride or walk out. During this short interval of temporary convalescence, he was employed, with several of his brethren, of different denominations, in the formation of the American Tract Society, of whose Publishing Committee he was a member. On the 10th of May, he sat with the Convention assembled for adopting its Constitution, and his last public act was an eloquent Address at the organization of this Society on the succeeding day. A few days after this, he went to pay a visit to his father, who had partially recovered from his attack, intending almost immediately to return to Baltimore; and this proved the last meeting they were ever to have on earth. On that very day, the physician being consulted in respect to his intended journey, was led to a fresh examination of his case, which satisfied him that he was labouring under a complication of maladies, the most formidable of which was dropsy. The next day, he was obliged to take to his bed,—never to leave it again. His father, hearing of his alarming and probably fatal illness, addressed to him a touching and beautiful letter, from his own sick-bed, in which he says,—"My prayers and tears are continually sent to the mercy-seat on your behalf." As the violence of the disease increased, the frequent use of anodynes became necessary, the effect of which was that he had but few lucid intervals. But even when his mind wandered, it was evident that it was still in communion with invisible and glorious realities. He uttered many tender and loving words to his friends; words of joyful trust in his Redeemer; words of assured hope in respect to the glorious future; and when, on the 13th of June, 1825, his spirit obtained its release, no one who knew him doubted

that what earth was losing was gain to Heaven. The Funeral took place the next day at the Methodist Church in John Street, and a sermon was delivered on the occasion by the Rev. Thomas Burch. The remains were then conveyed to the Sands Street Church, Brooklyn, and, after the reading of the Burial Service by the Rev. Dr. Bangs, were deposited in their last resting-place.

A volume of Mr. Summerfield's Sermons was published some time after his death; and also a Memoir of his Life and Ministry, by John Holland.

FROM THE REV J. M. MATHEWS, D. D.

LATE CHANCELLOR OF THE UNIVERSITY OF NEW YORK.

NEW YORK, March 17, 1853.

My Dear Sir: I know not whether I can convey to you any adequate idea of the beautiful character of Summerfield; but if I fail, it will not be for want of opportunity to know him; for I was familiarly acquainted with him almost from the time that he set foot upon our shores. It happened that I was that year Chairman of the Committee to procure speakers at the anniversary of the American Bible Society, and a respectable gentleman of the Methodist Church called upon me and mentioned that a young preacher of great promise of their denomination had just arrived from England, whom he would like to have invited to speak at the approaching anniversary. I readily consented to his proposal, and dropped a note to Mr. Summerfield, extending an invitation to him; on the reception of which, he immediately called upon me. I was much struck with his appearance, and so well satisfied was I that he was no common man, that I proposed to him to take the post of honour and speak last. One of the speakers, and the one who was immediately to precede Mr. Summerfield, had unexpectedly failed; and, as I could not readily procure any other substitute, I found it necessary to take his place myself. The speaker who came immediately before me, was a venerable clergyman, who, though he was incapable of saying any thing that was not good and appropriate, had, at his advanced age, lost, in some measure, his power over an audience; and, as his speech proved to be a very long one, there was not only a lack of due attention, but a visible commotion all over the house. As there seemed to be no prospect of his coming to a close, I said to Summerfield, who sat near me,—"I do not know that there will be any room left for *us*." "Well," said he, "as you come first, you will have to still the multitude." In due time, I had finished my speech, and he was ready to proceed; but just at that moment, Dr. Boudinot, the venerable President of the Society, who was there that day for the last time, not being able to remain any longer on account of his great weakness, was helped off the stage, leaning upon his staff. The speaker, with admirable felicity, seized upon that beautiful incident with which to introduce his speech; and, as he compared him to old Jacob, leaning upon *his* staff, and blessing his sons, the effect was perfectly overwhelming. Nobody doubted, after the first sentence was uttered, that we were to have a speech of no common interest; and the profound silence that ensued, showed that nobody was willing to lose a word of it. From that hour, Summerfield was the admiration of New York, and, as he became known, the admiration of the whole country.

After he had closed his speech, I asked him if he would preach for me the next Sabbath; and, without the least hesitation, he answered, "Yes, with all my heart;" and, accordingly, it was arranged that he should preach in the afternoon. This was on Thursday. On Saturday following, Mr ——, a worthy Elder of one of our Dutch churches, called upon me, and, after having remarked

that he was sure I had full confidence in his friendship, went on to say that he had heard I was going to have that young Methodist to preach for me, and had come to see if he could not prevent it; knowing, as he did, that such a step could not fail to be deeply injurious to myself. I assured him that I appreciated his motive, but that I could not sanction what seemed to me so narrow a spirit; and that I thought it was time that Christians of different communions should come together in a more cordial and enlarged fellowship. "But," said he, "it will do great mischief—who knows but that he will attack the Decrees?" "Well," said I, "Mr. ——, I have no fear of that, but if he attacks them to-morrow, I will see what I can do to defend them the next Sabbath." I then said, "Now Mr. ——, I have declined your request, and I want you to heap coals of fire on my head, by granting mine;—which is, that you will come and hear Mr. Summerfield to-morrow." But he seemed perfectly shocked at the suggestion. In the course of the afternoon, I called upon his daughter, an excellent lady, in feeble health, to see if I could not induce her to use her influence to mollify her father's feelings; and she remarked that it would not surprise her if her father should be there, for she could see that the subject was constantly in his thoughts. The next afternoon,—it having been advertised that Mr. Summerfield would preach in Garden Street,—the church was so perfectly thronged that it was with extreme difficulty that we could make our way into the pulpit; and, as I was ascending the pulpit stairs, whom should I find sitting there but my good friend, the Elder, who had the day before protested against my irregularity in asking a Methodist to preach for me. As I caught his eye, I saw the colour come into his face, as an indication that he had not forgotten the conversation of the preceding day. Summerfield preached with surpassing beauty, unction, and power; and, as he was going on in a strain of the most touching and lofty evangelical eloquence, I looked down and saw my scrupulous friend, wiping the tears from his eyes. As we left the church, I found he had joined our own Consistory, who were waiting in the vestry to be introduced to Mr. Summerfield, and no man took him by the hand more cordially; and I never heard that he was afflicted afterwards with any scruples as to my duty in asking him to preach, or his duty in hearing him. Indeed, he remarked on the spot that he hoped I should let him know whenever Mr. S. was to occupy my pulpit, and that he should be quite sure not to be among the missing.

In his personal appearance, there was every thing that was engaging and attractive. In stature, he scarcely reached the medium height; his figure was very slight; his form as well as his movements perfectly graceful; his complexion clear, with somewhat of a ruddy hue upon his cheek, when he was in tolerable health; and his expression, a beautiful commingling of benignity, meekness, and intelligence. His face was pre-eminently a speaking one—it seemed like the play of sunbeams, as it brightened up under his intense and varied emotions.

His *forte* undoubtedly was in the pulpit; though I never saw him in any situation in which he did not appear perfectly at home. In prayer, his spirit seemed entirely bowed under a sense of the Divine presence—it was evidently the pouring forth of the heart's depths into the ear and bosom of a Father in Heaven, as if utterly unconscious that there was any other being to hear than the Being whom he was immediately addressing. His face, on these occasions, would sometimes take on a bright and placid aspect, that has reminded me of the face of Moses, when he looked upon his God. In the delivery of his discourses, there was the greatest possible simplicity and naturalness—his tones were instinct with melody; his gesture was evidently the result of the workings of the spirit within, and nothing else; his countenance expressed every emotion that was wakened in his heart, and his heart evi-

dently moved in perfect accordance with the utterances of his lips. He rarely wrote his sermons at length; but generally made a tolerably full outline, and spoke with that before him, though apparently making but little use of it. He was a great lover of poetry, and quoted it freely in his sermons; and I remember his telling me that, when he had occasion to quote a single stanza, he often found it difficult to stop till he had recited the whole hymn. He had a wonderful command of Scripture language; his thoughts seemed to move more easily in that sacred channel; and the great effect of his preaching was, no doubt, owing, in a considerable degree, to the remarkable felicity with which he would introduce Scripture incidents, and make them tell on the point which he wished to illustrate. I think he generally prepared his sermons with some care, though he did not write them; for I recollect once asking him to preach for me on some occasion, and his reply was that he had no oil beaten out for that occasion yet.

There was nothing more remarkable about Summerfield than his ability to adapt himself to every passing exigency, and every variety of circumstances. One beautiful illustration of this now occurs to me. At a meeting of some Benevolent Society, I think a Missionary Society of his own denomination,—he had been appointed to speak, and the brother who immediately preceded, after making a few remarks, observed to the audience that he should not detain them longer, as they knew who was to follow him, and that they had arranged, as in feasts of olden time, to have the best wine last. When he sat down, Summerfield rose and said that he felt pained by the allusion which his brother had made to him; that he thought, in the first place, that he had mistaken the fact in the case, which was, as he understood it, that the best wine was brought in first, and the poor wine reserved to the last;—"after they had well drunk,"—that is drunk enough; so that there might be no danger of their drinking to excess. "But," said he, "Mr. President, the trut his, I have no wine either good or bad—I am nothing but 'a lad with five barley loaves and two small fishes;' but if the Master is present and will bless what is here set before the multitude, not only shall we all eat and be satisfied, but have twelve baskets full of fragments taken up." When he had finished his speech, he begged that the people would remember what he had said at the beginning; and if the Lord had been present, and had blessed what he had been enabled to set before them, he hoped that there would be twelve baskets full of fragments taken up; and then bowed to the collectors to go round with the plates. It is hardly necessary to say that this was followed by a most liberal collection.

In private intercourse, there was a charm about him that was as rare as it was irresistible. You felt that you were in communion with a spirit that was overflowing with sensibility and generosity. There was an air of meekness and gentleness pervading his whole demeanour. He was confiding, perhaps even to a fault, for I think this disposition led him sometimes to commit himself to those who were capable of abusing his confidence. He had a large fund of anecdote, from which he knew how to draw to good purpose, on all suitable occasions. There was a great deal of the comic in his nature; and he described every thing by his countenance and emotions, as well as with his lips. He was, after all, remarkably excitable; and would sometimes, whether from constitutional temperament or a diseased nervous system I am not quite sure, utter harsh and indiscreet expressions, that would occasion him, upon reflection, the bitterest regret. I well remember an instance in which I ventured to speak to him of the danger of his using too much freedom in respect to certain matters, upon which, however, my opinion did not at all differ from his, and, in a moment, he straightened himself up into the posture of offensive inquiry, and then seemed to explode in a storm of excited feeling. But the

next moment was a moment of reflection; and he had no language strong enough to express the sentence of condemnation which he passed upon his own conduct. Though I was not the person against whom his remarks were primarily directed, he still seemed to feel that I might be wounded by what he had said, and that an apology was due to me for having been obliged to listen to such extravagant expressions.

Such are some of the impressions which I have of this remarkable man. He was a star that appeared suddenly in our horizon, and, after being there long enough to attract the eyes and the hearts—I might almost say—of the whole American Church,—suddenly disappeared. But his name and his memory are embalmed on both Continents.

Yours, as always, most truly,

J. M. MATHEWS.

FROM THE REV. GEORGE W BETHUNE, D. D.

PASTOR OF A REFORMED DUTCH CHURCH, NEW YORK.

NEW YORK, March 21, 1860.

My Dear Dr. Sprague: So many years have passed since I saw and heard Summerfield, that my impressions of him have necessarily lost somewhat of their vividness, so that, in complying with your request, you must allow me to avail myself of a brief sketch of him that I wrote many years ago, when my recollections were more fresh and trustworthy. It is impossible, however, that the image of Summerfield—either of the outer or of the inner man—should ever fade from any memory on which it has once been impressed.

The portrait of Summerfield prefixed to the memoir of his life, though much too healthful, is perhaps the best likeness imitative skill could give of that most apostolical young man. It is impossible to impress upon canvas or steel the holy sweetness which they who had the privilege of knowing him, remember, irradiating his pale, worn features, when he talked of the love of Jesus from the pulpit, or the platform, or by the fireside. Much less can the cold pen describe the charm of his eloquence, so simple that you could discover in it no rhetorical art, or of his manner, so mild, and from bodily weakness, often so feeble, that the entranced hearer knew not how he was so deeply moved, or so irresistibly carried away. The secret of his power was undoubtedly his sincerity, his earnest delight in the truth as it is in Jesus, and his zeal to win souls from eternal death to his Master's glory, and also the peculiar efficacy with which the Holy Spirit, who inspired that truth he loved to preach in such pureness, unfeignedness, and charity, accompanied the labours of one so devoted to his work, whose course on earth was to be so brief.

His discipline, by the providence of God, was severe. Like the Apostle Paul, he had a thorn in the flesh,—a painful, and, as he had reason to believe, an incurable, disease. He knew that his life could not be long. With eternity ever before him, 'he *endured* as seeing Him who is invisible.' To him, as he died daily, the world's applause and the pleasures of this life were little worth. He was continually looking at 'the things which are not seen and are eternal.' He felt that there was nothing left for him but to crowd into his few remaining days as much usefulness as was possible, through the permission of God, upon whom he relied. The usefulness he desired was the best usefulness, the edification of saints and the conversion of sinners. The means he employed were the very best means,—the pure word of the Gospel, the wisdom of God, and the power of God.

It is said that he was a man of *prayer;* but he was in no less eminent degree a man of the BIBLE. He appeared to lose himself entirely in the preacher. He struck immediately at the main thought in his text. He gath-

ered his argument from the connection or that of parallel passages. It was his text preaching, rather than himself. His language was very scriptural; his illustrations were, with scarce an exception, from the Bible. He may not have been a classical scholar in the stronger sense of the term, though it was not difficult to detect a familiarity with good authors, and an occasional reference to their elegance in his style, but he hallowed all with that "unction from the Holy One," which can only be received on our knees before "the living Oracles." With little of their quaintness, he had all the naturalness,—the naturalness of a better nature,—that characterizes the old English divines. He turned his sweetest passages, or gave them epigrammatic point, by a scriptural phrase at their close. The flock of Christ, under the guidance of the stripling shepherd, were led in the green pastures and beside the still waters, where his own soul had been fed. They felt safe under his instructions, for they saw the landmarks which God has set. His metaphysics were not laboured and abstruse, for he found his philosophy sitting at the feet of Him who preached his Gospel to the poor.

Summerfield was too honest to check the exclamations that rose flowing from his heart to his lips, at the gracious wonders of Divine truth. Like the ardent Paul, the name of Jesus, a sight of the Cross, a glimpse of the glory that shall be revealed, made him cry out in subdued and holy ecstasy Or, as the thought of souls perishing in sin pressed upon his soul, he would break his order with an earnest ejaculation. "Would to God!" "Oh that God!" "God grant!" were frequent from his lips, not carelessly, but with an emphasis of devotion none could doubt. Indeed, he not only prayed before he preached and after he preached,—for he went to the pulpit from his knees, and to his knees from the pulpit,—but he seemed to be praying while he preached. Prayer was so much his breath that, as Gregory Nazianzen says of the true Christian, the breathing went on, whatever he was doing, not hindering him, but necessary to him. The hearer felt that it was the preacher's heart, as well as his mind and voice, that was talking to him; and that that heart was invoking blessings for, while it pleaded with, sinners and saints.

He had also an easy wit, which, upon fitting occasions, played gracefully, but never sarcastically. He was too kindhearted to be sarcastic, too devout to be jocose.

On one occasion, I heard him preach in the John Street Church. The only method by which I could see him, from among the taller crowd who filled every accessible space, was by climbing, like Zaccheus, not a tree, but a huge church stove that stood in the Northeastern corner. I can give you no part of the sermon, but I well remember a fact that will show the intense power he had of riveting the attention. We had all been crowded in the church at least an hour and a half before the time of service; and among those in the front of the gallery, opposite me, was a group of the most fashionable women then in New York; one of whom was remarkable for her beauty, but still more famous for her wit, that defied all restraint of time, place or person. Before the service commenced, she was endeavouring to change her very uneasy position for one more comfortable, but in vain. French hats and Methodist bonnets were jammed closely, in almost inextricable confusion. Miss F——'s posture was still more painful; but, the moment Summerfield began to preach, her eyes were rivcted upon him, and with her lips slightly opened, and at times twitching convulsively, she listened without moving until he ceased, when she heaved a deep sigh as if only then permitted to breathe. What effect other than this the preaching had upon her, it is impossible to say; but wherever Summerfield was to speak, she was to be found. May we not hope—for she has long since gone to her account—that some seeds were sown in her heart which are now bearing fruit in Heaven?

Preaching one morning in the Allen Street Methodist Church, upon Romans viii, 38, 39, he wished to define and illustrate Christian confidence: he did it in this way—"You remember Peter, when he was imprisoned, chained between two soldiers. The Church was praying in tears, wondering what would become of them, if their strong champion was taken from them. The enemies of God on earth, and the devils in hell, were rejoicing that they had Peter in their power. The angels in Heaven, ever intent on the mysteries of Providence in redemption, were sending down to see what the Lord would do with Peter. When Heaven and Earth and Hell were thinking of Peter, what were Peter's thoughts? What was Peter doing? *Peter was asleep!*"

The Sermon for the Deaf and Dumb, as printed, is nothing like what it was when delivered, either in thought or language. Summerfield himself wrote it, but, after it was preached, he could not catch his own "winged words." The pen trammelled him. One striking sentence which thrilled through us all is left out altogether. "Turn away from these children of affliction," said he, "and when the Lord says, 'Inasmuch as you did it not unto the least of these, you did it not unto me,' *you too may be dumb, speechless in shame.*"

I need not multiply specimens of his eloquence. It is only an approximation to the beautiful reality that any description can effect.

With great regard, very sincerely yours,

G. W BETHUNE.

FROM THE REV CHARLES F DEEMS, D. D.

WILSON, N C., March 16, 1860.

My Dear Sir: Among the very first of my recollections of men, and certainly of Methodist ministers, is John Summerfield. Amid all subsequent studies, travels, labours, joys, and sorrows, there has followed me the serene image of his winning manners, and his extraordinary face,—a face so full of a strange beauty and a suppressed pain. None of the extant portraits I have been able to examine presents that remarkable face, as it has dwelt in my memory One is so much softer and more girlish, and another is—especially about the mouth—so much coarser, than the original. The expression of a tugging pain, which he seemed to be perpetually holding down by the main force of his will, as a man would hold a wolf which he was barely able to master, kept my childish heart in awe before the feeble, strong man. And yet, something about him so drew my heart, that all toys and sports would be left at his approach, and I would find myself unconsciously at his side. It seemed so strange that a man whose name was in all mouths, and whose wondrous utterances in the pulpit, although beyond my comprehension, I could not fail to see producing great effects upon the grown people around me, and exerting a magnetism over my own heart, it seemed strange to me that such an elevated person could be playful;—and yet when a blister was drawing on his chest, I have known him to sit at the fireside of my father's house, and, for a quarter of an hour at a time, with raillery and badinage, exert himself to arouse me to a controversy, and to provoke me to give "as good as he sent." But he always had the upper hand, for though, when sometimes stung, I was willing to reply perhaps impertinently, I could never look into his eyes, which had a peculiar and not always angelic expression, without dropping the weapons of my childish repartee. It was my blessed mother who drew him to our house, and who has since rejoined him in the City of our God. Her peculiar sympathetic nature created a strong tie between them, and her determined will and strong faith made her such a female friend as such a man as Summerfield always needs, and always appreciates. She was like an older sister to Summerfield, and, I believe, made strong prayers for him daily, and almost hourly.

For a time, while in Baltimore, he had his lodgings with Dr. Baker,—I think on the corner of Charles and Lexington Streets. On one occasion, I accompanied my mother to see him, after he had been confined several days. Not being allowed to go into the sick chamber, I was left to amuse myself with a number of toys in the sitting-room below. It seemed a long time before my mother returned, and I can now distinctly recall her expression of sorrow for the sufferings of her friend, and elevating, saintly joy, which the interview seemed to have afforded her. Thus upon young and old he exerted the power of his pure spirit.

I heard him preach in what the children of my acquaintance were accustomed to call "the Round Church," on the corner of Sheaf and Lombard Streets. On this occasion his strength failed before the completion of his discourse, and he dropped his handkerchief as a signal for the uprising of the Orphan Children, whose cause he was pleading. The remembrance of his words and tones, his gracefulness, his exhaustion, his lovingness, all united with the silent standing up of the children to create a most thrilling sensation.* The last time I can now recollect having seen him in public was at the preaching of a sermon in Dr. Breckenridge's church, in Eastern Baltimore Street. A large body of military was present. I recall not a word of the discourse, and only have in my remembrance the contrast between the helmeted and uniformed soldiery, and the serene, placid, pure young preacher who stood up amidst them, setting the story of the Cross to the music of his intonations, and telling it with the ardour of his elevated and holy enthusiasm; and I remember how deeply I felt his irrepressible devotion to the ministry, by a remark of my mother, as we were threading our way out through the crowd—"Dear fellow, three blister plasters on him, and he talking so like an angel!"

The most vivid picture before me is Summerfield's last visit to my father's house. After an earnest conversation with my mother about matters of religion, and the Church, which I could not understand, he turned to me, and commenced, in his playful way, to get up a battle. "And Charlie, what is your middle name?" "Why, Uncle Summerfield, I told you long ago, and you ought to remember." "Oh, I am such a forgetful fellow—please tell me again." And I told him again. "Frosty! Frosty! What a cold name for a warm boy!" "Not Frosty, Uncle Summerfield, not Frosty—you know as well as I do that it is not Frosty." "Do tell me again—Sister Deems, am I growing old and deaf?" And so for a long time we had it, and I never could determine whether he really did misunderstand me, or was merely making game of me. At last he dropped it all, and, calling me to him, told me that he was going away, perhaps never to return, and that he wished to pray with my mother and me before we parted. We knelt, my mother at her own chair, and I beside Mr. Summerfield's. His intonations and emphasis were always peculiar to my ear, and especially on this occasion. I paid little attention to the prayer until it became personal to the family. He prayed for my father, and then with what tender loving tones for my mother, that whereas to him, a stranger in a strange land, she had been such a comfort, so her boy might, every-where in life, find friends to sustain and console him. And then he interlaced his fingers, and bringing his hand like a band over my head, he prayed most impressively and especially for me, particularly that God would call me to the work of the ministry. Up from under these hands I peeped, child as I was, to see how he looked, and down into my heart there sank a picture, whose lines are as sharp, and whose colouring as fresh, this day as

* Upon reflection, I think I may have confounded two things. I heard the sermon, and I also heard Summerfield preach in that Church, which belonged, I believe, to the Baptist denomination; but whether I heard that sermon in that Church I do not so well remember.

they were the day it took its place in the gallery of my memory. Just in that picture, and with that look, I have preserved Summerfield to myself. It was a look of awe, of gratitude, of exaltation, and of tenderness. He seemed so full of the thought of the solemnity of talking with God, and the pain of parting from a cherished friend, of gratitude to God for putting him into the ministry of Jesus, and an appreciation of the grandeur of that work, and a feeling of tenderness to all who had loved him therein, and a sense of the responsibility of invoking a blessing even upon a boy! The face was lovely, and great, and luminous.

He arose, and, with humid eyes, left us never to return. And my mother sat and wept. And I was thoughtful. I did not like that prayer, dear Doctor Sprague. I did not say in my heart "Amen;" for I did not want to preach the Gospel with blister plasters on my back and breast. And, in after years, when the question of the ministry came home to my conscience, I had great disturbance lest my call might be only from Summerfield, and not also from my God.

I have written these paragraphs to present an account of the impression this blessed young minister of Jesus made upon women and children, that being, in my humble judgment, the best criterion known to men of the real character of their fellows.

I am, my Dear Sir, most sincerely yours,

C. F. DEEMS.

THOMAS CROWDER.*

OF THE VIRGINIA CONFERENCE

1821—1852.

THOMAS CROWDER was born in Wake County, N. C., on the 22d of September, 1797 His parents were devout members of the Methodist Episcopal Church, and, under the influence of their excellent instructions and example, his mind became so early impressed with religious truth that he could scarcely, in after life, remember the time when the subject of his soul's salvation had not a place in his thoughts. His parents were worthy and respectable people, but they had not the means of giving him a liberal education, though they were ready to assist him to the extent of their ability. He had an ardent thirst for knowledge, and an ambition to occupy a station of honourable usefulness; and he resolved to qualify himself for the profession of the Law. With this view, after labouring through the day for his father, he commenced working at night for himself, and continued this until the proceeds of his nightly labour amounted to some five or six hundred dollars. With the money thus procured, he went to Raleigh to prosecute his studies preparatory to entering College; and, while there, he became deeply concerned in respect to his immortal interests. After a season of earnest inquiry and pungent conviction, he was brought, in October, 1819, to a cordial and grateful acceptance of a free salvation.

About twelve months after his conversion, and before he had yet completed his preparation for a collegiate course, it was deeply impressed upon

*Min. Conf. M. E. Ch. S.

his mind that he was called to preach the Gospel. This conviction came directly in conflict with his previous ambitious hopes; and it cost him a severe struggle to sacrifice them, as he must do in yielding to his own sense of duty. "Oh," said he, in referring to this subject afterwards, "it haunted me by night and by day. What anguish did I feel! I said I was unworthy, unable, unprepared, afflicted, and a hundred other things. I got no rest, however, until I reluctantly consented to go and try." Accordingly, in the year 1821, he went up, duly recommended, to the Annual Virginia Conference, held in the city of Raleigh, and was then and there received as a probationary travelling preacher.

The following is a list of Mr. Crowder's appointments during the whole period of his ministry:—In 1821, he was appointed to Tar River; in 1822, to Hillsborough; in 1823, to Lynchburg; in 1824, to Hillsborough; in 1825 and 1826, to Norfolk; in 1827 and 1828, to Newbern; in 1829, to Portsmouth. From 1830 to 1833, he was Presiding Elder of the Norfolk District. In 1834, his name does not appear on the Minutes of Conference. In 1835 and 1836, he was at Portsmouth; in 1837 and 1838, at Petersburg Station; in 1839 and 1840, at Trinity Church, Richmond; in 1841, at Norfolk; in 1842, at Trinity Church, Richmond; in 1843, at Portsmouth; in 1844, at Richmond, Centenary. From 1845 to 1848, he was Presiding Elder of the Norfolk District; in 1849 and 1850, of the Randolph Macon District; and, in 1851 and 1852, of the Charlottesville District.

Mr. Crowder died in the District Parsonage, just out of the Corporation limits of Charlottesville, in December, 1852. He had been for months labouring under an affection of the liver, which demanded rest and medical attention; but so intense was his zeal in his Master's cause, that he could not be persuaded even to suspend his labours, until he was absolutely compelled to do it. For some time, he cherished the hope that he might be restored to health and to his work; but, when the progress of his disease took from him that hope, he calmly bowed to the good pleasure of his Heavenly Father. He attempted to dictate his will, but found himself inadequate to the effort. His last hours were clouded by delirium; but the upward tendencies of his spirit were still manifest. His thoughts were evidently wandering over his district, and he would occasionally break out in a fervent prayer for certain portions of it, in which special difficulties existed. "The ruling passion" for doing good and glorifying his Master was "strong in death."

FROM THE REV CHARLES F DEEMS, D. D.

WILSON, N. C., March 14, 1860.

My Dear Dr. Sprague: One of the very best, if not one of the greatest, of our ministers, who have arisen in North Carolina, was Thomas Crowder. For more than thirty years, he was instant in season and out of season, travelling extensively in Virginia and North Carolina, and winning many souls to Jesus. Wherever I have followed him, even after the lapse of many years, I have found his memory embalmed in the hearts of his people. His Christianity was a full, calm and steady stream. There were no rapids in it. And it was so clear, so pure. He loved peace from the very depths of his spirit. In all

the tumults around him, he possessed his soul in patience, and in the love of his brethren.

Mr. Crowder was slightly above the medium size. The goodness and calmness of his heart shone in his face. Without possessing the highest cast of intellectuality, the power of his faith gave effectiveness to his preaching. Every one that saw him, in the pulpit or in private life, was disposed to say,—"There is a man of God." So pure was he that his presence was a rebuke to sin, and yet so kindly was his nature, and so pleasant his manners, that no man shrunk from his society.

The hold which he had upon the confidence of his brethren was so great, that I happen to know that a number of them would have voted to elevate him to the office of Bishop, if he had lived till the General Conference that followed his death. But when that occasion came, he was sitting upon a higher seat in the upper sanctuary of our blessed Lord.

Generations will have passed before the Methodists of Virginia and North Carolina will cease to mention in their traditions the graces of the character of Thomas Crowder.

Affectionately yours,

CHARLES F. DEEMS.

MELVILLE BEVERIDGE COX.*

OF THE VIRGINIA CONFERENCE.

1822—1833.

Melville Beveridge Cox was born at Hallowell, Me., on the 9th of November, 1799. He was a grandson of James Cox, a native of Boston, who commanded a company at the taking of Louisburg; a son of Charles and Martha G. Cox; and a twin brother of the Rev. Gershom F. Cox, D. D., who has for many years been a distinguished minister in the Methodist Episcopal Church. He lived at home, enjoying the advantages of a common-school, until he was ten years old, and then was placed upon a farm with one of the friends of the family, where his opportunities for mental improvement were, to say the least, no better than they had been while he was under the paternal roof. Such as they were, however, he improved them with great diligence, and seemed resolved, even at that early period, to qualify himself for a life of active usefulness. Here he lived till he was sixteen or seventeen years old, when various circumstances conspired to lead him to seek a new place. Much to his gratification, an opportunity offered for his becoming a clerk in a book-store, in his native town; and, here his literary tastes began more decidedly to develope themselves, and instead of being contented with the mere selling of books, he occupied no small part of his time in finding out what the books contained.

When he was about eleven years old, he heard a sermon from an old and eccentric Methodist preacher, which attracted him greatly by the simplicity of its language and the quaintness of its illustrations. The effect of this discourse was to set him to the daily and diligent study of the Holy Scrip-

*Memoir by Rev. G. F. Cox, D. D.

tures; and, in connection with this, he had many serious thoughts about the salvation of his own soul. Nothing decisive, however, seems to have occurred, in regard to his spiritual interests, until the year 1818, when, through the influence of a near relative, he was brought into a state of solicitude and mental anguish bordering on despair. After a short time, he emerged from this state into a most joyous frame of feeling, which he considered as marking the change from spiritual death to spiritual life. From this time he evinced great interest in religious things, and seemed ever watchful for opportunities of doing good. Especially he engaged with great freedom in the religious meetings that were held in the neighbourhood; and those who listened to his pertinent and earnest exhortations, recognized in them a pledge, if his life were spared, of eminent usefulness in the Church.

The period to which he dated his conversion was July, 1818. A few weeks after this, he connected himself with a small class in the neighbourhood, and became a member of the Methodist Episcopal Church. It does not appear at what time exactly he resolved on devoting himself to the ministry; but he preached his first sermon in a school-house at Readfield, on the 17th of December, 1820. Though he was greatly agitated in the prospect of the exercise, he passed through it with much freedom and comfort, experiencing, as he believed, special aid from on high.

He preached in the character of a licentiate, and under the care of a Presiding Elder, during the year 1821, at Wiscasset, Bath, and Hampden; and in each of the two latter places instructed a school, that he might be able to furnish himself with the usual travelling equipage of a Methodist preacher. At the New England Conference of 1822, he was admitted on trial, and appointed to the Exeter circuit, in the Kennebeck District, Me. In 1823, he was appointed to Buxton; and, in 1824, to Kennebeck. Early in 1825, he was prostrated by a severe illness, which brought his labours in Maine to a close. In June of that year, he had so far recovered that he was able to travel, by slow stages, to Belfast, where he had a brother living, and there he remained till about the close of August.

Finding himself now unable to preach, and with at best an uncertain prospect of being able to return to the duties of the ministry, and still feeling that he ought to be employed according to his ability, he accepted a proposition from the bookseller at Hallowell, in whose service he had formerly been, to take his stock, and become the manager of the concern. He continued thus engaged for more than a year, during which time he was scarcely able to speak above a whisper. He did not, however, succeed in the business, and, availing himself of the first opportunity to sell out, he left Hallowell, utterly penniless, except as he received aid through the kindness of his friends. Previous to this, his health had so much improved that he had ventured to preach once or twice, though he had still little prospect of ever being any thing better than an invalid.

Mr. Cox now directed his course to the South, in the hope of finding a more congenial climate; and, after travelling several months, in search of some place in which he could be usefully employed, he concluded to stop at Baltimore. And here, within a comparatively brief period, he saw some of his brightest and some of his darkest days. On the 7th of Feb-

ruary, 1828, he was married to Ellen Cromwell, daughter, by a former marriage, of Mrs. Thomas Lee, who resided a few miles from the city. The family was one of great respectability, and the lady herself was distinguished for her lovely and attractive qualities. After remaining awhile in the family of his mother-in-law, and taking direction, to some extent, of the concerns of her farm, he removed to the city, and, by the urgent request of some of his friends, took charge of a weekly religious paper, devoted to the interests of the Methodist Church, called "The Itinerant." But scarcely had he established himself there before he was called to part with his beloved wife, under the most trying circumstances—this event occurred on the first day of the year 1830. Though well-nigh overwhelmed by the affliction, and in a state of health that unfitted him for either bodily or mental effort, he could not feel willing to remain unemployed, and his mind was constantly teeming with plans of evangelical usefulness. About this time, he received a commission from the Rev. Dr. Fisk, as an Agent to collect funds in aid of the Wesleyan University; and he accepted it, and entered upon the Agency at once. This employment, however, was too secular to be congenial with his feelings; and he very soon abandoned it, with an intention to make the trial of once more resuming an effective relation as a minister. Accordingly, he proceeded from Annapolis, Md., where he then was, to Norfolk, Va., and thence, by slow stages, as he was able to bear the journey, to Newbern, N. C., where the Virginia Conference of 1831 held its session. Here he received an appointment to Raleigh; and, immediately after, in great feebleness, entered upon his duties. He preached once on the Sabbath for several weeks, though not without extreme difficulty; but, about the first of April, his physician interdicted any further effort in the way of preaching until there should be some favourable change in his health. Shortly after this, he felt constrained to give up his charge; and, though it cost him a severe sacrifice, he submitted to it calmly and cheerfully.

In the course of this summer, Mr. Cox visited Hillsborough, the Virginia Springs, and some other places in that region, and was every-where met with the most considerate kindness. His mind was exercised not a little in regard to what he ought to do, and, for a while, he inclined to the opinion that the indications of Providence were in favour of his undertaking a mission to South America. But, on mentioning the subject to Bishop Hedding, the Bishop proposed that he should direct his thoughts to Liberia; and Bishop McKendree, whom he met not long after, gave him similar advice. As this harmonized with his own views, the result was that in May, 1832, he received a regular appointment, from the Episcopacy, as a missionary to the Colony of Liberia.

Shortly after this appointment, he went to New England to take leave of his friends, and make arrangements to embark for Africa, with as little delay as possible. This having been accomplished, he set his face again towards the South, and, on his way, visited the Wesleyan University at Middletown. On taking leave of a young friend there, he said to him,—"If I die in Africa, you must come and write my epitaph." "I will," said the youth; "but what shall I write?" "Write," replied Mr. Cox,—"*Let a thousand fall before Africa be given up.*" On reaching Philadel-

phia, he found that the cholera was raging violently there, more than eighty deaths having occurred the day after his arrival. Here he received intelligence, from the Colonization Society at Washington, that a vessel was soon to sail for Liberia from Norfolk. He immediately proceeded to Baltimore, where he received a few hundred dollars, (the residuum of an estate of his wife,) and the first appropriation he made from this small sum was for the manumission of a slave boy, whom he took with him on his mission. Here also, and at Richmond, he found the cholera prevailing to an alarming extent, so that he felt that the arrows of death were flying on every side of him. After encountering some disappointments and receiving many mercies, he sailed in the ship Jupiter, on the 6th of November, 1832. His journal acknowledges "a little sadness" at the thought of leaving country and home, but blesses God for the privilege of trusting to his protection, and of hoping well in respect to the future.

After a more than ordinarily tempestuous voyage, they made the African coast at Cape de Verd on the 8th of January; and, on the 12th, anchored off the English town of Bathurst, on the Isle of St. Mary's. Here they remained a week; and Mr. Cox had the opportunity, for the first time in his life, of addressing, through an interpreter, a heathen congregation. He was, on the whole, greatly encouraged by his visit here, in respect to both the African climate and the prospect of his missionary enterprise; and, as soon as they put out to sea again, he commenced studying the Mandingo language. Their next stopping-place was at Sierra Leone, where they remained a month, during which Mr. Cox gained much information concerning the country, and made some progress in the language which he had already commenced. They arrived safely at Liberia on the 8th of March.

His first object was to gather the few religious emigrants, of the Methodist communion, into a church; and, accordingly, within a few days after his arrival, a meeting of these persons was held, Mr. Cox's credentials presented, and, after a somewhat protracted discussion, he was recognized, by a nearly unanimous vote, as "Superintendent of the Methodist Episcopal Church in Liberia."

Meanwhile he entered upon his manifold duties with great resolution and apparent vigour. He entered into a minute examination of the religious state of every portion of the Colony; got up the first Camp-meeting, as is supposed, that was ever held on the Continent; attended to special appointments of public fasting, thanksgiving, and prayer; summoned Conferences for the transaction of the important business of his mission; and finally succeeded in organizing a Methodist Episcopal Church in Africa, under the supervision and control of the General Conference of that Church in America. This latter result was not reached without great difficulty, on account of the jealousy of the coloured brethren towards the whites; but their objections were finally amicably disposed of, and the desired end harmoniously attained.

Scarcely had Mr. Cox begun his labours before he set himself to gathering a Sunday School; and so successful was he that, on Sunday, the 6th of April, he had the pleasure of seeing around him a school of seventy children, with every thing to betoken success. But he had now nearly

reached the end of his labours. On the 12th, he found that the African fever was upon him, and it seemed almost immediately to have struck through his whole system. After being confined to his bed twelve days, he was able to walk a few steps in his room; but he soon took cold and had a relapse, and afterwards another relapse; the fever in the latter case rising higher and lasting longer than in either of the preceding. Towards the close of June, he became satisfied that his recovery was hopeless, and made all the worldly arrangements for his departure that he deemed necessary. Though he would gladly have lived to labour for the regeneration of Africa, yet he recognized God's gracious providence in what seemed the premature termination of his mission, and felt that he could leave the cause which he loved in better hands than his own. After being reduced by his disease to a mere skeleton, he died on Sunday, the 21st of July, 1833, looking upward, and faintly calling to his adorable Redeemer,—"Come, Come." He was buried, with every mark of respect, a short distance from the Mission House, and a neat monument now marks the spot where his ashes repose.

During the brief period of his sojourn in Liberia, Mr. Cox wrote "Sketches of Western Africa," which, together with selections from his correspondence, is appended to a Memoir of his life, written by his brother, the Rev. G. F. Cox, D. D., and published in 1840.

Mr. Cox was the father of one child, which, however, died in infancy.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, January 6, 1860.

My Dear Sir: I cannot specify the exact year when I first became acquainted with the Rev. Melville B. Cox, but I well remember that it was when he was on his way to Baltimore to publish a periodical under the name of "The Itinerant." After that, he was often at my house, and I was in quite intimate relations with him until he left the country for his African mission.

He was of medium size, and had a pleasant and intelligent expression of countenance, accompanied with an air of more than ordinary gravity. From the time that I knew him, there was that in his face which seemed to me to mark him as the probable victim to consumption. His manners were gentle and simple, and kept you constantly impressed with the idea that you were in contact with a true man of God. He had naturally a most benevolent spirit; and this, sanctified by a Divine influence, kept him ever intent on the promotion of the best interests of his fellow-men. This, too, in connection with his naturally excellent sense and highly respectable mental culture, gave him no small reputation as a preacher. Had he remained at home, and had his health permitted him to labour, he would doubtless have taken rank among the most acceptable and useful preachers of his denomination. But he could not remain at home—his bosom burned with such an unquenchable desire for the moral renovation of Africa, that he counted not even his life dear to him, if by the sacrifice he could do any thing to advance that blessed work. With the spirit of a Brainard, or a Henry Martin, he plunged into the darkest wilds of savage barbarity, and there toiled his life away in the efforts to bring those darkened minds into the light of the glorious Gospel. He was in all respects eminently qualified for the office of a missionary—prudent, winning, zealous, persevering, and deeply sensible of his entire dependance on God. There are comparatively few now living to embalm his memory, from

personal recollections; but I doubt not there are many witnesses to his fidelity, in Heaven, and there are many on earth who honour him as a martyr to the best of causes.

Yours very respectfully and truly,

SAMUEL LUCKEY

FROM THE REV JOHN B. PINNEY

SECRETARY OF THE AMERICAN COLONIZATION SOCIETY.

COLONIZATION OFFICE, NEW YORK,
February 9, 1860.

My Dear Sir: In October, 1832, I arrived at Norfolk, Va., with my missionary companion, the Rev. Mr. Barr, expecting to sail for Liberia in the Ship Jupiter. We found the Rev. Melville B. Cox there, destined to the same field of labour, and having taken passage in the same ship.

We met him in the cabin, and had a season of prayer together, of which the impression yet remaining on my mind is that of great fervour and great lowliness. His voice was gone, so that he could only utter himself in whispers. His manner was exceedingly bland and cordial. You will recollect that my companion, Mr. Barr, died of Asiatic cholera, on Sabbath morning, after an illness of a few hours. I was detained by that sad event for nearly six weeks, and finally took passage in the Bark Roanoke, following Mr. Cox, who had preceded in the Jupiter.

I arrived at Monrovia, on the 16th of February, 1833, some three weeks before he arrived,—the Jupiter having called at Cape de Verd, and Sierra Leone. As Mr Cox landed at the wharf on the 8th of March, he manifested great weakness, and ascended the hill to the Government House, leaning on my arm. Soon after this, I proceeded to the interior on a journey of some three weeks, and, as the result of my exposure and fatigue, had a severe attack of fever, which required a sea voyage, and led me to return to America, the same season. Before my arrival in Liberia, in the fall of that year, Mr. Cox had given up his triumphant spirit, his frail body having yielded itself an easy prey to the destroyer.

You will see from the above statement that my opportunities for personal acquaintance with Mr. Cox were very limited. But I saw enough of him to be most deeply impressed with the maturity and elevation of his Christian character, with his entire devotedness to the missionary cause, and his remarkable adaptedness to the work which he had undertaken. It was an inscrutable providence that thus, as we should say prematurely, brought his labours in Africa to a close. But brief as was his sojourn there, it was long enough to accomplish immense good, by bringing into more active exercise the missionary spirit at home, and enkindling anew the zeal of the churches in Liberia. His death occasioned a universal mourning in the Colony, and his memory remains fragrant there, and I doubt not wherever he was known, to this day.

With great respect, truly yours,

J. B. PINNEY.

JOHN M. HOLLAND.

OF THE MEMPHIS CONFERENCE.

1822—1841.

FROM THE REV JOHN McFERRIN, D. D.

NASHVILLE, Tenn., April 12, 1860.

Dear Sir: Among the gifted ministers of Tennessee, justly worthy of being embalmed in the gratitude and veneration of the Church, is the Rev. John M. Holland; who, though his career was not a very protracted one, was yet one of the decidedly able and useful ministers of his day. There are many, I doubt not, both on earth and in Heaven, to witness to the fidelity and power of his ministrations.

JOHN M. HOLLAND was born in Williamson County, Tenn., about the year 1803 or 1804. His family was respectable, and his early advantages were better than were enjoyed by the mass of young men of that day; yet he could not be said to have had an extensive or thorough education. He had a well-balanced mind, and gave early indications that he was destined to take a prominent place in society. He was converted in early life, and, in the autumn of 1822, when he was about nineteen or twenty years of age, was admitted into the travelling connection on trial. For twenty years, he was a fervent, devoted minister of Christ, preaching the Gospel within the bounds of the Tennessee, Mississippi, and Memphis Conferences.

The following is a list of Mr. Holland's appointments, during the successive years of his ministry:—In 1823, he was appointed to Richland; in 1824, to Bedford; in 1825 and 1826, to Huntsville; in 1827, to Dixon; in 1828, to the Nashville circuit. In 1829 and 1830, he was Presiding Elder on the Cumberland District. In 1831, he was appointed to Nashville. In 1832, he was Presiding Elder on the Forked Deer District; in 1833, 1834, and 1835, of the Memphis District; in 1836, of the Florence District. In 1837, he was Agent for the LaGrange College. In 1838, he was Presiding Elder of the Holly Springs District, in Mississippi; in 1839, was Agent for the Holly Springs University; and, in 1840, was Presiding Elder of the Memphis District.

Few men combined so many elements necessary to constitute an able preacher as did Mr. Holland. His person was attractive. He was about five feet, ten inches in height, slender, but very erect and elastic; his face was smooth and his complexion ruddy; his hair dark and eyes black; his features well formed, and his countenance open and very pleasant. His manner in the pulpit was easy and graceful—no affectation—no attempt at display. His voice was full, clear, musical; his articulation was distinct, and his pronunciation in accordance with the best standards. His style was chaste, and his words well chosen. His mind was logical, and his expositions of the Scriptures clear and satisfying. His sermons were well matured, and delivered with earnestness and power; and they seldom failed to produce conviction in the minds of his hearers. He sometimes exhibited

deep pathos, and many of his appeals were strikingly eloquent. His doctrinal views were strictly in accordance with the accredited standards of his Church, and he showed excellent judgment in adapting his subjects to the circumstances of his congregation. It was not uncommon for his whole audience to be sensibly moved under his preaching.

I well remember one scene with which he was connected, that produced a remarkable sensation—it was during the session of the Annual Conference. He was preaching in the afternoon of a week-day. The congregation was large, but no extraordinary excitement prevailed. He was explaining the nature of saving faith, and describing the manner of the penitent's approach to Christ. An intelligent gentleman, who was inquiring for the way of salvation, followed him in his course of thought, till he was brought to the point of believing, and suddenly embraced Christ, and, rising to his feet, exclaimed,—"I have found Him—I have found Him." His joy was full; and the preacher and all the Christians in the audience rejoiced that the prodigal had returned a penitent to his Father's House. The effect on the congregation was overwhelming.

Mr. Holland was an indefatigable labourer—nothing was suffered to divert him from his work. In the city and on the frontier, he was always found at his post, the faithful and earnest preacher, and the ever-watchful, diligent and devoted pastor.

At the end of his fourth year in the ministry, he was happily married to a pious and intelligent young lady of Huntsville, Ala. Mr. Holland inherited a small estate, and his wife also possessed some property. The two little fortunes united, placed him and his family in comfortable circumstances, so that, notwithstanding the meagreness of ministerial support in his day, he was enabled to prosecute the work of an itinerant without embarrassment. He was an itinerant indeed. In Cumberland Mountains, in the Valley of Middle Tennessee, along the margin of the Tennessee River, in North Alabama, through the Western portion of his native State, as far as the banks of the Mississippi, and as far North as the waters of the Alabusha, this eminent servant of Christ proclaimed, in eloquent strains, the tidings of salvation, and was instrumental in bringing many sons unto God.

He was, however, not free from misfortune. In an evil hour, he was induced by friends—honest, well-disposed friends—to embark his little fortune in speculation. The fine country of the Chickasaws and Choctaws had been purchased by the Government. North Mississippi came into market; the tide of speculation ran high; men were pouring into the country, like miners into newly discovered gold regions; the door to fortune seemed open, and Mr. Holland was persuaded to enter. His plans were laid; his means invested; his credit extended. The revulsion of 1837 came, and he was wrecked in his finances. His means were all swallowed up, and he was left to struggle with the world under a cloud. Still he maintained his integrity, and prosecuted his work till the year 1841, when he fell asleep in Jesus in the prime and vigour of his manhood.

His last appointment, as I have already stated, was on the Memphis District. Depressed by his pecuniary embarrassments, he went to his field, resolved, by God's help, to continue to the end. During the latter part of

the summer of 1851, while on a remote portion of the district, he fell sick, and was conveyed to the town of Bolivar, where, on the 13th of August, he resigned his spirit into the hands of God. He died from home; died at his post; died giving glory to God. His remains were interred in the place in which he died. His last work was performed at a Quarterly Meeting, in preaching the Gospel, and discharging the duties of a Presiding Elder.

Having known him well and known him long, my impartial judgment is that but few ministers in the Southwest have surpassed John M. Holland in ability, zeal, and usefulness. His memory is precious to thousands.

Very truly yours,

JOHN McFERRIN.

SQUIRE CHASE.*

OF THE BLACK RIVER CONFERENCE.

1822—1843.

SQUIRE CHASE was born in Seipio, Cayuga County, N. Y., on the 15th of February, 1802. At the age of about fourteen, he was converted through the instrumentality of Methodist preaching, in the town of Orangeville, Genesee County, N. Y., and, shortly after, became a communicant in the Methodist Episcopal Church. In June, 1822, he received license as a Local Preacher; and, before the close of July following, when he was only nineteen years of age, he was received, as a probationer, into the Genesee Conference. His first appointment was to the St. Lawrence circuit, which embraced a territory of great extent, abounding in forests and swamps, and, on various accounts, a most forbidding field of labour. He, however, acquitted himself greatly to the satisfaction of the people, and, at the Conference of 1823, was appointed to the Black River circuit. In 1824, he was sent to the Sandy Creek circuit; and, in 1825, was returned to the Black River circuit; but, in the course of this year, his health failed, and, at the Conference of 1826, he found himself obliged to take a superannuated relation. The next year, however, his health having somewhat improved, he was rendered effective, and stationed on the Indian River circuit. Some time previous to this, he was united in marriage to Julia Rogers, of Lewis County, who proved, in every respect, a helpmeet to him, while she lived; but, after becoming the mother of two or three children, she fell a victim to consumption. In 1831, he was married to Lydia Belden, of Canton, N. Y., who survived him.

In 1828, Mr. Chase was stationed in the village of Ogdensburg, and, during the two following years, on the Canton circuit. At the session of the Oneida Conference, in 1831, he was appointed Presiding Elder of the St. Lawrence District, and held the office for three years. In 1834, he was stationed at Watertown, but, in the course of the year, his health again

* Gorrie's Black River Conference Memorial.

failed, so that he was under the necessity of taking, a second time, a superannuated relation. He spent the following winter in Florida, and with so much advantage to his health that he was able to meet his Conference in the summer of 1836, and once more took his place in the effective ranks. He now fell into the Black River Conference, which had been organized in May preceding: and, as a call had been made by the authorities of the Church for missionaries in Africa, Mr. Chase requested the Bishop to give him an appointment to that field. The offer of his services was cheerfully accepted, and, the necessary arrangements for his departure having been made, he sailed from New York for Monrovia, in company with the Rev. John Seys, Superintendent of the Liberia Mission, and the Rev. George S Brown, a coloured missionary, on the 15th of October, 1836. They reached their destination on the 1st of December following.

Mr. Chase very soon began to experience the debilitating effects of the climate, and it was not long before he was prostrated with African fever. He, however, addressed himself to his work with great zeal, labouring up to the full measure of his strength, not only for the benefit of the colonists of Liberia but for the tribes in the interior. But, in May, 1837, he was suddenly interrupted in his labours by a severe attack of epilepsy. Previous to this time, he had determined, in consequence of his enfeebled health, to return, for a season, to the United States; but this sudden attack seemed to render it doubtful whether his purpose could ever be accomplished. He, however, contrary to all expectation, had so far recovered, within a few weeks, as to be able to undertake the voyage; and he arrived safely in Baltimore about the 1st of August. With as little delay as possible, he then proceeded to Watertown, N. Y., where he had fixed his family previous to his departure.

Mr. Chase's health continued in a precarious state after his return to this country, so that, for some time, he was capable of but little exertion. He attended the session of the Black River Conference, in Fulton, in August, 1838, and, as his health was then thought to be gradually improving, while yet there was no prospect of his speedy return to Africa, he was rather indefinitely appointed to the station at Mexicoville, Oswego County. He very soon entered upon his work, but, before he had been long engaged in it, was transferred to Watertown, in consequence of the failure of the health of the preacher in charge of that station. He remained there during the year, and, at the next Conference, (1839,) was re-appointed to the same station, and, at the same time, was elected to the General Conference of 1840, which met in Baltimore. After attending the General Conference, he returned to his family and charge at Watertown, and resumed his labours with his accustomed alacrity. In the course of this year, he was involved in a discussion with the Roman Catholic priest, then at Watertown, the result of which was that Mr. Chase published a work, entitled "An Examination of the Doctrine, History, and Moral Tendency, of Roman Catholic Indulgences." It was regarded with much favour by Protestants, especially throughout that region.

At the Conference in 1840, he was re-appointed to Watertown, thus making his residence in that village, as a Pastor, nearly three years. The next year, he was appointed to the Lowville station, in Lewis County. Mean-

while, he had his heart strongly set upon a return to Africa; and his desire to do so seems to have been not a little quickened by the letters which he received, from time to time, from his missionary associate, the Rev. Mr. Seys. Accordingly, while he was at Lowville,—his health having become in a good degree confirmed,—the Board saw fit to re-appoint him to that distant field: and he was also appointed Superintendent of the mission, *pro tempore*, in place of Mr. Seys, who had, on account of some collision with the Liberian Colonial authorities, and the managers of the American Colonization Society, returned to this country. In due time, having left his family at Lowville, he proceeded to New York, and, about the middle of January, 1842, embarked again for Liberia, where he was safely landed, after a very pleasant and prosperous voyage. He immediately commenced his duties as Superintendent of the Mission, and took the editorial charge of a paper, (Africa's Luminary,) a semi-monthly issued from the Methodist press at Monrovia. He also made several extensive journeys into the interior, and among the savage tribes, and acquired a large amount of knowledge in regard to their condition, which he was enabled in various ways to turn to good account.

Having remained in Africa about a year, the state of his health and some other circumstances led him to embark again for his native land; and, after a protracted and uncomfortable passage, he landed safely in New York, about the middle of May, 1843. After spending a little time with his family at Lowville, he left home near the middle of July, for the purpose of attending the session of the Black River Conference, at Syracuse. On his way thither, he attended several missionary meetings, and preached with his usual zeal and energy, though it was apparent that his health had suffered materially since his departure for Africa. On his arrival at the seat of the Conference, he complained of great physical prostration. He was able, however, to attend the sessions of the Body, and preached, before the Conference, a sermon of uncommon power,—worthy to be, as it proved to be, his last effort in the pulpit. The next day, he took a violent cold, which brought on inflammation of the lungs. The best medical aid was put in requisition, but the disease did not yield to treatment, and he died at the house of his friend, Hiram Judson, of Syracuse, on the 26th of July, 1843,—the day upon which the Conference closed its session. His remains were conveyed to Lowville, but were finally buried near the grave of his former wife, in Houseville, Lewis County, where his Funeral Sermon was preached by the Rev. Nathaniel Salsbury. Another commemorative discourse was delivered at Watertown, by the Rev. Hiram Mattison, and was published.

FROM THE REV J. B. WAKELEY.
OF THE NEW YORK CONFERENCE.

POUGHKEEPSIE, October 5, 1860.

My Dear Sir: My first personal acquaintance with the Rev. Squire Chase was in the year 1841, while I was stationed in the city of New York; and, after that, my meetings with him were quite frequent, for several years; so that I think I had a pretty good opportunity of forming a correct judgment of his character. I am quite willing to state to you my recollections of him, and the general impressions that he made upon me.

He was a tall, spare man, a little round-shouldered, with rather a long face, a bright eye, and a more than commonly intelligent expression of countenance. His manners were gentle and winning, and impressed you at once with his perfect sincerity. His intellect was, I think, decidedly of a superior order; and, without having enjoyed the advantages of a liberal education, his attainments, both classical and scientific, were highly respectable. Such was his knowledge of the Greek language, that he often read the New Testament in the original in his family devotions. He united great mildness and benignity with a strong sense of right, and an energy that knew not how to quail before even formidable obstacles. He had fine social qualities, and, by his cordial and winning manner, as well as his excellent sense and extensive information, always made himself welcome to any company into which he might be thrown.

Mr. Chase possessed fine natural and acquired qualifications for the pulpit. His tall and impressive figure, and fine open countenance, and good voice, combined with a free and earnest manner, distinct articulation and copious style, to give excellent effect to his well-wrought and truly evangelical discourses. I have a distinct recollection of a sermon that he preached for me in the Seventh Street Church, New York, just before he sailed for Africa, which I thought a rich and beautiful specimen of expository preaching. He was eminently qualified also for the work of a pastor,—being alike prudent, faithful, sympathetic, in his intercourse with his people.

As a Missionary, Mr. Chase's heart went fully into his work. The salvation of the Heathen was the object that seemed to press more heavily upon him than any other; and for this there were no sacrifices which he did not stand ready to make. I remember that, after his determination was formed to go to Africa, one of his brethren, in conversing with him on the subject, remarked that there was a sort of chivalry in the enterprise, and he thought he should not object to engaging in it himself—says Chase, in a manner that I shall never forget,—"Something more than chivalry in it, Sir!" His character, both as a man and a Christian, eminently fitted him for the arduous, self-denying work of a missionary; and if his life had been spared, and his health had permitted him to remain in that field, no doubt he would have impressed himself yet more indelibly on the destinies of that darkened Continent.

Yours truly,

J. B. WAKELEY.

ORANGE SCOTT.*

OF THE WESLEYAN METHODIST CHURCH.

1822—1847

ORANGE SCOTT a son of Samuel and Lucy (Whitney) Scott, was born in Brookfield, Vt., February 13, 1800, being the youngest of eight children. His father was a native of Willington, Conn.; his mother of Halifax, Vt. Shortly after his birth, the family removed to Berlin, Vt.; and, in 1806, they were living in Stanstead, Lower Canada, where they remained about six years, and then returned to the States. He attended school for a short time in several different places, making in all a period of about

* Autobiography.—Matlack's Memoir.

thirteen months. His religious opportunities were not so good even as his literary; for he stayed away from the house of God altogether for want of decent apparel. Though, in consequence of this, his ideas of religion were at best vague and confused, his conscience sometimes did its office, forcing upon him the conviction that he was a sinner, and filling his mind with gloomy apprehensions in respect to the future. At length, one day when he was at work alone in his field, his relations to God and eternity were presented to his mind with such appalling distinctness and reality, that he came to the fixed purpose that religion should henceforth be his chief concern, and that he would not rest until he had some evidence that he was a sharer in its blessings. About the middle of September, 1820, while he was living in Barre, Vt., he attended a Camp-meeting in the neighbourhood, and there, as he believed, was enabled to consecrate himself to the service and glory of his Redeemer. A powerful revival followed, into which he entered with great zeal, often, after a hard day's work, walking five or six miles and back, to attend a meeting. About six months after his conversion, he began to hold meetings himself, and, after another six months, was licensed to exhort in the Methodist Episcopal Church.

Towards the close of the summer of 1821, he received an invitation from the preacher in charge of the Barnard circuit to assist him during the remainder of the year; and, accordingly, about the 1st of November following, he set off, in great poverty, to commence his itinerant labours. Shortly after this, he received license as a Local Preacher, and, at the session of the New England Conference for 1822, which was held in Bath, Me., he was received on trial, and stationed on the Lyndon circuit; where also he was continued the next year. In 1824, he was ordained Deacon, and was again sent back to the same circuit. In 1825 and 1826, he was stationed at Charlestown, Mass., and, while there, was engaged in a newspaper discussion of the doctrine of Universal Salvation with the Rev. Thomas Whittemore. In 1827 and 1828, he was stationed at Lancaster, N. H.; and, in 1829, at Springfield, Mass., where his labours were attended by a powerful revival of religion. In 1830, he was appointed in charge of the Springfield District, where he remained four years. In 1831, he was elected a delegate to the General Conference, held the next year in Philadelphia. While attending the Conference at Providence, in 1832, he was appointed to preach on the Sabbath for the Rev. James Wilson, Pastor of the Beneficent Congregational Church in that town; and so acceptable were his services, that he immediately received overtures from the congregation to settle over them as a colleague pastor. He, however, felt constrained, by his convictions of duty, not to separate himself from the connection in which Providence had already placed him, and he therefore declined the flattering proposal. In 1834 and 1835, he was Presiding Elder of the Providence District. In 1836, he was stationed at Lowell, Mass. In 1837, he took the relation of a supernumerary, and was appointed, by way of accommodation, to Wilbraham, Mass.; but, being released, by the Presiding Elder, from all obligation to serve on that district, during the year, he engaged in a somewhat extensive Anti-slavery Agency. In 1838, his name appears on the list of the superannuated. In 1839 he was again rendered effective, and was stationed at St. Paul's Church, Lowell;

and in 1840, he was returned to the same place. This year the failure of his health obliged him temporarily to suspend his public labours, and he retired to Newbury, Vt., where he divided his time between manual labour and writing occasionally for the press. In 1841, we find him again in the superannuated relation; but, in 1842, he was, by his own request, transferred to the New Hampshire Conference, and appointed Agent for the Newbury Seminary. This was the last year of his connection with the Methodist Episcopal Church.

Mr. Scott's attention was first directed to the subject of Slavery, especially in its relations to his own denomination, in the year 1833; and the result of his inquiries on the subject was a full conviction that he was called upon to enlist in a vigorous and persevering warfare against what he believed to be the most threatening evil in the land. He, accordingly, did engage in this cause with the utmost zeal, bringing to it all the energy of a ruling passion, and braving all difficulties and obstacles that he found in his way, with the glowing heroism of a martyr. Though he found many to sympathize with his views, yet much the greater portion of the Church regarded him as fanatical, and he was brought in painful conflict with the venerable Bishop Hedding, who even felt himself constrained to prefer charges against him, before the New England Conference of 1838; which charges, however, were not sustained. It is impossible here to go into the minute details of the controversy which terminated his connection with the Methodist Episcopal Church—suffice it to say that, after having, for several years, to the great gratification of the few, and the equally great annoyance of the many, laboured, both with his tongue and with his pen, in the cause of abolitionism, but without being permitted to witness the result he so much desired, he, with two or three others, withdrew from the connection in the fall of 1842, and formed a new denomination, known as "the Wesleyan Methodist Church." The avowed reasons for this separation were not only that the Methodist Episcopal Church tolerated and defended Slavery, but that the Episcopal element in the government of the Church was, in their estimation, not only unwarranted but of evil tendency. The organization of the new body was effected by a General Convention held in Utica, N. Y., on the 31st of May, 1843, of which Mr. Scott was President; and, for some time before and after this, he was engaged in conducting "The True Wesleyan,"—a paper designed to explain and urge the principles of the secession. At the first General Conference, which was held in Cleveland, O., in October, 1844, Mr. Scott was present as one of the controlling spirits, and was elected President; but he declined the honour, in consideration of his having served in the same capacity at the Convention in Utica. From about this time he ceased to be the editor of "The True Wesleyan," and directed all his energies to the establishing of a "Book Concern." In prosecuting this object, he made a long and interesting journey to the West, attending several Conferences, and endeavouring to awaken among his brethren more of a missionary spirit. On his return, he published in the True Wesleyan a series of letters on various subjects of interest, which showed at once marked ability and glowing zeal.

During the winter of 1845–46, Mr. Scott's health, by reason of his great and constant labours, became seriously impaired, in consequence of

which, he found it necessary to give himself time to rest; and, accordingly, he retired to Newbury, Vt., where his family still had their home. The next summer, he purchased a house in Newark, N. J., and moved his family there in September following; but his health, though subject to occasional alternations, was, on the whole, constantly declining. For several weeks before his death, he sunk quite rapidly, but his mind was in a state of great tranquillity, and he seemed to rejoice in the thought that the time was at hand when he should have a happy meeting with many of his brethren, from whom he had felt constrained to differ, and so far as ecclesiastical relation is concerned, to separate. He died of consumption, on the 31st of July, 1847, in the forty-eighth year of his age. His Funeral Sermon was preached, at his own house, by the Editor of the True Wesleyan; after which, his remains were removed for interment to Springfield, Mass., where another Funeral Discourse was delivered by the Rev. Lucius Matlack.

Mr. Scott was married on the 7th of May, 1826, to Amy Fletcher, of Lyndon, Vt. She died on the 4th of April, 1835, leaving an infant of about five months. On the 6th of October, of the same year, he was married to Eliza Dearborn, of Plymouth, N. H., who survived him, with several children.

FROM THE REV ABEL STEVENS, D. D., LL.D.

NEW YORK, October 22, 1860.

My Dear Sir: I should be happy to be able to afford you an adequate estimate of the Rev. Orange Scott, but have not the necessary data at hand, and must refer you to his Memoir, by the Rev. Mr. Matlack.

Mr. Scott and myself were opponents in Methodist public controversies during many years;—a fact which might bias my judgment. I recall him, however, with much pleasure. I always found him a chivalrous antagonist, bold and often rough in his attacks, but admirable for generous courage, good capacity, and sincerity. His course in the New England Methodist secession led to many severe reflections on his motives, and some grave impeachments of his character. As Editor of the Methodist organ of New England, at that time, and therefore his most public antagonist, I was in the best position to appreciate these charges, and am obliged to say that, while I saw in him imperfections, such as the best men sometimes exhibit, I never felt it necessary to abandon my confidence in the Christian integrity of my earnest opponent, and can look back to those memorable days with no little admiration of both his talents and character.

I became acquainted with him about 1831. He was then Presiding Elder of the Springfield District. No Methodist preacher of New England was more "popular" than he. Wilbur Fisk was the great man of the denomination, in the Eastern States, at that time. His better education, graceful eloquence, and saintly character, as well as his superior intellectual power for the business affairs of the Church, gave him supremacy; but Orange Scott was only second in rank to him. On great popular occasions, as at Quarterly or Camp-meetings, Scott was superior to him. His better physical condition, and a popular, powerful sort of eloquence, made him a man for command, for chieftainship among the masses; and the people loved him, and followed him with enthusiasm. I have heard him preach at Camp-meetings, with almost superhuman power,—his noble voice sending its trumpet blasts afar through the

forests, and the multitudes of hearers waving under its spell like the trees under the gale.

His portraits do not give you a correct impression of his appearance. The early engravings were made by unskilful artists—the later ones represent him in the decay of a prolonged "consumption," with which he died. In his prime, he was a noble looking man,—a man to love,—with a generous, open countenance; a luminous eye, apparently deeply set, but only because his intellectual brow protruded over it; an unaffected though unpolished manner; a voice of great sweetness in conversation, and great compass and power in public discourse,—a musical oratund,—one of those voices that almost infallibly indicate a man at once courageous and generous. I attribute much of his popular force to this indication,—undefined by his hearers, but always and profoundly felt.

Without much mental discipline, he was a diligent student, and was seldom at a loss on any current topic. He had a proclivity to controversy, and, besides the great one in which he founded the denomination of Wesleyan Methodists, he was repeatedly before the New England public, as a polemic, deficient in the learning necessary for that character, but remarkably skilful in popular argumentation. He possessed especially that energy of temperament which often passes for intellectual power, and is necessary to the latter, in certain spheres of public life. Admitted truths were made to seem like new convictions under his urgent discussion; familiar doctrines stood out like new revelations in his ardent sermons; and his power to make even religious common-places seem fresh and novel, consisted not so much in original views or illustrations of them, as in a direct way of confronting them, a warm, emphatic assertion of them.

His energy made him a capital Administrator in the Church. He was *the* Presiding Elder of New England Methodism in that day, driving about his district continually, stepping in at every difficulty, ready for every polemical opponent, scattering the denominational publications broadcast, and keeping his preachers all alive and alert. He sold more Methodist books, I doubt not, than any preacher of the East, then or since.

Such a man could not, of course, appear in the controversial arena, without being uncharitably judged, unless he could leave his natural temperament behind him. His language was prompt, bold, and, often clamorous, but there was the clamour of his old war-trumpet in its tones, and I could not but recognize it, with its old associations, even when the blast was directed against myself. I still believe that he erred most lamentably in the extreme positions he took in the controversy which separated him from his New England brethren, who so much loved him; but I equally believe that he acted under the impulses of a sincere and courageous love of truth. His energetic temperament led him into most of the errors which can be justly imputed to him; but most of those errors were related to great truths, which are fundamental in the rights of humanity, and sublime even when marred by human imperfections.

Yours truly,

A. STEVENS.

SAMUEL DOUGHTY.*

OF THE PHILADELPHIA CONFERENCE.

1823—1828.

SAMUEL DOUGHTY was born in Philadelphia, in January, 1794. What his early advantages for education were I am unable to ascertain; but it is presumed, from the highly respectable attainments which he exhibited in after life, that his early opportunities for cultivating his mind must have been considerable. In 1816, while in Pittsburg, Pa., he became a subject of renewing grace, and united with the Methodist Episcopal Church. Shortly after this, he returned to Philadelphia, and, in 1823, was admitted on trial, by the Philadelphia Conference, as an itinerant preacher. During that year and the following he travelled the Asbury circuit. The next two years, he was stationed at New Brunswick; and, in 1827 and 1828, in Philadelphia.

His zeal in the cause of religion was especially manifested in the deep interest he took in the success of the benevolent institutions of the day. He was particularly active in the establishment of Sabbath Schools, both before and after he became a minister of the Gospel. A short time before his death, he was engaged with others in organizing and bringing into operation a Conference Sunday School Union, auxiliary to the Sunday School Union of the Methodist Episcopal Church, of which auxiliary he was Corresponding Secretary. In September, 1828, he was invited to assist in certain religious exercises at the enlargement of the church edifice in Wilmington, De. He was there attacked with a violent illness, which terminated his life on the 17th of that month, at the house of the Rev. Solomon Higgins. He died in great peace, and was deeply lamented wherever he was known.

FROM THE REV R. BAIRD, D. D.

OF THE PRESBYTERIAN CHURCH.

NEW YORK, September 21, 1860.

My Dear Sir: I will cheerfully tell you what I remember of the late Rev. Samuel Doughty, and not the less so because he belonged to a different communion from myself, as I am always glad of an opportunity practically to recognize the fact that, as all true Christians are one in Christ, so they ought to acknowledge this relation in their intercourse with, and treatment of, each other. I doubt not that some of Mr. Doughty's contemporaries, of the Methodist denomination, still survive, whose acquaintance with him was more intimate, and whose knowledge of him was proportionally more minute, than mine; but my intercourse with him was sufficient to furnish matter for very distinct and pleasant recollection, and what I had not the opportunity of knowing from personal observation, was supplied by the testimony of his friends, and, I may say, by the general appreciation of every community in which he lived. I became acquainted with him first in Philadelphia, about the year 1826; but I think that the most distinct impression that he ever left upon any mind, was during a visit which he made at Princeton, while I was residing there, per

* Min. Conf., 1829.

haps a year or two after And I well remember that it was an impression that I shared with the whole community.

Mr. Doughty was a man of an uncommonly genteel personal appearance. He was of about the medium height,—say five feet and ten inches, and uncommonly graceful in his form and movements. His face was a singularly expressive one; always bland and pleasant, but, when lighted up with strong emotion, it seemed a perfect fountain of sunbeams. It was rather of the Grecian type, and would strike you at once as indicative of the finest intellectual and moral qualities; of a high order of talent, and of an eminently social, genial and kindly spirit. In his manners, he was gentle, self-possessed and dignified—whether this was more the gift of nature or the result of cultivation, I am unable to say, as I know nothing either of his descent or his early history

And the outer man was a faithful index to the inner—an acquaintance with him would only confirm and deepen the impression you would receive on your first introduction to him. In his ordinary intercourse, while he was free and communicative, he never approached to a violation of decorum in any thing—in all that he said, he was respectful and considerate as well as highly agreeable. He was evidently a man of much more than ordinary intelligence and cultivation; and this was the more observable, as very few of the Methodist preachers of that day had, or aspired to, any thing beyond a good common education. He had a highly prolific imagination, though it delighted more in the beautiful and lovely, than in the startling and grand. He would have passed in any circle, not only as a very gentlemanly, but as a gifted and well-informed, man.

His services at Princeton, at the time to which I have referred, were a Sermon in the Presbyterian Church, and an Address before the Colonization Society; in both of which he was singularly happy. His voice, though not greatly varied in its inflections, was of a fine silvery tone, that fell on every ear as the richest melody He was animated and earnest, without the least approach to the boisterous—while his articulation was perfectly distinct, and his utterance loud enough to be easily heard through a large assembly, there was a natural and graceful flow of words, which, of itself, was enough to make him well-nigh irresistible. His style was characterized by a chaste elegance, which would not have dishonoured any son of Harvard or Yale. But there was an elevated unction pervading all that he said, that formed one of his chief attractions—you could not doubt that every thing he said came not only from a thoroughly convinced judgment, but from a deeply interested heart. The tone of his preaching was richly evangelical, and showed that his most cherished thoughts clustered about the Cross. His Address before the Colonization Society was an appropriate, manly, and eloquent performance. Princeton, being the seat not only of a College but of a Theological Seminary, and having of course not only a highly intelligent, but somewhat critical, population, is not the place for passing off any thing of a spurious or doubtful quality as pure gold; but Mr. Doughty showed himself well able to endure the ordeal, and was heard by every body, as far as I know, not only with pleasure but with admiration.

The early death of this promising young man, I well remember, was felt both as a shock and as a loss, much beyond the limits of his own denomination. He was one of those bright, catholic, earnest spirits, which are to be reckoned as the common property of the whole Church.

I remain ever your friend and brother,

R. BAIRD.

JAMES McFERRIN.

OF THE TENNESSEE CONFERENCE.

1823—1840.

FROM THE REV A. P. McFERRIN
OF THE TENNESSEE CONFERENCE.

NASHVILLE, Tenn., March 1, 1860.

My Dear Sir: It gives me great pleasure to furnish you, in compliance with your request, an outline of the history of my lamented and honoured father. His life was a somewhat eventful one, and nothing beyond a very general account of it will come within the limits which your request contemplates.

JAMES McFERRIN was born in Washington County, Va., March 25, 1784. His father, William M. McFerrin, was a farmer, a discreet and orderly gentleman, of the Presbyterian persuasion, a strict observer of the holy Sabbath, and was esteemed for his sobriety, good judgment, and intelligence. He shared in the perils and struggles of the American Revolution, fought at the battle of King's Mountain, and lived out nearly his hundred years. The more remote ancestry—supposed to have been originally from Scotland—emigrated from Ireland to this country about the year 1740. The family, so far as can be traced, has always been Protestant, and has, from time to time, furnished a goodly number of ministers of the Gospel.

The subject of this sketch did not enjoy good educational advantages, but, passing the years of his minority mainly in looking after the interests of his father's farm, he was led to acquire habits of industry and enterprise. On his twentieth birth-day, he was married to Jane Campbell Berry. in whom he ever found a judicious counsellor, and an affectionate and sympathizing companion.

Shortly after this event, he removed from Virginia to Rutherford County, Tenn. The country was new, its resources undeveloped, and many of the settlements constantly exposed to depredations by the Indians, who still lingered near, in formidable numbers. Hardships and dangers were necessarily incident to such a condition of society; but none were better qualified to encounter them successfully than the adventurous settlers continually flocking in from the older States. Energy of character and personal courage were then regarded as paramount claims to places of distinction. Independently of the dangers arising from the neighbouring tribes of savages, the relations of this country with Great Britain were every year becoming more and more threatening; and to meet emergencies that might suddenly arise, the militia of the country, by proper equipment and training, were looked to as the main, if not the sole, reliance for protection. As a consequence, military office was eagerly sought as the most direct way to honourable distinction.

Mr. McFerrin early gave much attention to military tactics,—in which he at once took great delight and became thoroughly skilled. In 1813,—war with England having been declared,—he was called into service, and,

as Captain of a company of volunteers, had but a short respite before they were called upon to make a campaign against the Creek Indians,—a powerful and warlike tribe, who had aroused the indignation of the country, on account of their treachery and murderous cruelty. Fort Mimms, to which helpless families had fled for safety, was, at an unguarded moment, surprised by the wily foe, who murdered the inmates with the most terrible barbarity Captain McFerrin, at the head of his company, was soon on his way to the place of conflict. The combined forces of the various volunteer companies, under the command of General Jackson, by forced marches, surrounded the enemy at Talladega, and, after a sharp engagement of a few hours, caused a complete rout of the savages, leaving hundreds of the mightiest warriors of this powerful tribe, slain on the battle field.

The sufferings endured, during this campaign, were most appalling. The troops, by forced marches, had penetrated far into the wilderness, making arrangements for the necessary supplies of provisions to follow. These arrangements failing, they found themselves in the most destitute condition. Delays brought little or no relief; and starvation, for a considerable time, seemed to await them; and it was only by resorting to acorns, and scraps of raw hide, and like precarious resources, that the unequal struggle against nature could be maintained—time eventually restored them to the comforts of home.

Captain McFerrin was now elected Colonel Commandant of the Fifty-third Regiment,—a post which he held for several years, and for which he proved himself to possess superior qualifications. The Governor, in a general review of the Militia, unhesitatingly declared his regiment to be more efficiently drilled and thoroughly organized than any other in the State.

Being now about thirty-six years of age, his whole course of life was changed in a sudden and marked manner. Up to this time, his life had been an irreligious one; and his position and associations had not only been most adverse to serious reflection, but had led to a habit of positive profaneness. Generous, confiding, brave and impulsive, his course of conduct was always of the most decided character—there was no wavering in his purposes when they were once formed; and his views and motives, whatever they might be, were always too transparent to admit of reasonable doubt. A whole-souled man of the world, those who knew him would feel assured that, if he became a Christian at all, he would be nothing short of a zealous, enterprising worker in the cause of Christ.

Of the Methodists he had little knowledge, except what was gathered from witnessing occasionally some of the scenes attending the mighty revivals of the times. Having, in 1820, been led to attend one of their Camp-meetings, he was brought under deep conviction of sin, and, after a severe conflict of several weeks, was enabled to rejoice, with exceeding great joy, as a believer in the Lord Jesus Christ. Conversion, in his case, must be taken in the full sense of all that is implied in the term—the transition was complete, marked, permanent. His companions and associates were both astonished and awed at the sudden and marvellous transformation of which he was the subject.

His prepossessions—the result of religious education and of former associations—were in favour of his becoming connected with the Presbyterian

Church; but, after due deliberation, he united, heart and hand, with the Methodists.

From the day of his conversion, it became his all-controlling purpose to render the utmost service in his power to the great cause in which he had enlisted; and his influence for good was apparent wherever he went. According to Methodist economy, there is always work for every worker who offers himself—even the ministerial ranks are ever open to receive recruits fresh from any of the walks of life—the expounders thereof supposing they find a warrant for it in the New Testament, where Paul, the philosopher, and Peter, the fisherman, are equally commissioned to bear the message of salvation to dying sinners. So with Mr. McFerrin—he began at once to proclaim the glad tidings of salvation by Christ; and his brethren, and the Church with which he had united, at once gave him a cordial recognition as a preacher of the Gospel, bidding him God-speed in the glorious work in which he had engaged.

Having a large acquaintance, he became extensively engaged in his new calling, going from place to place, and, wherever he went, preaching Jesus and the Resurrection. But, deeming it proper that his labours should now be more systematically directed, he, in the autumn of 1823, became a regular member of the Tennessee Annual Conference, and was appointed to the Jackson circuit, situated in the Northern part of Alabama, and to which he had, a year or two previously, moved his family. He had charge of this circuit two years, and the happy results of his labours there show how devotedly he had entered upon the duties of his itinerant life. During these two years, he preached four hundred and thirteen times, and had an accession of six hundred and seventy-three members. The two subsequent years, (1826 and 1827,) he travelled the Limestone circuit, and, at the close of this period, removed to the vicinity of Courtland, Ala., where he purchased a farm and remained for several years. This was in the Franklin circuit, which he travelled in the years 1828 and 1829. A remarkably gracious work pervaded the entire circuit, extended to all ranks of society, and brought into the Church, within the two years, about twelve hundred persons. During this period, he attended the General Conference held in Pittsburg, in 1828, having been elected a delegate only two days after he was eligible. He was also a delegate of the General Conference of 1832, held in Philadelphia.

At the close of his labours on the Franklin circuit, he was made Presiding Elder of the Richland District, which he travelled four years. The district was large and laborious, extending from the range of mountains in North Alabama, Northward into Middle Tennessee, as far as the town of Columbia. In the year 1834, having determined to remove to Western Tennessee, and knowing that his removal would necessarily demand much of his time and personal attention, he deemed it proper to locate for one year, till he should be settled in his new home. In 1835, he was re-admitted into Conference, and appointed to the Wesley circuit,—in the bounds of which he had settled his family,—which he travelled for two years. His next appointment was to Randolph and Harmony, for one year; and he was appointed to the Wesley circuit, for the year 1839, which proved to be the last of his itinerant life.

These last several years, after his re-admission to Conference, found him, as ever, fervently and actively engaged in the work, his labours being abundant and abundantly blest. However, during this period, he was called to pass through several personal afflictions, being subjected to attacks of the prevailing fever of that region, by which his hitherto robust frame and firm constitution were seriously impaired; and, in view of the state of his health, he again called for a location at the Conference of 1839.

Mr. McFerrin kept a brief, though clear and exact, record of the results of his labours, even a slight examination of which shows that his heart was always in his work, and that his ministerial career was one of uninterrupted success. In every field of labour, he left behind him the savour of a good name, which, after the lapse of a quarter of a century, is still cherished in the minds and hearts of thousands, with the most grateful and endearing recollections.

His term of two years' work on a single circuit shows an accession of twelve hundred members to the Church. Among his papers is the following record made in 1839:—"I have this day been taking a retrospective view of my life. I find that I have come short of my duty in many things that I owe to God, yet, through his mercy, I have peace with God, through our Lord Jesus Christ. Since I joined Conference, November 25, 1823, I have preached two thousand and eighty-eight times; baptized five hundred and seventy-three adults, and eight hundred and thirteen infants; and have taken into society three thousand nine hundred and sixty-five members. May the blessings of God rest upon them! Amen."

Mr. McFerrin directed his labours much in reference to present practical results—he looked for the fruits—expected them—nothing less could satisfy him. But the devoted minister of Christ can never, in time, know the full results of his labours—eternity alone can make them fully manifest. So with the subject of this sketch. Though his life and labours terminated nearly twenty years ago, still new and unlooked-for witnesses continue to come forward, claiming him as the instrument, in the hands of God, in bringing them to a saving knowledge of Christ.

There are thousands who yet remember him as one of prepossessing and marked appearance, with straight, firm and compact frame, of about a hundred and seventy pounds weight; nearly six feet, when erect; with fair and rather florid complexion; dark hair, slightly inclining to auburn; clear, blue eyes, and pleasing expression of countenance, indicative of a lively turn and quick apprehension. His fine conversational powers, ready wit, and keen sense of the humorous, ever rendered him the life of the social circle. When a boy but twelve years of age, he was regarded as a splendid performer on the violin; and, in after years, as a preacher, his gift for song was often turned to good account.

As a Preacher, in manner and style, Mr. McFerrin was peculiarly himself—he studied no model—he belonged to no particular school. Of a fearless and generous spirit, he never flinched when duty seemed to call. Having, from early manhood, mingled much in public life, his knowledge of men and the ways of the world was extensive, and had that indescribable influence over the multitude peculiar to a leader among the people—

hence his ready access to the hearts of his congregations. The doctrines of his Church he well understood, and the word of God was the man of his counsel. Scriptural truths, drawn fresh from the Divine record, were the truths upon which he relied; and for their amplification and application he could draw copiously from the great volume of every-day practical life, of which few had a larger knowledge than he. So clear was his voice, so distinct his enunciation, so pointed his illustrations, that the remotest hearer could, without effort, gather the whole discourse; and the forcibly put truths, the earnest appeals, were just such as to tell in their happy and lasting results. Many are the witnesses, pointing to him as the instrument, in the hands of God, to bring them to a precious knowledge of the Saviour of sinners.

From the day of his conversion, the religion of Christ had, to a great extent, monopolized both the powers of his mind and the affections of his heart. So marked was his conversion that he seemed measurably free from many of those after doubts that often disturb the repose of the earnest Christian. And so in his last earthly sufferings, there were no clouds, no doubts, no misgivings—with the peace which passeth all understanding he was enabled to welcome the messenger of death.

He died on the 4th of September, 1840, in the fifty-seventh year of his age. His grave is in Tipton County, Western Tennessee, hard by the church where his voice had often been heard in proclaiming the Christ in whom he now sleeps, and the Resurrection in hope of which he now rests.

Mr. McFerrin was married to Jane Campbell Berry, a native of Washington County, Va., on the 25th of March, 1804,—the day that completed his twentieth year. They reared a family of six children, four sons and two daughters, all of whom, with the much revered mother, still survive him,—all members of Christ's Church, and all of them favourably and independently circumstanced in life. Three of the sons are ministers—J. B. McFerrin, D. D., Book-agent of the Methodist Episcopal Church, South; Rev. William M. McFerrin, of the Memphis Annual Conference; and the youngest son, entering the ministry at a more recent date. With the exception of the removal of the father, death has not entered the family for about forty-five years. The eldest daughter is the widow of the late Rev. Samuel Gilliland,* for many years a member of the Tennessee Conference, and widely known as an eloquent and gifted preacher.

I am yours respectfully and truly,

A. P McFERRIN.

* Samuel Gilliland joined the Tennessee Conference in 1825, and filled various respectable positions, as an itinerant preacher, until 1836, when the state of his health obliged him to locate. He was married in 1837, and continued preaching usefully and acceptably till his death, which occurred in 1856.

CHARLES SHERMAN.*

OF THE TROY CONFERENCE.

1823—1844.

CHARLES SHERMAN was born in Woodbury, Conn., October 20, 1803. His father, Elijah Sherman, removed in early life from New Milford, his native place, to Woodbury, where he lived till January, 1844, when he died in his ninetieth year. He was a man of vigorous mind and excellent character, and was several times a member of the State Legislature. He commenced the Christian life at the age of forty, and was ever after an active and devoted member of the Methodist Episcopal Church. His wife, the mother of Charles, was an eminently godly person, and was earnestly desirous that this, her youngest, son might become a minister of the Gospel; but though her prayer was answered, she did not live to witness it, as she died about two years before his conversion.

His earliest years were marked by a most kindly and amiable spirit, as well as blameless life; but it was not till he was in his seventeenth year that he made a public profession of his faith in Christ: at that time he joined the Church in whose bosom he had been educated, and in which he subsequently became so acceptable and useful a minister.

In the latter part of the year 1823, though he was only twenty years of age, he was licensed as a Local Preacher, and he continued in that relation for several years. At this early period, he acquired an unusual popularity, not only in his own communion, but beyond it; as an evidence of which, his services were often put in requisition by other denominations. While he was yet in the local ranks, he was ordained to the office of Deacon. One of the most prominent Methodist ministers of that day predicted that, if his life were spared, he would become a star of the first magnitude.

In 1830, he was received into the travelling connection by the New York Annual Conference, and appointed to the Stratford circuit, Conn., where he remained two years; at the end of which time, the people parted with him with great reluctance, regretting that the rules of the Church limited the term of ministerial service to so brief a period. His next two years were spent on the Burlington circuit, Conn. His third appointment was to Division Street, Albany, he being transferred that year (1834) to the Troy Conference. As this was considered a highly important position, some of the people doubted at first whether so young a man would be likely to fill it to advantage, and were ready to question the propriety of the appointment; but they soon became satisfied that he was fully adequate to the place, and in his wisdom, and kindliness, and marked ability, they entirely lost sight of his youth. In 1836, he was appointed to North Second Street, Troy, where also he laboured with great acceptance and success.

*Parks' Troy Conf. Misc.—Min. Conf., 1845.

In the Conference of 1838, when he had been only eight years in the travelling connection, he was appointed, by Bishop Morris, Presiding Elder of the Albany District. The duties of this office he discharged for four years with great dignity, fidelity, and efficiency. These were years of uncommon prosperity to the churches, but of exhausting toil to him; and the severity of his labours, during this period, had probably much to do in undermining his constitution, and bringing on his comparatively early death.

In April, 1840, he went, for the last time, to Woodbury, to visit his aged father, then eighty-five or six years old, and unable, by reason of mental decay, to recognize his own children. He preached at this time in the church near his father's house, and the venerable old man was present, without knowing, however, that he was listening to the voice of his own son. At the close of the service, from the influence of habit, he approached the preacher, and said,—"Brother, will you go home with us—we sometimes entertain the preachers;"—thus showing that his hospitality had survived his memory. Though this was their last meeting on earth, the son quickly followed the father to a better world.

When his term of service in connection with the Albany District expired, it was found indispensable that some light field of labour, if any, should be assigned to him; and, in accordance with his own wishes, he was appointed to Jonesville, a small but pleasant country station in Saratoga County. A residence of a year in this quiet retreat served to recruit, though not fully establish, his health. At the Conference in 1843, owing to peculiar circumstances in the condition of the church in Troy with which he had previously been connected, a vigorous, and finally successful, effort was made to bring him back to that church; though the measure was earnestly opposed on the ground that it would probably involve the sacrifice of his life. And the painful apprehension of his friends proved but too prophetic. The difficulties with which he had to struggle overpowered his physical constitution, and, after nine months of severe labour, attended by not a little suffering, he finished his earthly course.

About the first of February, 1844, he took a severe cold, in connection with which there appeared symptoms of more serious disease. He, however, suffered himself to be constantly employed until the 16th of the month, when he found himself too ill to leave his chamber. Medical aid was immediately called, and it was decided that his disease was an inflammation of the brain. After a few days, the disease seemed, in some measure, to yield, and strong hopes of his recovery were entertained; but on the 8th of March, a sudden inflammation of the lungs took place,—occasioned, as was supposed, by a disease of the heart, to which he had long been subject,—which proved the harbinger of immediate death. His last days were marked by a calm and unwavering confidence in his Redeemer; and his only reason for wishing to live longer was that he might labour more for the salvation of his fellow-men. He died on Sunday morning, March 10, 1844, in the forty-first year of his age.

FROM THE REV JESSE T. PECK, D.D.

OF THE CALIFORNIA CONFERENCE.

NEW YORK, May 12, 1854.

Dear Sir: My acquaintance with the Rev. Charles Sherman was limited to about three years, beginning with 1841, and ending with 1844. During this period, I knew him intimately, and, at one time, was domesticated in his family for several weeks together

As to his personal appearance,—he was tall, stately and well-proportioned, though perhaps slightly inclined to corpulency. His face was round and full, his complexion light, his eye mild and benignant, and his expression intelligent and cheerful. You would have been struck with his general aspect and bearing, if he had not spoken a word.

His manners were a fine compound of dignity and freedom, being equally removed from stiffness and reserve on the one hand, and lightness and frivolity on the other. He was a most agreeable companion, and not only had a keen relish for a good anecdote, but had himself a large fund of good anecdotes at command, which he well knew how to apply, and never failed to relate with excellent effect. He had a fine talent at conversation; and, though there was nothing in his manner that was obtrusive or engrossing, he talked a good deal, and always talked naturally, easily, and to the purpose. I would not call him an immoderate laugher; and yet he sometimes laughed as heartily, and enjoyed a laugh as well, as almost any other man. Perhaps there was nothing more remarkable in his social character than the friendly spirit which he manifested towards every one with whom he was brought in contact. The consequence of this was that, when he died, almost every individual who had known him, felt that he had lost a warm personal friend.

I know not how to describe his intellect better than by saying that it was uncommonly bright. His perceptions were quick, his imagination prolific but chaste, and his reasoning powers highly respectable. His early advantages for intellectual culture were not extensive, but such as he had, he turned to the best account. Indeed his mind was always active and always improving; and, though he made no pretensions to a high order of scholarship in any department, his general intelligence was such as to enable him to appear with advantage, even in the most cultivated society. He would pass any-where for a man of decided ability

As a Preacher, I think I may safely say that he took rank among the best in his denomination. His voice was clear, strong, flexible, and withal musical. His preparation for preaching consisted in meditating carefully and devoutly on his subject, and writing a brief outline of his discourse; but for the language he trusted entirely to the impulse of the moment. At the commencement of his sermon, his manner was usually moderate; but, as he advanced, he waxed earnest and rapid, and sometimes became quite overpowering. He might be called at once an eminently instructive and eminently practical preacher: though he exhibited Divine truth clearly and faithfully, it was in its practical bearings that he presented it, and not as a mere speculation. It was manifest that his aim in preaching was not to tickle the fancy, or to gratify a refined or philosophical taste, but to secure to the truth its legitimate effect upon the hearts and consciences of men.

As a Pastor, no man could be more attentive than he was to the spiritual interests of his flock. He was always striving to do them good by every means in his power. He kept them constantly impressed with the conviction that he counted nothing dear to him in comparison with their salvation. His prayers, both in public and in private, were characterized by the most devout evangelical fervour.

Mr. Sherman was a ready and effective debater, and was sure to make himself felt in any deliberative assembly of which he was a member. There were few members of the Conference, whose judgment was so much respected, whose comprehension of the strong points of an argument was so perfect, or whose perceptions of the true and the right were so quick and faithful, as his. Indeed, he did honour to every relation he sustained. He lived pre-eminently for the benefit of his fellow-men; and his memory will be safe in the keeping of all who knew him.

Yours fraternally,
JESSE T. PECK.

JOHN SLADE.*

OF THE FLORIDA CONFERENCE.

1823—1854.

JOHN SLADE was born on Beech Branch, Beaufort District, S. C., on the 7th of April, 1790. He was brought up in comparative obscurity, with very limited advantages for education. When he was about thirty years of age, he became hopefully a subject of renewing grace, and connected himself with the Methodist Episcopal Church, in Camden County, Ga. He attributed his conversion, instrumentally, to the influence of his grandmother, an eminently pious person, who took great pains to give a right direction to his youthful mind, not only instructing him in the truths of religion, but often taking him with her, when he was a mere child, into the place of her private devotions, and earnestly supplicating for him the blessing of a renovated heart. After he had reached manhood, the good seed which had been thus early sown, germinated, and ultimately matured into a rich harvest of Christian virtues and graces.

Soon after he joined the Church, his brethren were so much impressed by his talents and piety that they gave him license to exhort. In 1822, he commenced his labours with the Rev. John J. Triggs,† who had been appointed to the "Early Mission and adjacent settlements." After being thus engaged a short time, the Church licensed him to preach, and recommended him to the travelling connection. In 1823, he was admitted on trial in the South Carolina Conference, and appointed junior preacher (the Rev. J. J. Triggs, in charge) on the Chatahoochee Mission, embracing a large field in the Southwestern part of Georgia, and a portion of Alabama. In 1824, he was appointed in charge of the Early Mission, embracing in part the ground occupied the previous year, and quite an extent of territory in Florida. In 1825, he was admitted to full connection in the South Carolina Conference, ordained a Deacon by Bishop Roberts, and appointed in charge of the Appling circuit, in the Southeastern part of Georgia. On the 31st of July of this year he was married.

In 1826, he travelled the Tallahassee Mission, embracing a portion of Southern Georgia, and a large territory of wilderness country in Florida.

* Summers' Sketches.

† JOHN J. TRIGGS was admitted to the travelling connection in 1821, and located in 1828.

In 1827, he was appointed in charge of the Choopee circuit, in Georgia. On the 10th of February, 1828, he was ordained an Elder by Bishop Soule, at Camden, S. C. His health having now become much impaired by manifold labours and exposures, he was placed on the superannuated list. This relation he sustained two years. At the Conference held at Columbia, S. C., in January, 1830, he asked for and obtained a location.

In this capacity he laboured in the Southern part of Georgia and in Florida, struggling not only with feeble health but with poverty, for fifteen years. In 1845, his health was so far restored that, upon the organization of the Florida Conference, in Tallahassee, he was re-admitted into the travelling connection, and appointed in charge of the Bainbridge circuit. In 1846, he travelled the Blakeley circuit; in 1847, the Troupville circuit; in 1848, the Warrior Mission. In 1849, he was returned to the Bainbridge circuit. In 1850, he was in charge of the Irwin circuit. In 1851, he travelled the Holmesville Mission. In 1852, he was appointed in charge of the Wakulla circuit. In 1853, he was returned to the Troupville circuit. In 1854, he was appointed to the Thomasville circuit, where he closed his labours and his life.

On the 17th of June, 1854, he attended an appointment at Spring Hill, and, while taking his horse from his buggy in the church-yard, was suddenly stricken down with paralysis. It was hoped, for some time, that he might recover; and, on the 24th, he preached a short sermon to his congregation, from Rev. xv, 2, 3. The effort completely prostrated him, so that it now became manifest to all that his course was nearly run. He died the next evening, "strong in faith, giving glory to God." He was in the sixty-fifth year of his age, and had spent thirty-four years in the vocation of a Christian minister. He left a widow and two daughters.

FROM THE REV PEYTON P. SMITH.

OF THE FLORIDA CONFERENCE.

ALBANY, Ga., January 24, 1860.

Rev. and Dear Sir: My personal acquaintance with the Rev. John Slade commenced in Tallahassee, Fa., in the year 1839. From that time until his death, I was in the most intimate relations with him, both as a man and a minister. As a preacher in charge, he frequently served on circuits in districts over which I presided. In his travels, he often lodged under my roof, and knelt with me and mine around the family altar. I knew him long—I knew him well; and I knew him only to love him as a friend and faithful brother in the Lord.

In personal appearance John Slade was a noble specimen of a man. He was full six feet, two inches in height, of a large muscular frame, well-proportioned, strong and athletic, and weighing, in his prime, at least two hundred pounds. When I first saw him, he was considerably advanced in life, and by no means in robust health; the consequence of which was that his face presented a somewhat bony appearance, though his countenance was still ruddy, and his form dignified and commanding. He had a large, well-developed head, with a voice for both public speaking and singing, not inferior, on the whole, to that of any man whom I have ever known. In his general aspect and bearing, he always reminded me of the likenesses of General Jackson—he looked as though he was every way competent to be placed at the head of an army.

Mr. Slade possessed an intellect of a high order; and if he had enjoyed the advantages of a thorough intellectual training, he might have reached an eminence which was gained by few of his contemporaries. He possessed great courage, both physical and moral, and no privations and hardships were so great, and no dangers so appalling, but that he resolutely, cheerfully encountered them, whenever he met them in what he believed to be the path of duty.

As a Preacher, Mr Slade adhered most closely to what he believed to be the teachings of the Bible. His views were strictly in accordance with those which form the accredited system of the Methodist Church; and he knew how to sustain them by forcible and appropriate argument. I cannot say that he devoted as much time to theological reading as some of his brethren; and yet his preaching betrayed no lack of familiarity with theological subjects. He wielded the sword of the Spirit with great energy, and sometimes with prodigious effect. I remember hearing him preach once at a Camp-meeting in Hamilton County, Fa., on the "Divinity of Christ, and the triumphs of his Gospel;" and there was a sublimity, both in what he said and in his manner of saying it, worthy of the most distinguished of our pulpit orators. Not unfrequently his sermons carried with them revival fire, and would strike conviction to many a previously careless heart.

In 1840, while a local preacher, he held a meeting, in company with another preacher, which continued for ten days. The greater part of the preaching devolved upon him; and his sermons, though exceedingly plain, were characterized by great power, and breathed a truly apostolic spirit. Not only did many of the common people who listened to them receive the Gospel gladly, but not a small number of the rich, the proud, the fashionable, were deeply impressed under them, and bowed in penitence at the foot of the Cross. After the meeting closed, he baptized twenty-seven by affusion, and seventeen by immersion. But the very next day he was overtaken by a severe bodily affliction, by means of which he was taken off from his labours for a long time.

Soon after his recovery, an incident occurred, which may be referred to as illustrating his great zeal in the cause of his Master He met a congregation, according to appointment, but they had failed to get their house covered. Not at all disconcerted by the circumstance, he stood, Bible in hand, beneath the burning rays of a summer's sun, and preached Christ crucified to a handful of sinners, with three or four Christians, with as much fervour as if he had been addressing a large congregation. On this spot there now stands a large church edifice, with a proportionally large membership. Some who heard him on that occasion, still live, to testify to the unction with which he spoke, and to cherish his faithful labours in their grateful remembrances.

Allow me to add the testimony of one who was present at the organization of the Florida Conference Missionary Society, at which Mr Slade, when far advanced in life, was also present:—

"To crown the interest of this novel and exciting scene, just at this moment, a hoary-headed man, of plain and unpretending exterior, was seen wending his way along the aisle of the Church, towards the altar. He was leaning, like Jacob, upon his staff—still there was something of elasticity about his step; the fire of his eye was yet undimmed, and, as he looked around him, a smile of holy triumph played across his manly features. Who was that time-honoured one? It was the Rev. Mr Slade,—the first man who planted the standard of the Cross in Florida, when this fair land was a voiceless solitude. He it was, who, fired by the same zeal which still throws its unquenched halo around his declining years, left the abodes of civilization to bear the glad tidings of the Gospel to the few straggling settlers who had penetrated the haunts of the red man in these Southern wilds; a pioneer, bold, fearless, and strong in the Lord, who stood up in the wigwam, in the low-roofed cottage, or

under the sheltering branches of some primeval oak, and mingled the voice of praise and thanksgiving with the hoarse murmurings of the wilderness, the roaring of the distant waterfall, and the desert howlings of the savage Indian. What must have been the feelings of that toil-worn veteran of the Cross, as he drew a contrast between those fading reminiscences of the past and the living realities of the present! What a tide of associations must have rolled across his mind, as he remembered the little cloud of witnesses, not larger than a man's hand, that used to hover about his pathway in the days of his first sojourn in Florida, and beheld it now, with its magnificent folds extended along the face of the whole heavens, casting forth its alternate showers and shade upon the sunburnt soil, and causing the joyless desert to bloom and 'blossom as the rose!'"

I will only add that Mr. Slade was distinguished for his humility, his self-denial, his devotedness to Christ, his fidelity to all his Christian obligations. He cared not for the wealth or honour of the world, but was willing to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord." His great desire was to do good; and to this he devoted all his powers of both body and mind. Salvation was his theme on the road, around the fireside, wherever he could gain the ear of a human being. He lived pre-eminently to glorify his Master, and the light of his example still lingers on earth, though he has gone to his reward.

I am very truly yours,

P. P. SMITH.

STEPHEN OLIN, D. D., LL. D.*

PRESIDENT OF THE WESLEYAN UNIVERSITY.

1824—1851.

STEPHEN OLIN was born in Leicester, Addison County, Vt., on the 2d of March, 1797. He was a descendant, in the fourth generation, of John Olin, who came from England, and settled in Greenwich, R. I., in 1678. His father was Henry Olin, a gentleman of great respectability and influence, who was, at one period, Lieutenant Governor of the State, and, at another, a member of Congress. His mother's maiden name was Lois Richardson—she was a native of Cheshire, Mass., was a member of the Baptist Church, and was distinguished for the consistency and elevation of her Christian character. Stephen early evinced a strong will, an intense love of active employment, and an indomitable perseverance. When he was but eight years old, his father sent him on business, alone, on horseback, to Pawlett, a distance of forty miles. At the age of seventeen, he took charge of a school in a neighbouring village; and, during that winter, received some religious impressions under the preaching of the Methodists, which were not a little deepened by his being called about the same time to his mother's death-bed, where he witnessed a remarkable instance of the triumph of Christian faith.

His father was fully aware of his superior talents, and designed that he should be a lawyer; but he did not feel able to give him a liberal education, and therefore placed him at once in the Law office of the Hon. Hora-

* Life and Letters of Dr. Olin.—Gorrie's Lives.

tio Seymour, of Middlebury. The young man, living, as he did, within sight of the College, became increasingly desirous of sharing the advantages which were there enjoyed; and, after reading Law four months, he gathered up his books, and returned to Leicester, and told his father that he was ready and willing to go to work on the farm, but that he had made up his mind not to be half a lawyer, and, without a liberal education, he could never expect to be a whole one.

It was now determined that young Olin should go to College; and he, accordingly, returned to Middlebury, and began his preparatory studies in the Academy in that town. He advanced with surprising rapidity, and was fitted to enter College in about half the time that is usually taken for that purpose. During his whole collegiate course at Middlebury, which terminated in 1820, he was a most vigorous and successful student, and was appointed to deliver the Valedictory Address, when he graduated, but was prevented by ill health, occasioned by excessive application to study.

It was thought advisable, with a view to the restoration of his health, that he should avail himself, for a while, of some more genial climate; and, accordingly, he went to South Carolina, and became Principal of Tabernacle Academy, in the Abbeville District. At this period, he had not only made no profession of religion, but had formed no definite idea of the Christian system, and indeed he was rather inclined to be sceptical. The Academy of which he had been chosen Principal, was situated in a Methodist community, and was chiefly patronized by Christians of that denomination; and there was a standing rule of the institution, requiring that its exercises each day should be opened and closed with prayer. To this requisition, though exceedingly distasteful to him, he concluded to submit; but he soon became impressed with the conviction that he was acting an unworthy and hypocritical part, and he grew very uneasy under the burden of his own reflections. In this state of mind he was led to a serious and earnest examination of the evidences of Christianity; the result of which was a full conviction of its Divine origin, and of the infinite importance of his yielding to its requirements. This was succeeded by a deep sense of his own personal guilt and unworthiness; and this again, after a little season, by the joy and peace in believing. The transformation was complete—the proud lover of science and learning, the eager aspirant for the world's honours, the almost adorer of Human Reason, was seen bowed in deep humility at the foot of the Cross, his purposes and desires thoroughly changed, and his whole being consecrated henceforth to the service and glory of that Saviour, whom he had hitherto, at least practically, disowned.

Mr. Olin, shortly after this change, united with the Methodist Episcopal Church, as a probationer; and, after six months, was received into full communion. He now began to feel that it was his duty to preach the Gospel. The Rev. James E. Glenn, who was then stationed at Abbeville, encouraged him in this purpose, by taking him with him to his Sabbath appointments, and giving him an opportunity of delivering an exhortation at the close of the ordinary exercises. These unpremeditated efforts were received with great favour, and those who listened to them were impatient for the time to come when the Exhorter should become the Preacher.

As soon as would consist with his engagements with the Trustees of the Academy, he having, in the mean time, obtained license to preach,—he made his arrangements to join the travelling connection. Accordingly, in January, 1824, he was admitted a member of the South Carolina Conference, and was stationed in the city of Charleston. His first sermon, preached while the Conference was yet in session, evinced great power, and drew forth many expressions of warm admiration. After remaining in Charleston several months, as the warm weather came on, he thought that his health would be benefitted by a change of climate, and, accordingly, he came to the North, to pay a visit to his friends, whom he had not seen for four years. He preached several times, and in different places, in Vermont, in the course of the summer, and never without producing a powerful impression. He set out to return to the South, in November, but his lungs were so much diseased that he was obliged to travel very leisurely, and it was some two months before he reached Charleston. At the session of the South Carolina Conference, which was held shortly after his return, he was again stationed in Charleston, with very little prospect of being able to preach, but in the hope that he might have health enough perhaps to conduct a religious Journal, then about to be established. By medical advice, he left Charleston in February for the upper country, and, after making a brief pause at his old residence, near Tabernacle, he accepted an invitation from the Rev. L. Q. C. De Yampert, to spend some time with him at his plantation in the Western part of the Abbeville District. He subsequently pursued his journey to East Tennessee, where he spent the latter part of the summer, without any very decided improvement of his health. When the time came for commencing the projected publication,—the Wesleyan Journal,—he was quite too feeble to assume any editorial responsibility, and Dr. Capers, accordingly, took his place.

At the next session of the Conference, held at Milledgeville, Ga., in January, 1826, he was ordained Deacon by Bishop Soule; and his health being still too feeble to warrant the hope of efficient pastoral labour, by the advice of his clerical friends, he took the relation of a supernumerary, and spent the ensuing summer in the upper counties of Georgia. In July, of this year, he was elected Professor of Belles-lettres in Franklin College, at Athens, Ga.: he accepted the appointment, and, on the first of January, 1827, entered upon the duties of the office. It appears from the College Catalogue that he held this place four years—from 1826 to 1828, and from 1831 to 1833. At the Conference held a week or two after he took the chair, his name appears on the Minutes as supernumerary for Athens. About this time, he was married to Mary Ann Bostick, of Milledgeville, a highly accomplished and attractive lady, and a devout member of the Methodist Episcopal Church. Mr. Olin located in 1828, but re-entered the travelling connection, by joining the Georgia Conference in 1832.

In 1829, he made another journey, accompanied by his wife, to the North, for the benefit of his health, and spent a considerable part of the summer in travelling in different parts of New England. He remained at the North till the autumn of 1830, and then returned to Athens; but the next summer, he went again to his native region, and, on his return by way

of Kentucky and Tennessee, was prostrated by a violent attack of fever, in a pass in the mountains, which placed his life, for some time, in imminent jeopardy. The closing weeks of the year 1831 he spent with Mrs. Olin's mother and sisters, and the 1st of January, 1832, found him once more at Athens.

In 1832, he was elected President of Randolph Macon College, a Methodist institution, which had shortly before been established in Mecklenburg County, Va. He declined the appointment at first, but, afterwards, yielded to the earnest solicitations of the Trustees, and accepted it. He resigned his Professorship in Franklin College, to take effect at Christmas, in 1833; and was inaugurated as President of Randolph Macon College, on the 5th of March, 1834. This year the degree of Doctor of Divinity was conferred upon him by his Alma Mater, and also by the University of Alabama.

Dr. Olin showed himself fully adequate to the duties of his new position, and very soon acquired the same commanding influence in Virginia that he had before had in South Carolina and Georgia. The last Commencement at which he presided, during his connection with the College, was in June, 1836. His health was so much reduced that he was barely able to deliver the diplomas to the graduates. It now became manifest to both himself and his friends that a suspension of his labours was absolutely necessary to the continuance of his life. It was, accordingly, arranged that he should try the effect of foreign travel; and, the preliminary arrangements having been made, he sailed with his wife for Havre on the 25th of May, 1837

They proceeded almost immediately to Paris, and remained there upwards of a year. In June, 1838, Dr. Chalmers made a visit to the French capital, and preached there; and Dr. Olin, though in very feeble health, could not deny himself the pleasure of hearing him. It seems to have been one of his grandest efforts; and so much was Dr. Olin's nervous system excited by listening to him, that it cost him a severe illness of six weeks' continuance, and had well-nigh cost him his life. They left Paris on the 25th of July, and spent nearly the whole month of August in the Isle of Wight. The months of September and October they passed in London; and then returned, by way of Waterloo, to Paris, and almost immediately proceeded to the South of France and Italy.

In April, 1839, Mrs. Olin was seized with an obstinate inflammation of the liver, which soon put on a threatening aspect, and terminated fatally at Naples on the 7th of May. Her husband was most deeply afflicted by the event, though there was every thing in her peaceful and trusting spirit, as she approached the closing scene, to minister to his consolation. He lingered for a short time in Italy after his bereavement, and then returned to France, and, on the 11th of June, passed over from Havre to London. In July, he made the tour of Ireland, and returned to Liverpool in season to attend and address the Centenary Conference, on the 7th of August. He then proceeded to London, and thence through Holland, visiting the principal places, to Prussia, and reaching Berlin on the 30th of August. From Berlin he passed on to Vienna and Trieste, stopping awhile in each city, and arrived in Greece about the middle of November. On the 19th of

December, he embarked for Alexandria, and reached there after a passage of about a week. From Alexandria he proceeded to Cairo, and thence made an excursion up the Nile, which occupied him thirty-seven days. On the 2d of March, he commenced his journey across the desert, in company with several others,—with a large number of guides and servants,—the whole caravan consisting of nearly fifty persons. After stopping a short time at Suez, they went forward and reached the neighbourhood of Mount Sinai on the 13th. Dr. Olin and a companion ascended the Mount, and, on the summit, reverently read the Decalogue; and afterwards visited the "Rock of Horeb,"—the very Rock, as he believed, that was smitten by Moses. On the 18th of March, he resumed his journey towards Palestine, and, on his route, stopped at Petra, to examine the celebrated ruins that are found there. Having remained here till the 2d of April, he passed on to the site of ancient Carmel, thence to Hebron, and Bethlehem, and, on the 9th, entered Jerusalem. A day or two before his arrival at Jerusalem, he suffered a severe injury by a fall from his camel, in consequence of which he was confined to his bed for eight days. He received great kindness from the Missionaries, both Presbyterian and Episcopal, and, on Good Friday, he had the privilege of joining a considerable number of Christians, both from Great Britain and from the United States, in celebrating the Lord's Supper on Mount Zion. Having viewed the principal objects of interest in Jerusalem, and visited, in the mean time, Jericho, Jordan, and the Dead Sea, he bade farewell to the Holy City, on the 27th of April, and set his face towards the Mediterranean. From Beyroot he sailed for Smyrna, where he arrived safely on the 25th of May; and, at the expiration of a fifteen days' quarantine, he took passage immediately for Constantinople. Here he was seized with a fever, which confined him for eight days: and, after about a week from the time of his recovery, he sailed for Vienna, passing through the Black Sea, and up the River Danube. Here again he had another violent attack of fever; but, after a month's confinement, he took his departure for Switzerland; thence to Paris; and thence to London. After spending a week in the latter city, he was again prostrated by sickness, but he recovered so that, on the 4th of October, he sailed for Boston in the steamer Acadia, and, after a short passage across the Atlantic, had the pleasure again to find himself in his native land.

Dr. Olin spent the first winter after his return at Columbus, Ga., in the family of his sister-in-law, Mrs. Howard; but, as his health was still far from being firm, he thought it not best to take up his residence in the South; and, in 1842, he accepted the Presidency of the Wesleyan University, in Middletown, and continued in this relation till the close of his life. He entered upon his duties with great alacrity, and was found a most worthy successor to the venerable man whose place he occupied. On the 8th of October, 1843, he was married to Julia M., daughter of the Hon. Judge Lynch, of New York. In 1845, he was honoured with the degree of Doctor of Laws, from Yale College.

In June, 1846, he crossed the ocean as a delegate from the New York and New England Conferences to the Evangelical Alliance; and, as this Convocation did not take place until the 19th of August, he availed himself of the opportunity,—as his wife accompanied him,—to make a short

tour on the Continent. He returned to London in time for the great meeting, and took an active part in the deliberations, and preached in several of the pulpits of the metropolis to large and admiring audiences. He embarked at Portsmouth, in the Prince Albert, on the 24th of September, and, after a passage of thirty-five days, was safely landed in New York.

On his return to Middletown, his friends all greeted him with the warmest welcome, and the students of the University gave expression to their joy by a grand illumination, in which the name of their President was exhibited in letters of light. It seemed as if his health had been considerably improved by his tour, but its good effect proved of short duration. About the last of January, he was attacked by an illness which confined him to his room till the middle of April. After this, he was able to return to his duties, and, in May, went to New York, to be present at the session of the New York Conference, and, while there, he attended the meetings of the American branch of the Evangelical Alliance. The month of August, which was his vacation, he spent at the water-cure at Northampton, Mass., and derived great benefit from the treatment. For a year and a half after this, he enjoyed a degree of health to which he had been a stranger many years. He performed all his college duties with most exemplary fidelity, read extensively, exercised abundantly, and did every thing with the most rigid regard to system.

The Semi-centennial celebration of Middlebury College was to take place in August, 1850, and Dr. Olin had been requested to preach on the occasion. He did not deem it prudent to comply with this request, immediately after the fatigues of Commencement at home; but he made a journey to Middlebury, and was present on the occasion, and enjoyed much in reviving old associations, and meeting early friends. During the next winter vacation, he visited Boston and New York, and, on his return to Middletown, at the commencement of the term, undertook to prepare a course of Lectures on Moral Philosophy. He was disappointed to find that his health was unfavourably affected by the delivery of them; and, in the fourth, he showed signs of serious illness. He therefore postponed the remaining lectures till firmer health should render it safe for him to deliver them. He now obeyed a summons to New York to meet the Committee of which he was a member, appointed to revise the Catechism. He hoped that the journey might benefit him; but the weather proved unfavourable, and he returned home with his health not at all improved. He went to New York again, after this, and repeatedly sailed to Staten Island, in the hope that he might be invigorated by the sea-breeze; but he took cold, and was confined, for some days, with inflammation of the lungs, from which, however, he so far recovered as to be able to return home. On Saturday, the 26th of July, his youngest child, *James Lynch*, was taken with the dysentery, then an epidemic in the place, and, on the Friday morning following, he died. The father was, at the same time, suffering from the same disease; and, when the little object of his affection was removed from him, it seemed as if his parental sensibilities were stirred to the lowest depths. On Monday before the Commencement in the College, he had a violent turn of hiccough, which occasioned considerable alarm. The next day,

he sat up in his bed, and signed the diplomas, as they were handed to him. On Commencement day, the 6th of August, he was utterly prostrate, and it was impossible to resist the conviction that his hour was almost come. On the Friday following, the physician advised that his little son, and only surviving child, (*Henry*,) should be sent to his relatives in Rhinebeck; and the taking leave of this dear boy was a scene of the most tender and overwhelming interest. On Tuesday, the 12th, the physician thought his symptoms were favourable, but, before the close of the day, the hiccough returned with increased violence, with other symptoms of approaching death. He lingered till the morning of the 16th, in a state of most serene, filial trust, and in the very frame in which one would wish to die, and then, without a struggle or a groan, breathed out his spirit into his Redeemer's hands. His Funeral took place on the Monday following, when his long tried and much loved friend, Bishop Janes, delivered a touching and appropriate Address. His grave is beside that of his infant son, and near the tomb of his friend and predecessor, the Rev. Dr. Fisk.

In 1852, two duodecimo volumes appeared, containing not only the various Sermons and Lectures which Dr. Olin had published during his life, but many other valuable productions of his pen from the original manuscripts. The first volume consists of thirty-six sermons; the second, of seven Lectures, four Baccalaureate Discourses, and thirteen Essays and Addresses. The next year, (1853,) were published two additional volumes, containing his "Life and Letters." Dr. Olin's published Works are an honour to the literature of the country and the age.

My acquaintance with Dr. Olin was very slight, but it was sufficient to leave upon my mind an enduring impression of his admirable qualities. What struck me first in respect to him was the utter absence of all pretension. Though it was on the occasion of a Commencement in his own College, where there was every thing to keep him mindful of his official distinction, and when he was surrounded by large numbers of his brethren, who evidently looked up to him as the master-spirit of both the occasion and the company, there was nothing in his appearance to indicate the semblance of conscious superiority. He mingled with us all with the most perfect freedom and cordiality, while yet every thing that he said and did was in harmony with his official relations. Your first impression was that he was not a handsome man; but half an hour's conversation with him would make you feel that his personal appearance could hardly be improved. His manner had no approach to any thing light, or distant, or patronizing. His thoughts on every subject seemed to be well-matured, and they were expressed with graceful simplicity and naturalness. His spirit, I could see, was eminently genial, and well fitted to render him an object of attraction even to those who could not appreciate his high intellectual qualities. The comparatively little that I knew of him makes it easy for me to receive, without abatement, the testimony concerning him of his most enthusiastic admirers.

FROM THE REV JOSHUA BATES, D.D.

FORMERLY PRESIDENT OF MIDDLEBURY COLLEGE, &C.

DUDLEY, Mass., Mareh 1, 1852.

My Dear Sir: In compliance with your request, I send you a brief account of my recollections of the late Dr. Olin, President of the Wesleyan University, while an undergraduate in Middlebury College. When I became connected with that institution, in 1818, I found the name of Stephen Olin on the catalogue of students, as a member of the Sophomore class, and I soon discovered that he was a prominent member,—a young man of distinguished talents, studious habits, and exemplary deportment. As such he was esteemed by all the college officers, and he continued to maintain the same high character as a scholar through his whole college course.

My earliest observations on his punctuality in attending the various college exercises, his promptness and accuracy at the stated examinations of his class, and his general deportment and manly bearing on all occasions, confirmed the weekly reports of the several instructers of the institution concerning him, and raised in my mind high expectations of his future eminence and ultimate distinction in the world of letters. But the peculiar characteristics of his mind I did not discover—indeed they were not fully developed—till he entered on the studies of his Senior year. Then his analytical, discriminating and comprehensive powers were called into exercise, and exhibited immediately under my personal observation. For, at that period, a very large portion of the instruction of the Senior class in Middlebury College devolved on the Presiding Officer. Accordingly, during his Senior year, young Olin generally came before me as a pupil, twice each day of the week except the Sabbath, and I can say, no one ever came more thoroughly prepared to recite the lesson prescribed, and give account of the subjects studied, and the instructions imparted by comment and lecture. If you ask in what department of literature and science he excelled, I can give no discriminating answer. He was at home in all branches taught in that institution, and was always ready to meet and answer every appropriate question. Indeed, the several faculties of his giant intellect seemed to be developed together, and cultivated with great equality, so as to produce a complete and harmonious combination of mental powers, and exhibit a beautiful symmetry of intellectual character. His memory was ready and retentive; his reason was clear in its consecutive movements, and strong and conclusive in its deductions; his judgment was of course discriminating and sound; and his taste, both in observing and applying the analogies of nature and art, was at once delicate and correct. He possessed, in a high degree, the power of rapid analysis, easy comparison, entire abstraction, and extended combination. And these powers were so well united and balanced, in his mind, as to secure him from all extravagance in theory, and ultraism of opinion, and to exercise over him a happy conservative influence in all his scientific inquiries and literary pursuits.

Were I to attempt to designate any peculiar power of mind by which he was characterized as a scholar, and in the exercise of which he appeared most to excel, I should say it was a certain iron-grasp of mind and comprehensiveness of thought, by which he seized upon a whole subject at once, saw it in all its parts and bearings at a single glance, and presented it to the view of others in the fewest words and clearest manner possible.

The manner in which the Senior studies were then pursued in Middlebury College, furnished a favourable opportunity both for the manifestation and cultivation of this high mental power. A text-book lesson in some branch of study was recited, at least twice each day of the week, except the Sabbath. Immediately after each recitation, a course of explanatory and illustrative

remarks, or rather a familiar lecture on the subject, was given by the instructer. And then every member of the class was required to review the subject-matter of the lesson recited, in connection with the remarks and comments of the instructer; and, at the commencement of the next recitation, some one of the class was called upon to give an abstract of the whole, with his own views and suggestions, as it had become incorporated with his own reflections and habits of thought.

This exercise, calculated as it was to discipline and improve all minds, was peculiarly adapted to such a mind as young Olin possessed, and to such habits of study as he had formed. His grasping and comprehensive mind seemed always and easily to seize the strong points of the lesson, compress the subject into the smallest compass, and exhibit it in the clearest and strongest light. Invidious as such comparisons often are, I feel at liberty to say, without injustice or danger of giving offence, that no one of the *five hundred* pupils who came under my instruction in Middlebury College, could perform this task better, if so well, as he uniformly did. The contents of a chapter, in such authors as Dugald Stewart, and Bishop Butler, were often exhibited by him in the short space of ten or fifteen minutes, without the loss of an idea, or the neglect of a single important comment.

Mr. Olin's eminence as a scholar, however, was not the result merely of his distinguished talents. He was an ardent, close and diligent student. While a member of College, he employed as many hours in study as is safe for any man. Indeed his feeble state of health and "often infirmities," in subsequent life, were unquestionably superinduced by his too close confinement to his studies during this period, or rather, I should say, by the neglect of vigorous exercise, and by a disregard to the first maxims of physical education. Like many other ardent students, he neglected almost entirely the vigorous bodily exercise and careful regimen, which are indispensable to the preservation of health and the security of a firm constitution. Too late he became sensible of his mistake; as he once said to me that he fully agreed with the remarks often made to his class on the subject; but he added, "under the influence of a strange infatuation, I continued to feel and act as if my iron-constitution furnished an exception to all general rules." The wonder to me is that he so far recovered his health and strength as he did; and that, by prudent management, he was enabled to labour so long, and accomplish so much, as he did, for the cause of literature and religion.

He was truly an ardent and aspiring student. Whether his high aspirations were produced by a love of learning, or by the stimulating power of emulation, or by that higher and nobler ambition which has regard to future eminence and usefulness, or whether all these exerted a combined influence upon him, I will not attempt to decide. But, as he was not, at that period of his life, a religious man, his promptings to ardent and untiring study probably took their rise from some of those personal considerations which leave out of view the great end,—the high and holy purpose to which all his talents and acquisitions were finally consecrated.

Though quite exemplary in his deportment as a member of College, so as to secure the confidence of the college officers and the esteem of his fellow-students, he continued, through the four years of his pupilage, to neglect the duties of piety, and to live, as he acknowledged, without Christian hope and "without God in the world." Toward the close of his college life, when urged to express his views and feelings on the subject of religion, he said to me, with great frankness, and apparent sincerity,—"Sir, I will tell you *all*. When I came to College, I came doubting the truth of Christianity, and the reality of experimental religion. Most of my reading in College, during the early part of my course, had no tendency to remove my doubts. Indeed,

many of the works in English literature which fell into my hands, especially the popular histories, which I read with eagerness, tended only to confirm me in infidelity." "But," continued he, "the Senior studies, which have led me to analyze the intellectual and moral powers of man, and hence to view his relation to God with his consequent accountability, especially the study of Butler's Analogy, and Paley's View of the Evidences of Christianity, have cured me of my infidelity, and convinced me intellectually and beyond a doubt of the truth of Christianity, and the reality of experimental religion. But, Sir," he added, (and his looks and tones indicated deep feeling,) "I am convinced likewise that I have no part nor lot in the matter. Religion, it seems to me, is something beyond my reach—far from me—in the clouds."

This conversation between us occurred a few weeks only before he received his Bachelor Degree, and went to the South for the purpose of teaching. During the time of his connection with the College, there had been no season of "spiritual refreshing" in the institution. And it was said, at the time, that this was the only class which had then passed through the College, without seeing a revival of religion. I cannot doubt, however, that a revival had even then commenced, and that the Holy Spirit was moving powerfully on his heart, and preparing him for that change which soon came over him, and qualified him for that high and holy work for which God had raised him up. For, shortly after this time, a powerful revival made its appearance in the College, and among the prayers offered for absent friends, there were many presented for those who had gone from the institution unsanctified; and among the evident answers to these prayers was the conversion of Stephen Olin, which was speedily reported, giving joy to his college friends, as well as "in the presence of the angels of God."

More I might write concerning this interesting man. But the rest you know or may learn from others, who had better opportunity to observe his brilliant course in life.

You know, or will learn as you inquire, that Dr. Olin was a great man, a good man, a finished scholar, a devoted servant of Christ, an able and faithful minister of the New Testament; and thus a blessing to the world, to his country, and especially to the Church with which he was connected, and the literary institution over which he was called to preside. So, at least, he appeared to

Your friend and brother,
JOSHUA BATES.

FROM THE REV WILLIAM M. WIGHTMAN, D. D.

CHARLESTON, S. C., May 25, 1852.

Rev. and Dear Sir: I regard it a special privilege of my life to have known Dr Olin for more than twenty-five years, and to have enjoyed frequent and favourable opportunities to form a just estimate of the greatness of his mind and the virtues of his character. I first saw him in the pulpit in my school-boy days; and the impression, produced then, remains now, as fresh and sharply defined as a thing of yesterday. That first sermon possessed few of the elements which might be considered peculiarly fitted to strike the fancy, and leave a vivid, life-long picture upon the memory, of a boy of sixteen. It occupied nearly two hours in the delivery; yet the spell was so potent as to put the mind beyond the reckoning of time. It owed nothing to the conventional laws of oratory. It resembled none of the productions of the contemporary masters of pulpit eloquence. Its attractiveness stood not in the beauty of its style, or the picturesque grouping of fine figures, the striking boldness of its speculations, or the graceful swell of finished sentences, rising in copi-

ousness and ornament into a brilliant climax. On the contrary, despite some appearance of awkwardness, and with peculiarities of manner which put his pulpit oratory out of the pale of what is considered conventional excellence in the art of fine speaking, his sermons possessed a grasp of energy, argument and pathos,—a power of mastering the intellect and sweeping the strings of the heart, such as belonged to the preaching of no other minister, dead or alive, whom it has been my good fortune to hear.

When Olin rose in the pulpit, you saw a person of uncommon height of stature, a massive head, great breadth of shoulders, features wearing a solemn but kind expression, a somewhat small eye, a large mouth and a long arm. His voice is peculiar,—impressive though not musical. You see singular self-reliance, as he shuts his Bible and turns it round with the back to the audience, after reading his text. He speaks five minutes, and you see well enough that he has no use for outline, sketch, or manuscript of any kind. The earliest sentences seize the germ of the subject. He has no firstly, secondly or thirdly,—no formal divisions of the discourse. There is no set exordium, no going about the main matter in hand, in graceful preludes, such as the tuning of the orchestra, before the grand burst of the music. With a clear-seeing simplicity and quickness of vision, before which the whole field of discussion lies in full view, he seizes the initiative idea; and the whole discourse is a realization of Coleridge's description of method;—unity with progression. All the relations of things, which must be grasped in the process of methodical thinking, are comprehended, you see, by this master-mind, which needs not, as a ship beating off and on an unknown coast, to take a new *departure* every now and then; but each fresh idea grows legitimately out of its predecessor; every new aspect of the subject, in its manifold relations, has been foreseen, and is presented in its right place, so far as the logical forms of thought are concerned. And the whole is a masterly unrolling, a true philosophical *development* of the idea which formed the starting point, and which grows more luminous as the process goes on, until it expands into a glowing sphere of light.

Along with the highest faculty of philosophical generalization, the speaker before you soon shows that he has made the human heart the subject of profoundest study He has subjected to the crucible of severe examination the mass of elements which make up the *morale* of our common nature. He is competent to the task of analyzing the most complex movements of that wonderful microcosm,—the soul. His intuition is deep, penetrating, unerring. With ease he strips off the shams and shelters behind which unbelief lurks. All the steps and stages of the heart's experience, from the awakening consciousness of guilt, through the processes of repentance and faith, to the joyous sense of peace with God; all the varying moods of religious emotion;—in a word, the whole phenomena of the spiritual life, affected by Christian truth and Divine power, lie within the range of his analysis. There is no resisting his statements, however startling to the pride of reason or self-righteousness, for consciousness responds at once to them. You perceive that this deep and accurate knowledge of the heart has not been taken from books, or upon hearsay or superficial observation—it is the result of a thorough and critical self-experimentation, so to speak. He has gone through the processes he describes;—only he has gone deeper than you have; has scanned more closely than you could have done, the mysterious inner movements;—is able to describe what you have felt but could not fathom. The region, so shadowy to your perceptions, is luminous as the summer-noon to his. No small share of the power he wields over you comes from this source. This unrivalled, undisputed mastery of all the avenues which lead to the springs of action in the soul; this ability to touch at will the key-note of every emotion, senti-

ment and passion; and to pierce with consummate skill and ease to the hiding places of the soul's power, is as marked as the faculty of abstract generaliza tion. I once heard him preach on Faith—that single sermon, during its delivery, brought several persons in the congregation into the happy experi ence of pardoning mercy;—and among them a highly cultivated lady, who had been for years "feeling after God," with most earnest desire to realize the manifestations of his mercy

Then there is imagination in him;—little or none of mere fancy, the descriptive faculty which is so commonly considered identical with imagination; but the *creative* power, which breathes a vivid life into its materials, and which belongs alone to genius of high order. You discover no curious felicity in the mere elaboration of fine images, no special skill in bringing out the lurking affinities between different objects and painting them before the mind's eye. But there is the imperial sweep of the creative power, which transports you to the illimitable and eternal; vivifies and incarnates abstract thought; recalls the past, brings nigh the future, and asserts its indestructible dominion as the mediating faculty between reason and the senses. Some three or four months after the beginning of his ministry in Charleston, S. C., in 1824, he preached a sermon before a vast assembly, on the character of Herod and the circumstances of the death of John the Baptist, which developed the highest interpenetration of logical force, knowledge of human motive, glow of passion, and brilliancy of imagination, I ever witnessed in a public speaker. His power was so great that it brought upon his feet the Rev John Howard, who had been seated behind him in the pulpit; and who, apparently utterly unconscious of all the proprieties of the time and place, stood gazing into Olin's face, his own bathed in tears. Hundreds in the congregation were similarly affected. Deep emphatically called unto deep, on that memorable occasion; and I can now think of it only as the resistless rush of a heaving sea, sweeping every thing before it. A celebrated Presbyterian minister, who was present, and who since has been Moderator of the General Assembly, shared so largely in the general emotion that, on the ensuing Sabbath, he repeated the outlines of Dr. Olin's sermon to his own congregation, taking care to give the proper acknowledgment.

In fine, what we call *unction* rested, in a copious baptism of Heavenly influences, on the soul of this remarkable preacher. The most intense, self-forgetting earnestness, caught from a vivid realization of the stupendous verities of the world to come, marked his prayers and his sermons. In both, he was *mighty*. His regular service in the pastoral ministry of the Methodist Church covered but six months, and was succeeded by years of feeble health, which disqualified him for any thing but a very occasional sermon. For years together, he dared not enter the pulpit, and could hardly bear the excitement of hearing a sermon. A single discourse of Dr. Chalmers', which he could not resist the inclination to hear, while in Paris in 1837, prostrated him for six weeks. The furnace of suffering could not fail to wither much of his fresh exuberance of imagination; but it left untouched all the original grandeur of his mind. I describe him as I first knew him, in the brilliance of early promise, in the full strength of colossal powers, not as yet weakened or dimmed by years of disease. The portraiture, be assured, falls below—far below—the merits of the original.

Very respectfully yours,

W M. WIGHTMAN.

FROM PROFESSOR JOHN JOHNSTON.

OF THE WESLEYAN UNIVERSITY.

WESLEYAN UNIVERSITY, Middletown,
June 15, 1858.

Dear Sir: My personal acquaintance with Dr. Olin commenced in the autumn of the year 1842, at which time he entered on his duties as President of this institution. From this time, being associated with him, as a member of the Board of Instruction, until his death, I, of course, knew him intimately. I hardly need say that he was an invalid during almost the whole of his active life. I suppose it literally true that, after leaving College in 1820, until his death, he did not enjoy one continuous year of what may be called even tolerable health, and often he was so ill as to be entirely laid aside. Several times he was reduced so low as to be considered by his attending friends near the close of life.

In person, he was very large, being about six feet, four inches in height, and, though having no tendency to corpulency, weighing some two hundred and forty pounds. Apart from his very unusual size, his personal appearance was striking and dignified. His head was very large, even in proportion to his body. There are occasionally seen others with as large frames as his; and many corpulent persons are met with who weigh more than he did: but very seldom is a person found with so large a head. After he had attained his full size, no hat could ever be found sufficiently large for him, except such as were made to his order. The prodigious size of his head was occasionally recognized by his fellow-students in College, who would sometimes, when purchasing apples, bargain for a hat full, and then call upon Stephen for his hat to be used as a measure. A hatter in New York, who supplied him after his return from his first tour in Europe, remarked that he knew but one other man with a head so large, and in this case there was some deformity. Dr. Olin's head was round and well-formed, as phrenologists have testified, and thickly covered with hair, which, at the time of his death, had become very gray, but not white. His chest was round and full, and probably the capacity of his lungs was proportioned to other parts of his system, as compared with men of ordinary size. This was indicated by his voice, which was full, sonorous and masculine, harmonizing admirably with his general appearance.

His natural temperament was probably very decidedly nervous, but disease had so long preyed upon him that those who knew him only during the latter years of his life, might easily misjudge him in this particular. Certain it is that nervous prostration was the common characteristic of his attacks during the latter part of his life. Whatever might be the beginning of an attack,—whether a slight cold only or some other apparently trifling ailment,—almost his first complaint would be, as he was accustomed to express it, "a pressure upon the brain." This would be accompanied with more or less fever, and, in his worst attacks, the fever would be preceded with chills. Often his disease would have all the characteristics of regular intermittent fever, which would continue for weeks, and even months, with singular regularity. The chills would sometimes occur every seventh day, at other times, every fifth day, and sometimes oftener; but whatever type the attack took at the beginning, would almost always be preserved till its close, whether the attack proved of longer or shorter continuance.

The beginnings of these attacks, as he was accustomed to describe them, were often curious. It would be perhaps in the night, and he would feel a chill in some well-defined spot in the shoulder or the back, or some other part of his person; and, supposing that the clothes might have been displaced, and the cold air blowing upon him, he would change his position, and adjust the

clothes better to the part, but all in vain—the chilly spot would enlarge and extend itself until his whole person would be included. After a time, the chill would subside, and fever would follow, but usually would not continue long—it, however, always left him with his physical strength much prostrated. During the whole time, this "pressure on the brain" would continue, and occasionally become alarming.

Sometimes, for many days in succession, though apparently free from pain, the state of his nervous system would be such that he could not listen even to the reading of a paragraph from a newspaper. It is remarkable that, at such times, he would often request an attendant to tell him, in his own language, the substance of any news in the Daily, and the effect would be not to increase but rather to lessen his nervousness. At times, any attempt to direct his thoughts to any particular subject, even for a few moments, would occasion what he called a soreness of the region of the brain, just back of the forehead; and he often remarked that this to him was sufficient evidence that the brain is in fact the spinal organ of the mind.

But disease of the nervous system is never alone—that is, it is always accompanied by some other disease, though we may not undertake to say whether it is to be considered the cause or the effect of the former. Thus it was with Dr. Olin—accompanied by this nervousness would be more or less torpor of the bowels, and he would be obliged to restrict himself greatly in regard to his diet. Stale bread and boiled rice, with cold water and white sugar, or perhaps a little black tea, would constitute the variety from which, for many weeks, the demands of appetite would have to be supplied. It is not to be understood that this was always his condition—sometimes, for weeks and even months, he would appear comparatively well, and then his appetite was indulged more freely

Dr. Olin's mental peculiarities were as striking as those of his physical system. It is but trite to say that his mind was of the first order,—adapted to soar and revel in any branch of human knowledge to which circumstances might direct his attention; but his reading was chiefly in mental, moral, and theological science. When his health would permit, he was accustomed to read daily a portion of the Greek New Testament.

Great compass of thought was his peculiar mental trait—he had only to bend his mind upon any subject, and, as if by magic, in all its completeness and varied relations, it shortly stood before him, ready to be put upon paper, or to be detailed to an audience; and this often without having made a single note with pen or pencil. Sometimes his discourses were written before their delivery; but, even then, he did not, as a general thing, have the manuscript before him at the time of delivery. The field of his mental vision was always clear and well-defined before him—it was wonderfully extensive, but still every object was distinctly seen. He had early trained himself to the habit of severe thought, and was able, at will, to fix his mind, with the utmost intensity, upon any subject of investigation. He once said to a friend that, when in College, he never considered himself prepared for recitation, until he could close his book, and give in detail the substance of each paragraph in the lesson, from the beginning to the end.

Dr. Olin did nothing by halves. Whatever he engaged in, he entered into with all his heart. This has been said of many; but, in its application to him, the language has an intensity of meaning, seldom equalled, and never exceeded. Those who heard him from the pulpit or elsewhere in public, could easily form some idea of this trait. Whatever was the subject of discussion, it assumed to him, for the time at least, a mighty importance. And to this, after all, his greatness is, in no small degree, to be attributed. Perhaps, in his case, feeble as his physical system was, this peculiarity was carried so far as

to become a fault. If he could have been persuaded to work more moderately, he might, probably, during his life, have worked much more, and done more for his race. But with him, almost literally "nothing was done while any thing remained to be done," and his state of health permitted further effort.

But he rests from all his toils; and his works, though done often in great physical weakness, do follow him.

Respectfully yours,

JOHN JOHNSTON.

ZENAS CALDWELL.*

PRINCIPAL OF THE MAINE WESLEYAN SEMINARY.

1825—1826.

ZENAS CALDWELL, the eldest child of William and Nancy (Woodward) Caldwell, was born in Hebron, Oxford County, Me., on the 31st of March, 1800. From his infancy, he was a delicate child, of nervous temperament, and, as his faculties began to develope, he showed an uncommon aptness for learning, and listened with great docility to the pious instructions of his excellent mother. As his father was a farmer, the son also was put to work upon the farm, as soon as he was of a sufficient age to admit of it; but his mind and heart were upon his books, and every interval of leisure that he could command, was sacredly devoted to reading or study.

When he was thirteen years old, his mother was very ill, and it was supposed that she was nigh unto death. Expecting soon to be left motherless, he went to her bedside, and, with the deepest emotion, asked her to forgive all that he had done that was wrong, and expressed his fear that, if she should be taken away before he was converted, he should never become the subject of renewing grace. She exhorted him to make his salvation his first concern; and he resolved that her wish (as he then supposed her *dying* wish) should be complied with. On a Sabbath, in the fall of 1813, as his mother was engaged in earnest prayer that he might become the subject of a gracious renovation, and that, if she were taken from him, he might still be suitably cared for, she seemed to realize such an assurance that the answer to her prayer, so far as respected his conversion, had been already anticipated, that she immediately called him into the room where she was, and asked him if he had not the evidence of being born from above. On being answered in the negative, she inquired of him whether there had not been a time when he had felt a heavy burden removed from his spirit, and the state of his mind had undergone a manifest change; and his reply was that there was such a time, when he was engaged in prayer in the grove, but that he did not suppose that that was religion, and therefore said nothing about it. His mother soon became satisfied, as he himself ultimately did, that this was really the commencement of his religious life. It pleased a Gracious Providence to spare his mother to him, and her labours for his spiritual growth were unremitted and most exemplary.

* Vail's Memoir.

At the age of sixteen, he took a violent cold, which settled upon his lungs, and induced the apprehension for some time that he was falling into a quick consumption. Both his parents were very earnest in their prayers in his behalf; and their prayers were graciously answered, not only in his gradual recovery to health, but in his receiving a fresh baptism of the Divine influence, by which both his spiritual strength and comfort were greatly increased. It is beleived that, from this time, his purpose was distinctly formed to devote himself to the Christian ministry; and he immediately set about acquiring an education with reference to that object.

He commenced his classical studies under the instruction of a gentleman, living in his father's neighbourhood, by the name of Keith, and he subsequently studied for a while under Mr. E. L. Hamlin, a graduate of Brown University, who taught the public school in his father's district. In the fall of 1818, he commenced teaching a school himself to obtain the means of prosecuting his studies still further in preparation for College; and, in the summer of 1819, from the avails of his teaching, he was able to join Hebron Academy. The next winter he taught a district school in the town of Waterford, where he had much religious enjoyment, and devoted his leisure hours chiefly to the reading of the Greek Testament. After his school had closed, he went to Monmouth Academy, about twenty-five miles East of Hebron, where he pursued his studies with great diligence and success. Here he remained the greater part of the time until the next winter, when he seems again to have engaged in teaching a school in his native place. He was admitted to the Sophomore class in Bowdoin College in the autumn of 1821. Franklin Pierce, since President of the United States, afterwards became his room-mate, and they remained bosom friends till they were separated by death.

Caldwell, during his college life, maintained a high character, both as a student and a Christian; and, at his graduation in 1824, he delivered the Salutatory Oration, which marked him as the second scholar in his class. Soon after leaving College, he took charge of the Academy at Hallowell, Me.; for, though his preference would have been for entering the ministry at once, he had contracted debts during his college course, which he chose in this way to liquidate before entering formally on the duties of his profession.

About two weeks after he entered on his duties as Teacher, the Methodist pulpit at Hallowell being without a supply, he was prevailed on to make his first effort at preaching; and he succeeded much to the satisfaction of his audience. Not long after this, he was licensed as an Exhorter by the Rev. Herman Nickerson,* then stationed on the Hallowell circuit, and, at a little later period, was duly licensed by the Local Preachers' Conference, according to the custom of those times. This latter license was conferred late in the summer of 1825. He preached most of the time during his connection with the Hallowell Academy, and supplied the Methodist congregation in Winthrop, ten miles from Hallowell, for several months in succession. His connection with the school, which closed in August, was every way satisfactory to his employers.

* HERMAN NICKERSON was admitted to the travelling connection in 1821, and located in 1828.

As early as 1820, it had been proposed, by some prominent members of the Methodist Church in Maine, to establish a Seminary that should be specially devoted to the interests of their own denomination. The plan had become fully matured in 1824, and it went into successful operation in the spring of 1825. Of this institution, which was located at Kent's Hill, Readfield, Mr. Caldwell was unanimously elected Principal; and, having accepted the appointment, he entered upon the duties of the office in the fall of 1825.

The school opened under the fairest auspices. Large numbers of young men and women thronged to it, and, with so able and popular a Principal, it seemed destined to accomplish a highly important work. Mr. Caldwell addressed himself to his various duties with great alacrity and fidelity, and proved himself abundantly adequate to any service that devolved upon him. The Trustees and friends of the institution, as well as the pupils, regarded him as eminently qualified for his place, little dreaming that his whole work was to be performed within the short space of six months.

The vacation succeeding the summer term Mr. Caldwell employed in visiting his friends, and sometimes preaching, as his health would permit. But his lungs had now evidently become seriously affected; and occasional turns of bleeding and other adverse symptoms began to awaken fears that his course was nearly run. About the last of August, he preached his last sermon, at East Livermore, Me., from the text,—"Because I have called and ye refused, &c.;" and many who heard it pronounced it one of the most powerful discourses to which they had ever listened.

At the commencement of the fall term, he entered upon his duties in the Seminary, and was happy in again finding his pupils around him. But his disease continued to make progress, and it soon became too apparent that his connection, not only with the institution but with the world, must be quickly terminated. In November he had become so feeble as to be unable any longer to attend to his duties, and he went home to die. But, before leaving Readfield, he wrote an Address to his pupils, which was read to them by another person, and which is preserved in print as a monument of his beautiful mind, his cultivated taste, and his warm Christian heart. He lived a little more than a month after his return home, exhibiting constant evidence of the most mature Christian experience, and died triumphantly on the 26th of December, 1826, aged twenty-six years.

In 1855, a small duodecimo volume was published, containing not only a brief memoir of Mr. Caldwell's life, but several of the productions of his pen, both in prose and poetry, that are highly creditable to him, both as a scholar and a Christian.

FROM THE REV DAVID KILBURN.

KEENE, N. H., April 19, 1860.

My Dear Sir: My personal knowledge of the Rev. Zenas Caldwell was acquired in the few months immediately preceding his death. I became acquainted with him in the summer of 1825, when he was principal of Maine Wesleyan Seminary, at Readfield. We were almost immediately intimate and confidential friends, and continued such till the next winter, when death terminated his career.

In person, Mr. Caldwell was tall and slender, of a high forehead, a keen eye, and an expression of countenance altogether indicating a good deal of character. His natural disposition was kindly and amiable, and he delighted in doing good to others as he had opportunity. His mind was intellectual rather than imaginative—his thirst for knowledge was most intense, and he gathered it from every source within his reach. He possessed the reasoning faculty in a high degree, and his arguments were generally clear, cogent and convincing. I have been assured upon the most unquestionable authority, that, when he was at Bowdoin College, he belonged to a debating society in which every important point of Christian doctrine was discussed with reference to the opposite error. On each question, he took the side which he believed to be true, and it appeared from the Record of the Debates that he was entirely successful in every instance.

As a Preacher, he spoke fluently, and his sermons were always well digested; but his manner, when I knew him, had become comparatively feeble by reason of his reduced health. His voice was pleasant, and his gesture simple and natural, though by no means abundant. He spoke with fervour and unction, and showed that he was himself deeply impressed by the message he was delivering. He was a man of deep religious experience, and this gave complexion to his sermons as well as to his whole conversation and deportment.

It was my privilege to witness his peaceful and happy decline, though not his actual departure from the world. I had attended a Quarterly Meeting not far from the residence of his parents, at which he died; and when some of his friends returned from the meeting, and told him of my intention to visit him, he seemed not a little gratified, and said,—"I hope I shall have my reason when brother Kilburn is here." When I went to see him, he greeted me with great joy, and I sat up with him most of the night. Among other things, he said that he could hardly understand how it was that God had so mercifully assisted him in getting his education and thus preparing to be useful, and that he should remove him so quickly to another world. "But," he added, "it will be well with me, I have no fear of dying, but I want to have my joy full in this hour." In the course of the night, I prayed with him two or three times, and he talked with much interest about the Church, and especially about the Seminary, the infant institution with which he had been connected. When I told him in the morning that I must go, in order to reach my appointment, he requested that all would leave the room but myself, and, this being done, he said,—"This is our last interview. We shall not meet again on earth." I said, "No, we shall not meet here, but shall meet in Heaven." He burst out in a tone of great animation, and said,—"Yes, we shall, yes, we shall." He added that the hour of his joy was now come, and he praised the Lord for his goodness and mercy. I took my leave of him in the midst of this transport, and in about a week was summoned back to attend his Funeral.

Very faithfully yours,

D. KILBURN

WILLIAM B. CHRISTIE.

OF THE OHIO CONFERENCE.

1825—1842.

FROM THE REV THOMAS A. MORRIS, D. D.

CINCINNATI, November 25, 1850.

Dear Brother: I cheerfully communicate to you such facts in respect to the late Rev. William B. Christie as I have been able to obtain, in connection with the impressions of his character which I derived from a somewhat intimate acquaintance with him. He was a man of sterling worth, and deserves to be held in lasting remembrance, not only by the denomination with which he was connected, but by the Church at large.

WILLIAM B. CHRISTIE was born in Wilmington, Clermont County, O., September 2, 1803. His parents were poor, but honest and pious. He embraced religion in his youth, and joined the Methodist Episcopal Church. Soon after, his performances in social meetings clearly indicated that he possessed more than ordinary mental powers. His brethren encouraged him to take part in their prayer and class-meetings, and, in due time, licensed him to exhort. Subsequently, a Mr. Armstrong, a pious and benevolent citizen of Augusta, Ky., kept him a year or two at Augusta College, at his own expense, during which time he made rapid progress in his studies, till the death of his excellent benefactor suddenly blasted all his hopes of a finished education, and compelled him to leave the institution for want of means to pay his expenses. Sometime after leaving College, he entered the ministry, and was received by the Ohio Conference as a travelling preacher, in 1825; and, by diligent application and humble reliance on God, he rose to great eminence in his profession, and became extensively useful in winning souls to Christ. During his ministerial life, he received from the authorities of the Church the following appointments in order:—in 1825, Union circuit; 1826, Piqua; 1827, Zanesville station; 1828, Zanesville circuit; 1829, Cincinnati; 1830, Lebanon; 1831 and 1832, Wooster District; 1833, Lebanon District; 1834, Wesley Chapel, Cincinnati; 1835 to 1838, Cincinnati District; 1839 and 1840, Urbana station. In these several important fields of labour, he acquitted himself honourably, as a faithful ambassador of the Lord Jesus. It was a high attestation to his eminent worth that he received from his brethren, in being thrice honoured with a seat in the General Conference.

In 1832, he was married to Miss Ann Maria Wright, of Columbus, O., by whom he had four sons, two of whom died before their father. Mr. Christie's labours, mental and physical, exhausted the energies of his feeble constitution, and brought on pulmonary consumption, of which he died, March 26, 1842, in the thirty-ninth year of his age. His decease occurred while on a visit to his numerous friends in Cincinnati, at the house of his brother-in-law, Dr. Wright.

I have known few ministers of whom I cherish more grateful recollections than I do of the lamented Christie. My impressions of his personal

appearance, voice, action, social habits, and manner in the pulpit and at the altar, are as vivid now, as when he lived, mingled and talked with us, though he has been an inhabitant of the invisible world nearly eight years. In person, he was of medium height, and was always delicate, but erect and of manly bearing. His head was unusually large and covered with fine dark hair; and his eyes black, and beaming with intelligence and benevolence. In his social habits he observed a proper medium between levity and melancholy; he was cheerful but not trifling, serious but not sad. In his manners he was easy, graceful and dignified; in his apparel, he was neat, without the least approach to foppery. He was, in the best sense of the phrase, a Christian gentleman—he always evinced a proper independence in maintaining his own views of any important subject, but never indulged in needless contradiction, or betrayed rudeness of any sort. He was a discreet, intelligent, and devout man.

As a Preacher, he excelled in three qualities, which are rarely found in combination, at least in a high degree—beauty of language, force of argument, and pungency of application. By the first, he secured attention; by the second, he enlightened the understanding and convinced the judgment; and, by the last, he carried with him, and sometimes completely overpowered, the feelings. While his thorough knowledge of Theology and his fine logical powers secured the attention and admiration of the most intelligent, his deep religious feeling and fervid eloquence impressed the most careless and simple-hearted. Perhaps his only fault in the pulpit was occasionally preaching a very long sermon, which, however, on account of its manifold attractions, was little likely to be complained of. Nor was he satisfied merely because many were subdued under his discourses, and retired with tearful eyes and throbbing hearts—he followed such to their homes, prayed for them, and taught them how to pray for themselves, and urged them to an acceptance of the Gospel offer, till he could rejoice over them as happy converts to Christ. Many, in the last day, will rise up and call him blessed.

It is to be lamented that such a mind as his left so few traces of itself upon paper. He had no ambition whatever to figure as a writer; but, if he had exerted in this way the talent which he really possessed, he might have erected for himself a monument far more honourable and more enduring than any recorded testimony from his admiring friends.

The closing scene of his earthly pilgrimage was all that the warmest friendship could have anticipated or desired. His disease had advanced silently and insidiously, and he had little or no knowledge of his immediate danger till a few hours previous to his exit. At midnight, his difficult and laboured respiration, attended with the cold sweat of death, led him to make inquiries of his attending physician, the answers to which satisfied him that his time was short. The unexpected information that he was dying, however, so far from producing any alarm, kindled his soul into raptures of love, which broke forth in shouts of rejoicing. Relying on the merits of Christ, he felt that his foundation was the "Rock of Ages," and that, by faith, he had a firm hold on the anchor within the Heavenly vail. After bearing a clear, strong and unwavering testimony to the fulness, freeness, and perfect efficacy of the atonement, and expressing the

full assurance which he then enjoyed of a personal interest in it,—after exhorting his friends to cultivate holiness of heart and life, and committing his wife and children into the hands of their Heavenly Father, he calmly waited for the chariot of glory, to convey his redcemed spirit to the mansion which Jesus had prepared for him in Heaven. While he had strength to speak, he continued joyfully to magnify God's abounding graec; and, after the power of articulation failed, the exercise of reason was still continued to him, and he waved his hand in token of his triumph over the last enemy. And, even then, his action was so perfectly natural,—so much like that which we had been accustomed to see when he was labouring among penitent seekers, during a revival of religion, as to remind us foreibly of the oft-repeated saying,—"The ruling passion strong in death." I had the mournful privilege of witnessing part of his dying seene; and, though I have seen many Christians die peacefully and triumphantly, I do not remember ever to have witnessed a more signal victory over death than that which was here achieved.

The immense coneourse of people that attended his Funeral, at Wesley Chapel, filling it to overflowing, while multitudes retired for want of room, was ample proof of the influence which he had exerted in Cincinnati. In that assembly distinguished individuals appeared, who were never seen in that church before, and never have been since. All was silent as the grave, exeept the sobs of the weeping multitude, and the voiee of the minister who attempted to present an outline of the Christian and ministerial character of the deceased, from that beautiful passage taken from Daniel xii, 3,—"And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

Yours respeetfully and fraternally,

T. A. MORRIS.

FROM THE HON JOHN McLEAN, LL.D

CHAPEL WOOD, August 5, 1860.

Dear Sir: I knew William Christie well, and, though many years have now rolled over his grave, my recollections of him have scarcely lost any of their vividness. He came forward into life under considerable disadvantages, but he proved himself capable of eneountering them successfully. The character of his mind was astute and logical; and his faculties were devcloped under an extensive and judicious course of reading. Though he died young, he had attained a high rank among the excellent preachers of his day, and his death was deeply lamented, not only because the light which was actually extinguished already shone brightly, but because it gave promise of developing into a still more intense and attraetive radiance. Had he been spared to a good old age, it is not easy to fix the degree of eminenee he might have attained, or the measure of good he might have accomplished.

Mr. Christie possessed a mind of a decidedly original east, and capable of rigid analysis and profound investigation. I used to think that the structure of his intelleet was in some respeets very similar to that of the distinguished Dr Durbin—certainly they were often very much alike in their mode of developing a subjeet. His discourses were characterized by great method—his thoughts were so logically presented, and his style was so perfectly natural and transparent, that persons of the most ordinary intelligenee could readily

apprehend his meaning. You could always see that he had a perfectly clear view of his subject; that he had looked at it in all its various relations; that he was delivering not the crude or accidental conceptions of the moment, but thoughts which had been well matured and digested in his own mind, under the illuminating and guiding influence of the Holy Spirit. He would occasionally come forth with a sudden burst of eloquence, in which there would be such a combination of the sublime and beautiful as well-nigh to overwhelm his hearers with astonishment or admiration. But his general mode of preaching was didactic and argumentative; and no attentive hearer could fail to carry home with him much material for devout and profitable contemplation. No young minister of his day left a more decided mark on the communities in which he laboured, than did Mr. Christie. His death blasted many fond hopes, but his memory is embalmed in the reverence and gratitude of many hearts.

Mr. Christie was tall and slender, and had a fine intellectual face, which, when lighted up by the glowing fires within, produced a powerful impression upon his auditory. He was altogether a rare man, and an extraordinary preacher.

Very faithfully yours,

JOHN McLEAN.

JOSEPH SMITH TOMLINSON, D. D.*

OF THE CINCINNATI CONFERENCE.

1825—1853.

JOSEPH SMITH TOMLINSON was born in Georgetown, Ky., March 15, 1802. His parents, who were respectable, but not in affluent circumstances, dying while he was a child, he was apprenticed to the saddler's trade, with which he soon became well acquainted. Having a strong thirst for knowledge, he devoted all his leisure to study, and, in due time, became a student at the Transylvania University, where he supported himself entirely by his own exertions. It was while he was a member of this institution that General Lafayette paid a visit to it, and young Tomlinson, by appointment, tendered to him the greetings of the students. He held a high rank as a scholar throughout his whole course,—the result of fine intellectual powers, in connection with a measure of diligence which made up for the great disadvantages under which his studies were prosecuted. He was converted, and became a member of the Methodist Episcopal Church, in early youth; and, some time before he was graduated, he was licensed to preach. From the commencement of his career as a preacher, he attracted great attention, and it was confidently predicted that, if his life were spared, he would be a burning and shining light in his denomination.

At the time of his graduation, (1825,) Augusta College, then in its infancy, and the only institution of the kind under the control and patronage of the Methodist Episcopal Church, was in want of a Professor of

* MSS. from his son,—Mr. J. S. Tomlinson, and Messrs. Hon. T. B. Stevenson and F. Y. Cleveland.—Min. Conf.

Mathematics and Natural Philosophy; and Mr. Tomlinson was appointed to the place. He accepted the appointment, and immediately entered this field, and remained in it, actively engaged, except during a few brief intervals in which his enfeebled health obliged him to desist, for nearly a quarter of a century. This highly responsible position tasked both his physical and intellectual faculties to the utmost; and the rather, as frequent vacancies would occur in the Faculty, in consequence of which, he would occupy one or two other chairs beside his own. He became thoroughly accomplished in each of the several departments of instruction, though he did it at the expense of greatly impairing the energy of his constitution, and rendering himself the subject of a confirmed dyspepsia.

In 1825, he was admitted to the travelling connection, and in due time was ordained to the offices of both Deacon and Elder. After having served for some time as Professor in the Augusta College, he was chosen its President, and held the office until 1849, when the institution was broken down by a withdrawal of the patronage of the Kentucky Conference, and the repeal of its Charter by the Legislature of the State. He was subsequently elected to a Professorship in the Ohio Wesleyan University, at Delaware, O., but did not accept it, though he acted as Agent for the institution for two years. He was next elected Professor in the Ohio University, at Athens, which appointment he accepted, though not without much hesitation. After serving in this capacity for a year, he was chosen President of the institution. This he declined on account of ill health, and great mental prostration, occasioned by the sudden death of a favourite son from Cholera. He had inherited a strong predisposition to mental derangement; and the death of his son gave a shock, not only to his parental sensibilities, but to his intellectual powers, from which he never recovered. He was, however, subsequently, elected to two responsible positions—to the Presidency of the Springfield High School, and of the State University of Indiana—both of which he declined, from a conviction that the state both of his mind and of his body disqualified him for them. Though several of his last months were divided between clouds and sunshine, yet the darkness gradually became deeper, until, as the sad result of complete mental alienation, he finished his earthly course amidst the bitter lamentations of a whole community. He died at Neville, O., on the 4th of June, 1853.

He received the degree of Doctor of Divinity, while he was in connection with Augusta College, but I am unable to ascertain in what year, or by what College, it was conferred.

Dr. Tomlinson was three times married. On the 12th of July, 1825, he was married at Lexington, Ky., to Eliza P C. Light, daughter of the Rev. George C. Light. She became the mother of five children, and died on the 3d of August, 1842. His second wife was a Mrs. Campbell, daughter of William Armstion: and his third, a Mrs. Davis, of Ohio, who is still (1860) living. There were no children by either the second or third marriage.

FROM THE REV HERMAN M. JOHNSON, D. D.

PRESIDENT OF DICKINSON COLLEGE.

DICKINSON COLLEGE, CARLISLE,
December 24, 1860.

Dear Sir: I would gladly give you my views of Dr. Tomlinson, if what I should say could add anything towards a just appreciation of his character. An intimate association with him of two years, at the time when his character had attained its fullest maturity. and occasional meetings subsequently, gave me the means of knowing him very well. I recall his memory with the liveliest affection, and with great esteem for his intellectual and social qualities, and the thoroughly religious tone of his life.

Physical constitution, in all men, goes far to determine character—in Dr. Tomlinson it was all-controlling. He was a man of medium stature; a frame rather broad in proportion to his height, but symmetrical and compactly built; the head large, with the least possible proportion of it occupied with skull and scalp, giving thereby an unusual volume of brain. In his temperament, the bilious, the sanguineous and the nervous elements, seem to have striven for the mastery, and each to have contributed their fullest vials to the mixture, giving unceasing activity both of mind and body, great power of physical endurance, and in his feelings the extremes of cheerfulness and despondency. Nothing but the most vigorous frame could have withstood, for half a lifetime, the galvanic shocks of such a brain and such a system of nerves. In early manhood, he did in fact break down with the dyspepsia, and was compelled to turn for a while from his scholastic and sedentary life to active business. At the time I knew him, the vital organs were extremely sensitive and capricious. The stomach demanded constant attention to the diet; the heart was subject to spasmodic action and would sometimes, especially at night, cease to beat for such a length of time, as to create the most terrible apprehensions, and cause him to spring from the bed, and throw himself into violent exercise, to start the life-current again. To get his brain sufficiently composed for a little imperfect sleep, it was necessary to have a pillow of straw, and the head a little elevated. Such an array of physical tyrants was enough for a common man to wrestle with, but they were nothing to the horrors of that despondency and apprehensiveness which preyed upon him, the constitutional tendency to which was greatly aggravated by these physical sufferings.

In mind and heart, Dr. Tomlinson was a man of superior accomplishments. He was a good scholar. What he knew, he knew well. His thoughts had admirable clearness and completeness. His college duties, as they were variously distributed at different times, kept him fresh in the elements of the Mathematical, Natural, and Metaphysical sciences. The standard text books in these departments he was familiar with, but his inclination did not lead him to a wide range of reading in either In Metaphysics, he was his own philosopher, and contented himself with the general ground of the English school, caring little to inquire if there was such a thing as Germany. His fine classic taste, and his admiration of the classic model, kept him in familiar intercourse with the ancient exemplars, and led him even to a fondness for the Latin quotation; and his conversation, especially with men of culture to appreciate it, was frequently adorned with the *sententiæ*, the apt phrase or choice scrap from the ancient philosophers and poets; and always so aptly put, that what would have seemed in most men the affectations of pedantry, was in him an ornament and a grace. Modern English Literature attracted him little; but the great lights of the past, up to the Elizabethan age he counted among the noblest classics of any language. From the habit of his feelings already

mentioned, the humorous, whether in look or spoken word, was a welcome feature and a relief. Hence the satires of Hudibras and Swift were an unfailing resource to him. The charming facility of Addison, and the studied eloquence and pomp of Johnson, had equal power to please. Goldsmith he delighted to speak of as being the impersonation of literary vanity. Boswell he regarded not so much the prince of biographers, as the usher to whom he was indebted for introduction to a circle of eminent worthies, whom he chose for his most intimate fellowship.

As a Preacher and Pulpit Orator, the high reputation of Dr. Tomlinson was well-founded. His language was clear and forcible, and his treatment of the subject natural—no straining for novelties, either of thought or expression—no clap-trap for present effect—he talked like an earnest man, charged with a Divine message to men, who ought to be interested in it. His method was not specially exhaustive, but each discourse had a certain completeness in itself, which left the impression that there was nothing more that need be said. The mind of the hearer rested in that certain satisfaction we have in contemplating a work of art,—that the thing is finished. His style, both in public discourse and in conversation, was eminently classical and *latinese*. He equalled Johnson, who was more his master and model than any other man, in the rhythmical flow of his sentences, without the studied stiffness of his antitheses. He equalled Gibbon in his preference for words of Latin origin, without affecting the ponderous pomp and majesty of his periods. This preference was specially marked in his conversations. I have known him go back and change a word of Saxon origin for its Latin synonyme, when to every ear but his the Saxon was the fitter word.

He was not only a scholar and a master of style, he was a *good thinker*. He was not, as I have said, given to strain after novelties; he was equally far from repeating commonplaces; his sermons abounded in the best thoughts that legitimately pertained to the subject. In the early part of my acquaintance with him, at his suggestion, the Faculty of the College and a few other gentlemen of learning in the place, united in a Literary Club, after the example of the great English masters he admired so much. These evenings, I have reason to believe, were among the happiest of his life. He found there a sphere of mental recreation, and a fellowship of congenial souls, that gave him the highest and the purest pleasure. He had rare colloquial gifts, which he delighted to exercise, and he delighted not less in the collision which brought the flash of genial wit or the fiery logic from other minds. In the course of nearly two years that the club flourished, a great variety of subjects came under discussion, and it was difficult to introduce one on which his thorough and well-matured views were not worthy of attention, and often of admiration. Many of his speculations and his reasoned conclusions, especially in Theology and Sociology, and the more material aspects of Political Economy, could not have failed to command the public attention, if he had had health to produce them.

The *social qualities* of Dr. Tomlinson present the pleasantest aspect of his character. He was one of the finest colloquialists I have known. He refuted the reproach that foreigners have made against us, that no man in America makes conversation an object in his education. He studied conversation as an art and a *duty*. He, at the same time, verified perhaps another reproach they make:—that our conversation is declamation. It was nevertheless charming, because rich with the choicest thoughts, both impromptu and premeditated. It was in this especially, the great English moralist was his model. Next to the Bible, Boswell's Johnson was his chosen text-book, and it bore in him good fruit. His declamation, however, was such only in the studied grace of the delivery. There was no tedious harangue, no arrogance, but thoughts

that would claim attention, provoke reply, and enliven the circle. He made no disguise of his premeditations, but would sometimes introduce a topic by saying,—"I have thought this:"—and would then give you, in a brief sentence or two, the condensed result of an hour's or many hours' study and reflection. For instance,—he dropped into my parlour one morning, and opened his budget by saying,—"I have thought this:—History is true to the fact and false to philosophy. while fiction is true to philosophy and false to the fact." This would lead to a half hour's most entertaining and edifying discussion, when he would retire and deliver himself a prey to that melancholy which he could shake off only in society.

His fine colloquial powers served him on a broader theatre than the social circle, and made him before the public assembly a ready and forcible debater. An eminent illustration of this was in the General Conference of 1840, when, as Chairman of the Committee on Temperance, he was forced, by his construction of a rule involved, to take ground against the known opinion of a large majority of the Conference and the Church, and against his own conviction of what it was desirable to do, if the law had permitted, or rather his view of the law,—for it was a question of construction of what seemed an ambiguity: and nothing but his skill in managing the argument, it it believed, could have stemmed the tide of feeling that was at first manifested against the report, and brought the Conference to sustain his position. It was a triumph he recalled with evident gratification. But the demon of despondency was like the Promethean vulture, ever preying on his vitals. He resisted it stoutly; he resorted to every device that could recreate his physical energies, stood at no hardship or self-denial that gave hope of good. At one time, it was early rising; and, regular as the hours he rose at four o'clock. This produced a happy re-action, but a few weeks exhausted the virtue of the remedy. At another time, it was early exercise; and five o'clock in mid-winter found him regularly in a vacant room in the College, at some distance from his house, vigorously batting a ball against the wall of the room, which tried its best at every rebound,—and often well enough—to dodge him. I joined him in the sport till we both concluded it was "boys' play," and lost our faith in the vaunted precepts for early morning exercise. But all would not do. The power of the monster grew. I think he had an apprehension that he should finally fall a victim to the unscrupulous destroyer, and had long settled the morality of the question. It was in the blood; it was to him as a fate.

His religious life was pure and consistent, and stands as a beautiful example to those who knew him well.

Very truly yours,

H. M. JOHNSON

GEORGE G. COOKMAN *

OF THE BALTIMORE CONFERENCE

1826—1841.

GEORGE G. COOKMAN was born in Hull, Yorkshire, England, October 21, 1800. His parents, who were exemplary members of the Methodist Church, educated him most carefully in the principles of religion, and, so long as he remained under their watchful care, he was not allured into any devious paths. After a few years, however, he was sent from home into the country to school; and there, being removed from the immediate reach of parental influence, he fell into some evil habits, in imitation of the example of some of his school-fellows. His conscience, however, soon became awakened to a deep sense of his guilt, though his views of his condition as a sinner were not very enlightened or definite, and his convictions quickly passed away, without having issued in any decided change of character.

On his return home, after having spent some time at school, he imbibed, under the sedulous care of his father, a strong taste for books, and for literature in general, and became a member of a Young Men's Debating Society. Here he was brought in contact with persons of doubtful religious principles; and the consequence was that his own mind began to imbibe the poison of infidelity, though it does not appear that he attained to any very well-defined system of error. While he was in this unsettled state of religious opinion, and was devoting himself to a corresponding course of worldliness and sin, he became, by a strange inconsistency, a teacher in a Methodist Sunday school, and it was while he was thus engaged, that his mind took a decided direction in favour of a religious life. He was so much impressed by the contradictory attitude which he held,—professedly teaching others the way to Heaven, while conscious that he was not walking in that way himself,—that his conscience began to awake to the terrors of his condition, and the question, what he should do to be saved, pressed itself upon his mind with terrible urgency. About this time, he lost a very dear friend, which greatly deepened his impressions of the vanity of the world and the importance of religion, while yet he remained a stranger to "the peace and joy in believing." Whilst in this state of mind, he was invited by the Methodist Society to join their communion; but his answer was that he was totally unfit to make a Christian profession, having no real desire, that he could discover, to flee from the wrath to come. He, however, kept aloof from all wicked companions, and acted as a secretary in a large Sabbath School, endeavouring, as he himself declared, to bury, amidst a multiplicity of business, all knowledge and remembrance of himself.

At length, however, having attained more definite and satisfactory views of the Christian scheme, in its application to his own case, he joined the Methodist Society. This occurred in February, 1820; but the greater

* MS. from Mrs. Cookman.

part of a year passed before his mind settled into a state of religious tranquillity. He then became fully convinced that he had experienced a radical change in the great principles and motives of his conduct, and, with this conviction, he felt his purpose greatly strengthened to live to the honour of his Redeemer and for the benefit of his fellow-men.

Three years after this change in his views and feelings, Mr. Cookman visited the United States, on business for his father. Previous to this period, his mind had been occasionally exercised on the question whether it was not his duty to become a preacher of the Gospel; but he seems never to have settled the question definitively till after his arrival in this country. On his return to England, his father, anxious to detain him at home, settled him in business, and set before him every inducement to remain in it; but his spirit was impatient of secular engagements, and could find rest in nothing short of actually devoting himself to the preaching of the Gospel. In November, 1823, he committed to writing a series of Resolutions for the government of his Christian and ministerial life, which indicate great purity of motive and singleness of purpose, together with a most benevolent regard for the spiritual interests of his fellow-men.

On the 30th of March, 1825, he embarked from his native town for the United States, and reached Philadelphia on the 17th of May. Immediately on his arrival, he presented his credentials and letters of recommendation to the Rev. Joseph Lybrand, who was then the Presiding Elder of the district. He officiated for a few months at Philadelphia, as a Local Preacher. The next year, (1826,) he joined the Philadelphia Conference, and was stationed at Kensington, where a rich blessing evidently attended his labours. At this period, he writes in his diary as follows:—"I see that nothing short of an entire devotion and surrender of every faculty to God will suffice; and, as my single business is to save myself and those that hear me,—let me, 1st, have nothing to do with the politics of the Church, especially as I have no power delegated to govern. Let me take a decided stand, and act only as a missionary. 2d. Let me be careful over my words: let truth be my motto and aim; let supreme charity govern my tongue; let me be serious, wise and prudent, at all times, and in all places. 3d. In preaching let me depend less upon natural energy and invention, and more upon the Spirit of God—it must be the word of faith—the word of God. 4th. Let me guard my heart more closely against the deceitfulness of sin. I do feel the necessity of a deeper baptism. I need a fresh application of the cleansing blood of my crucified Redeemer. For without supreme love to God and man, what a task of labour is the work of the ministry!"

In 1827, Mr. Cookman again crossed the Atlantic, and, on the 2d of April, of that year, was married to Mary Barton, of Doncaster, Yorkshire. He returned immediately to this country, and reached Philadelphia on the 22d of May. During that year, he laboured on the Lancaster circuit; the next year, 1828, he was appointed to New Brunswick, N. J.; then to the Eastern Shore of Maryland; and then to Philadelphia; where he remained two years. The next year he spent in Newark, N. J.; but, in consequence of the ill health of Mrs. Cookman, it was thought desirable that he should have a more Southern residence, and, accordingly, in 1834, he was regularly transferred to the Baltimore Conference. His first appointment was

at the city of Baltimore, where he laboured for two years with great acceptance. Carlisle, Pa., was his next destination; and he was removed thence to Washington City. The second year he spent in Washington, he was elected Chaplain to the Senate of the United States. In the spring of 1840, he was removed from Washington to Alexandria, D. C., and, in the following winter, was again elected Chaplain to the Senate. In all these various stations he proved himself eminently popular and useful.

After the lapse of fifteen years, the claims of an aged father induced him to make arrangements to visit once more the land of his nativity, in the hope of thereby recruiting his somewhat exhausted energies. Whether he had any forebodings of evil in connection with his voyage does not appear; but, in a conversation with his children around his fireside, he said,—"Now, boys, remember, if your father should sink in the ocean, his soul will go direct to glory, where you must all meet him." On the 11th of March, 1841, he embarked in the steam-ship President, for England; but his history from that time will doubtless never be known, till "the sea shall give up the dead that are in it."

FROM THE REV FRANCIS HODGSON, D. D.

OF THE PHILADELPHIA CONFERENCE.

PHILADELPHIA, September 26, 1848.

My Dear Sir: I cheerfully comply with your request for my recollections of the late Rev. George G. Cookman; though I confess I do it not without some misgivings, from a consciousness of my inability to do justice to the subject. Not that there was any deficiency in my opportunities of knowing him; but his character was in some respects so peculiar that it is no easy matter to portray it, and there was so much of intellectual and moral nobility about it that even the simple truth may seem to those who did not know him like extravagance.

My acquaintance with Mr. Cookman commenced in the year 1825. He had recently arrived from England with the intention to make this great country the field of his ministerial labours. For a few years, our intercourse was quite limited. There was nothing in me to engage particularly his attention. But, as he had already made a favourable impression upon the public mind by his preaching, and, as he was occasionally a guest at my paternal home, it was natural that I should be, in some sort, a close observer of both his preaching and his private character. When, in 1828, I entered the itinerant ministry of our Church, he extended to me very kind and encouraging attentions, and our intercourse became more intimate and enlarged. In the year 1831, we were appointed as colleagues in what was then St. George's charge in Philadelphia. This brought us into still closer communion. We were thus associated for two years.

Any attempt to delineate the character of Mr. Cookman, which did not place his piety in the foreground of the picture, and give it there a position of special prominence, would, in my apprehension, be very imperfect. It had much to do in forming his peculiar character. The essential elements of piety are the same in all ages, in all countries, in all persons; but yet it is subject to various modifications, and may not only harmonize with, but also impart, striking individual characteristics. His was obvious, and very earnest; obviating or setting at defiance, by its manifest sincerity, all suspicion of its being assumed for professional purposes. It was intelligent, feeling, and practical. His understanding was well stored with the knowledge of Divine things. His

heart was surcharged with hallowed sensibility. His will was subdued and consecrated, yet strong and determined. His good purposes were sustained not only by deeply imbedded principle, but also by habits carefully formed. His was no misshapen piety, but eminently symmetrical. It would be difficult to say upon what department of the Christian character he bestowed the most culture. Of course he was fruitful in all good works. The prayer-meeting, the chamber of sickness, the fireside circle, the various enterprises of holy benevolence, the administration of discipline, as well as the pulpit, bore witness to his prompt and fervent zeal, and yet there was nothing in his piety bordering upon asceticism. There was nothing in it to repel the young. He was eminently cheerful, infusing animation into every company, and embodying an unanswerable refutation of the slander which charges experimental Christianity with being a source of unhappiness to its possessor.

Among the leading elements of his character was a thorough devotion to the work of the ministry. He considered himself to be personally and expressly called of God to take upon him the sacred office, and discharge its duties. The circumstances under which he became the subject of this conviction doubtless exerted a powerful influence upon his whole subsequent course. He was interrupted by it in the prosecution of important and profitable business engagements. Had the call come to him, as it has to many others, while acquiring an education, or without any well-defined worldly prospects, or plans for future life, it is by no means certain that he would have formed at once so perfect a comprehension of the peculiar duties and high responsibilities of the Christian ministry As it was, he was led, at the beginning, to survey the magnitude of the undertaking,—to count the cost,—and his disciplined and conscientious mind could hardly fail, under the peculiar excitements of his position, to gauge with more than common accuracy the obligations and liabilities upon which he was about to enter. And to him the Christian ministry had but one object,—the salvation of souls. To this he held every other interest in subordination—to the promotion of this he felt himself to be separated. Others might find it to be consistent with their obligations to step aside partially from the distinctive duties of the ministry, to promote social reform in this or that particular department, but he could not follow their example. He had no hobby either in morals or theology. The awakening and conversion of sinners, and the edification of saints, by declaring to them the whole counsel of God, by rightly dividing the word of truth, so as to give to each his portion in due season, and, by the diligent administration of discipline, as a Pastor accountable to the "Chief Shepherd," was his sole business. I present it as a fact worthy of particular note, without designing any reflection upon others, that his reputation was the result, not of any distinctions won upon the field of literary competition, nor of assuming the chieftainship of any of the particular moral enterprises of the day, but of a thorough and steady devotion of his talents and influence to the fulfilment of all the duties of a Christian minister in the Methodist Episcopal Church.

Another prominent trait in the character of Mr Cookman was his freedom from bigotry With him the cause of Christ was one and indivisible, and he rejoiced in its progress, though promoted by the men and measures of other religious sects. He never indulged in lamentations over the fact that the Christian Church is divided into sects; but, rather regarding it as providential, he bade "God speed" to the good of every name. He took no pleasure in the occasional disasters by which his brethren of other branches of the universal Church were made to appear to disadvantage before the world, and to mourn over a temporary diminution of their spiritual influence. If any saw proper to oppose his creed, or the economy of his Church, it was not in his heart to call down fire from Heaven to consume them. They had a right

to their opinions, and a right to express them; and he had a right to his, and a right to defend them. And yet, he was, by no means, indifferent to the honour and success of his own denomination. He held equally in abhorrence and abeyance, bigotry on the one hand, and latitudinarianism on the other.

Mr. Cookman's mind was unquestionably of a superior order It was prompt, vigorous, and exceedingly vivacious; delighting in comprehensive views, and yet taking a vivid interest in minute particulars and incidents. It had, however, its marked individual features. It was somewhat disinclined, I think, to employ itself closely and continuously in that kind of investigation which solves difficult theological or philosophical questions, and detects hidden truth in its most secret places. He gave no signs of incompetency for such investigation, but he was reluctant to prosecute it at length. Instead of resorting to the quarry with spade, and pick, and lever, and sledge, to separate from the compacted and buried mass the rough material for the foundation and superstructure of his ministerial fabric, he preferred to take the stones from the hand of the sturdy quarryman, and shape and polish them, and assign them their places. Nor did he care to take them just as they came to hand. He turned them over, and examined them, and selected those suitable to his purpose. Instead of going down into the mine to delve in search of its treasures, he preferred to let others do that work; but he highly appreciated the products of their labour. His keen and practised eye scanned the rude mass which they sent up, and readily detected what was present of gold, or silver, or precious stones. These he prized, not for the purpose for which the mineralogist prizes his specimens—they were not designed for a cabinet, to be arranged on shelves, for exhibition, and labelled, this *gold*, this *silver*, this *beryl*, this *topaz*, this *amethyst*, &c.,—they were taken to his laboratory, and there subjected to the skill of the refiner, the lapidary, the artificer; (and in all these departments he was a cunning workman;) and were then made to adorn, to grace with rare beauty, a building which he hoped would abide, without material loss, the fires of the last judgment.

His mind was highly imaginative, and there was a very ready correspondence between his intellectual faculties and his sensibilities. They were very near neighbours. Hence, by virtue of strong natural affinities, he at once discovered whatever was poetic or pathetic in his theme. What would be to some able preachers the occasion of very grave and elaborate discussion, with its results clearly stated, and its practical bearings quietly yet forcibly enunciated, was to him the occasion of bold and important theological statements, interesting narrative, highly picturesque delineations, powerful appeals to the conscience, penitential regrets, and devotional rapture.

It is but justice, if not to him, at least to my own impressions of his character, to say that, while he was to some extent impatient of the task of close and minute analysis, he could generalize powerfully and effectively from the particulars before him. He could narrate with peculiarly dramatic effect. He could deal in naked facts, or embody them in striking and beautiful forms of moral painting. In fine, he was formed for the orator and the practical philanthropist, rather than the recluse philosopher, or the abstruse dogmatist in Theology And yet he was endowed with a keen insight into human character. He was also remarkably quick in his perception of analogies; and hence the readiness with which he availed himself of passing incidents for the purpose of illustration. His style was simple, chaste, manly, direct, animated, highly figurative, and often singularly bold and original. His imagery was derived from all accessible sources,—the air, the earth, the sea, and Heaven and Hell, and was diversified in its kind. He employed the bold personification, the elegant and majestic apostrophe, the brief but brilliant metaphoric corruscation, the apt and full-drawn comparison, and the more ingenious alle-

gory. I do not know that he ever studied the art of elocution under any of its professed masters, or that he devoted any special attention to it in any way; but I have no doubt that his delivery was a considerable source of his power as a public speaker. It was not without defects, but yet it was always easy, ordinarily graceful, peculiarly impressive, and sometimes very fine, while, at times, it rose into a wild and stormy vehemence, which, although less agreeable to some than its milder moods, operated upon other and more congenial minds with all the power of a resistless enchantment.

There are in his published speeches two specimens of his skill in allegory, which, as they are equally illustrative of his moral and intellectual character, it may not be amiss to cite. He was engaged as one of the speakers at the Annual Meeting of the "Young Men's Bible Society" of New Brunswick, N. J., in the autumn of 1828. His subject was the harmony and co-operation of the several evangelical sects in their distinctive capacity. He represented them as so many divisions of an army,—the army of the Lord of Hosts, under the Captain of our Salvation. Having, with very great adroitness and effect, assigned to each its position, and urged the whole to deeds of valour in the spiritual warfare, he interposed the following caution:—"Before I sit down," said he, "I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy. I will endeavour to describe this diabolical spy as well as I can. He is remarkably old, having grown gray in iniquity. He is toothless and crooked, and altogether of a very unsavoury countenance. His name, Sir, is BIGOTRY. He seldom travels in daylight, but in the shades of evening he steals forth from his haunts of retirement, and creeps into the tents of the soldiers, and, with a tongue as smooth and deceptive as the serpent who deceived our first mother, he endeavours to sow arrows, firebrands, and death in the camp. His policy is to persuade the soldiers in garrison to despise those in open field, and again, those in open field to despise those in garrison; to incite the cavalry against the infantry, and the infantry against the cavalry And, in so doing, he makes no scruple to employ misrepresentation, slander, and falsehood;—for, like his father, he is a liar from the beginning. Now, Sir, I trust the army will be on the alert in detecting this old scoundrel, and making a public example of him. I hope, if the Methodist cavalry catch him on the frontiers, they will ride him down, and put him to the sword, without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet, and should the Baptists find him skulking along the banks of the rivers, I trust they will fairly drown him; and should he dare to approach any of our garrisons, I hope the Episcopalians will open upon him a double flanked battery; and the Dutch Reformed greet him with a whole round of artillery

"Let him die the death of a spy, without military honours; and, after he has been gibbetted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence."

In a speech delivered at the Anniversary of the "New York Sunday School Union of the Methodist Episcopal Church," in 1832, he thus allegorizes the opposite evil:—"But, Sir, before I close my observations, truth and candour compel me to state that, in the way of the accomplishment of this glorious consummation, there exists a formidable impediment—I refer, Sir, to the prevalence of that latitudinarian spirit now operating in the Protestant churches,—a spirit which too frequently compromises the integrity of Christian principle, and consequently neutralizes the decisive force of Christian action.

"Permit me, Sir, to illustrate my meaning. It was announced, some years ago, that *Old Bigotry* was dead, and fairly buried. I am sorry to be under the necessity of informing this audience that it has been discovered of late

that he has left behind him an only child,—a prodigal son, who is arrived at man's estate. This son is known by the name of *Liberalism*. Young Liberalism is the very antipodes of his old father. He is handsome, polite, insinuating, and, although somewhat superficial, possesses that polish and tact which impose upon general observers. He speaks all languages, subscribes to all creeds, holds a levee with all sects and parties, is friendly with every body, but stands identified with nobody. He professes to abhor all controversy, and disposes of all doctrinal questions by a motion of indefinite postponement. He can swallow the wafer with the Papist, receive the cup with the Protestant, and thrust the Westminster Confession and the Methodist Discipline into the same pocket. You can never find Liberalism at home, or rather 'he is never at home but when from home.' He sails all waters under all colours; he exhibits the papers of all nations, but he hails to no port, he charters to no country—and, therefore, we strongly suspect that he is in reality a *pirate*."

While Mr. Cookman was capable of ample and careful preparation for the pulpit and the platform, he was favoured with a remarkable readiness in emergencies. The resources of his mind could be made available upon very short notice. I very distinctly recollect that, while we were stationed together in Philadelphia, the principal speaker engaged for the Anniversary of the Philadelphia Conference Missionary Society failed to be present. Mr. Cookman was waiting anxiously at the wharf, as late as five o'clock in the afternoon,—the boat in which he was expected to come having been detained,—but he was not on board. It then devolved upon him to fill the vacancy caused by the failure. At seven o'clock, he was upon the platform. I went to the meeting, prepared to sympathize with him in any embarrassment he might feel. But the sympathy which I had in readiness was not in demand. He arose, and his very first remark struck a vein of appropriate sentiment, and chaste yet lively humour, which yielded increasing treasures until the close of his address; when he related a missionary anecdote, the tenour of which so united the simple ardent zeal of the newly converted heathen, with highly amusing, if not ludicrous, incident, as to call forth from the audience both tears and irrepressible laughter, and to open wide the sluices of a more substantial benevolence. One of the happiest efforts which I have heard him make in the pulpit,—happy on account of its singular appropriateness, and pith, and point,—was on a week day afternoon, during a protracted meeting, after waiting beyond the appointed time for another preacher who did not come.

He was a man of great promptness in action, and energy of character. When he thought, it was with some end in view. Although imaginative, he wasted but little time in mere reverie. His thoughts soon resulted in purposes, and his purposes in action. He did not suffer his opportunities of doing good to pass away, while he was deliberating upon them, and planning how they might be improved. And what he did, he did with his might,—often under strong impulses of feeling. These traits will, of course, account for much of his usefulness. They will also account for any occasional haste into which he may have been betrayed. Persons of this description sometimes fail to bestow upon important practical questions the amount of consideration they require.

Mr. Cookman was not favoured with a collegiate education; but he was far from being uneducated. He had, in early life, the benefit of excellent tuition. His studies in the English branches were thorough, and they extended somewhat—how far I cannot say—into the Greek and Latin classics. But his education was designed for mercantile, not professional, life. He continued to improve his mind by diligent and various reading, and, while in the ministry, acquired some knowledge of the Hebrew language.

Thus qualified by nature, and education, and grace, and rigorous self-discipline, he went on to fulfil his course. He reached an advanced position of honour

and usefulness, and, to all appearance, there was yet a bright course before him, extending through many years. But he was suddenly and mysteriously removed. I affect not to pierce the dark clouds that now obstruct my vision. I have no power to scan the inscrutable policy of Heaven, by which he was taken up out of our sight. With my brethren I await the disclosures of the great day, when hidden things shall be brought to light, respecting both the manner and the design of our bereavement. There were some significant circumstances, immediately preceding his embarkation in the majestic but ill-fated steamer to which he committed himself for a conveyance to his native land. To these I wish to make a brief reference. I have in view more particularly the texts which he selected for his Farewell Sermons. His last discourse in the Capitol, as one of the Chaplains to Congress, was from this passage,—"And the sea gave up the dead which were in it." Apart from any comments he may have made, these words, taken in connection with the occasion, seem almost prophetic of what was shortly to befall him. His last sermon in New York City, delivered in the Vestry Street Church, was from these words,—"The word of God is not bound." With what a mighty charm do associations now invest this brief apostolic declaration! True, the word of God is not bound. Ministers may die, but the word lives. "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever."

I remain, with great esteem, yours truly,

FRANCIS HODGSON.

FROM THE HON. JOHN McLEAN, LL.D.

DETROIT, June 23, 1851.

My Dear Sir: I knew Mr. Cookman while he resided at Washington, and I cheerfully comply with your request in giving you such an account of him as my impressions and recollections may supply

At the time I knew him he appeared to be about forty years of age. His person was slender, but his figure was not particularly striking. It was only when he was engaged in the pulpit that his high traits of character, physical and mental, were made manifest.

His ministrations in Washington attracted great attention, and many of the members of Congress, and others who visited the city, were often found in his congregation. Several of them, through his instrumentality, were induced to think seriously of religion, and some of them joined the Church. His manner was earnest in the highest degree, but it never tired nor disgusted the most fastidious taste. There was so much piety, and so deep an interest evinced for his hearers, in what he said, that he never failed to command their attention, and often excited their feelings. His sermons showed much thought and method, though he seldom spoke from notes. His style of reading was admirable.

From his manner of reading a hymn at the opening of the service, any one could see that he was no common man. There was a freshness and beauty, from his giving every word its proper emphasis, with a perfect freedom from all affectation, and especially from that assumed solemnity and tone so common to the pulpit. And when he read from the Sacred Volume, however often one may have read the same passages, he would see in them a meaning and an impressiveness which he had not perceived before. In this he equalled any one I ever heard in the pulpit. And the same manner characterized his sermons. Emphasis in public speaking is what light and shade are to a picture.

Destitute of these, no picture could be viewed with any interest. The groups of persons or the landscape would be monotonous and intolerable, if the light and shade on the picture were not properly distributed. And it is so with public speaking. However sensible and well-informed a man may be, if he does not speak in a natural manner, and by a proper emphasis convey to his audience strongly the sense of what he says, he will fail to interest them.

In this quality of a good speaker, Mr. Cookman was highly distinguished. He possessed varied knowledge, but he was not a thorough classical scholar. In the Scriptures he was learned as few men are. Its treasures never failed him in the illustration of his subjects, and especially in his appeals to the careless and impenitent. His imagination was characterized by great richness and beauty On occasions which called this faculty into vigorous exercise, he seemed endowed with an almost superhuman ability. At one time, he was describing Death in a manner so original and forcible that a Senator in Congress, who sat in the gallery of the church, became so much excited by his eloquence as to forget where he was, and, springing to his feet, he exclaimed,—"My God! what eloquence." Death, he said, was often described as a ship which had been long at sea, tossed by violent storms, her sails torn in tatters, her seams opening, her hold filling with water, floating, like a log under the power of the tempest, until thrown by the waves into port, a perfect wreck. He observed, "I do not like the figure. This is not death. Death may be compared to a vessel on the stocks, with all her parts complete, her sails set, and every man at his post—the underpinning being removed, she glides gloriously and triumphantly into her native element." Such bursts of impassioned eloquence were by no means uncommon in his preaching—they were the inspirations of the moment, and could never have been conceived by a mind at rest.

I shall never forget one occasion, when, under this influence, he produced an effect on his congregation, such as I have rarely seen equalled. It was the last Sabbath before the adjournment of Congress. Whether he was Chaplain at the time I do not remember. The church was crowded, and I noticed that there were many members of Congress and distinguished strangers in the congregation. He observed that he had been much gratified, during the winter, to see so much respect paid to the Gospel by the attendance at church of so many distinguished strangers. He said that he had endeavoured, as a faithful minister, to discharge his duty. His skirts, he believed, would be clear of their blood, if any of them should be lost. He had set life and death before them, and, by scriptural arguments, he had, with all the ability he possessed, urged them to choose life, and, as that was the last sermon he should ever preach to them, with a frankness which his position authorized, he would propound to them a few questions.

"I would ask you," said he, "individually, Traveller, whither goest thou? Art thou in the pursuit of science? Art thou endeavouring, by study night and day, to climb her rugged steeps? I tell you that an increase of knowledge will give no increase of happiness.

"Traveller, whither goest thou? Art thou in the pursuit of fame? Art thou endeavouring to inscribe thy name highest upon her column? Let me tell you that the foundation of that column is this earth, and that the time will come when this earth shall reel to and fro, as a drunken man, and pass away forever.

"Traveller, whither goest thou? Art thou in the pursuit of pleasure? Dost thou seek happiness in her painted bowers? I tell you that there is a serpent there, that will sting you to death."

The manner in which these sentences were delivered made an overwhelming impression upon all who listened to them. There was not an inattentive person in the congregation. Their countenances showed the absorbing interest

which the speaker had excited. This sermon, if I mistake not, was delivered not long before his departure for England in the President.

Mr. Cookman rarely preached without enriching his discourse by impressive figures, drawn from the seas. He seemed to be well acquainted with nautical subjects. It was said that a distinguished literary gentleman, well acquainted with maritime life, and who, as a writer, had acquired great reputation in describing storms on the ocean, and other kindred incidents, expressed himself, after hearing Mr. Cookman, in terms of the highest admiration of his powers; and he added that they so far surpassed his own powers of that kind that he should hardly venture another attempt in that direction.

I well remember that, for some time after the burning of the steamboat Lexington, between New York and Providence, Mr. Cookman seldom preached without referring to that terrible calamity, and, on such occasions, he never failed to get the complete mastery of his congregation. So vivid and graphic were his descriptions, that the congregation actually seemed to see the vessel, tossed upon the waves, enveloped in flames, the heavens illumined by the intense glare, the frantic passengers leaping into the sea, hanging to the ship, and sinking into the flame. When it was first announced that the President was lost, and that Mr. Cookman, with all the other passengers, had perished, it was impossible for any one who had heard his sermons, for some months before his departure, not to think of his surpassing descriptions of disasters on the ocean. He, indeed, would almost seem to have had some presentiment that he might one day realize what he so eloquently and feelingly described.

His descriptive powers, remarkable as they were acknowledged to be, were, by no means, his only excellence. He was a close, practical preacher. His figures of speech never seemed to be used merely for display, as they had a direct application to the subject under discussion, and strikingly illustrated or enforced it. He was a logician too, of no ordinary stamp. Every hearer was sure to carry home from almost any discourse he preached, something that it was not easy to banish from his pillow.

Mr Cookman was greatly beloved by the members of his congregation. They had unshaken confidence in his deep piety, and they found in him a friend to sympathize with them in all their sorrows, and to advise and cheer them onward in their course of duty. His loss was deeply and widely felt and deplored.

With the greatest respect and esteem, I am yours,

JOHN McLEAN.

FROM THE REV THOMAS O. SUMMERS, D. D.

NASHVILLE, Tenn., January 26, 1860.

My Dear Sir: My personal acquaintance with the Rev. George G. Cookman began in 1836. It was at the session of the Baltimore Conference, to which we both belonged. I was a stranger in the city where the session was held, and I shall never forget with what Christian courtesy and urbanity he opened up my way to the formation of pleasant and profitable acquaintance among ministers and others. Our intercourse ripened into a cordial friendship, which his removal from earth has not extinguished, and which I have good hope will be perpetuated in another sphere.

As I do not understand you to solicit from me anything like a narrative of Mr. Cookman's life, I shall barely indicate, in this communication, some of the more striking features of his remarkable character.

He was a man of intense energy, great intellectual sprightliness, fine oratorical powers. He was of course very popular as a preacher, and especially as a platform speaker, in which capacity his services were in great demand, and

were remarkably successful. His well cultivated and active mind, genial and earnest spirit, bold and startling imagery, clear, sonorous voice,—not materially affected by a Yorkshire tone,—small, keen eyes, sharp, spiritual countenance, light, graceful form,—to which may be added singularly plain and scrupulously neat attire,—will account for the position assigned him among the foremost orators of the age.

He possessed a most catholic spirit—indeed, from certain passages in some of his Addresses, it has been thought by some that he carried his catholicity too far, not laying sufficient stress on the distinctive ecclesiastical and theological principles of the communion which he so highly adorned. But these passages must be construed as adverse to bigotry, and not incompatible with a decided attachment to his own Church, which he loved with a filial affection, and served with a loyal devotion. He was exceedingly useful in his regular pastoral labours, and thousands to whom he was a minister of life and salvation, still cherish his memory with a deep and holy affection.

The personal friendship of such a man constitutes a green spot in my life. I shall never forget a missionary meeting, held in Wesley Chapel, Washington City, in March, 1840, when Mr. Cookman was Pastor of that station. With singular tact he so arranged the programme that the Rev. (afterward Dr.) Robert Emory was engaged to advocate the claims of the South American Mission; the Rev. John M. Jones, who had been educated in Paris, and designed for the Romish priesthood, the claims of the projected Mission to France; and myself those of the Mission to Texas, to which I had just been appointed;—Mr Cookman himself bringing up the rear in his own unrivalled and successful manner. After the meeting, the speakers separated, never to meet again on earth. They are all now in Heaven except one, the most unworthy of them all. Very sincerely yours,

THOMAS O. SUMMERS.

CHAUNCY RICHARDSON.

OF THE TEXAS CONFERENCE.

1826—1852.

FROM THE REV CHARLES F DEEMS, D. D.

WILSON, N C., March 15, 1860.

My Dear Dr. Sprague: The Methodist Church in Texas has been blessed with a corps of remarkable men—men who have laid the foundation for history in that State, which is so like an Empire. Among them, high in rank, was my gifted friend, the Rev. Chauncy Richardson. Dividing his life between the North and the South, he combined in himself many of the excellences of both sections.

CHAUNCY RICHARDSON was a native of Vermont—of what particular town I am not informed. The year of his birth was 1802. At nineteen years of age, he made a profession of religion, and, in 1823, was licensed to preach. In 1826, he was received on trial by the New England Conference, and was appointed to Danville, Vt. In 1827, he was at Dorchester, Mass.; in 1828, at Andover; in 1829, at Boston; in 1830, at Weymouth; and in 1831, at Falmouth. In 1832, his health had become so much impaired that he was obliged to locate; and he availed himself of the oppor-

tunity thereby furnished for spending some time at the Wesleyan University. Dr. Fisk was then President of that institution, and I think he was the officer of the Church, who signed Mr. Richardson's license to preach. For that excellent man Mr. R. cherished the warmest attachment, and the most intense admiration; and, without doubt, he had received upon his own inner life a powerful and benign impression from the influence of that saintly Master in Israel.

Mr. Richardson's first residence at the South was at Tuscumbia, Ala., where, in building up a literary institution, he created for himself a valuable reputation as a scholar and practical instructer. In 1839, he was called to the Presidency of Rutersville College, in Texas. In that position he maintained himself with great credit, and did much towards creating for that institution a permanent basis for usefulness and renown. He was a member of the first Annual Conference held in Texas, which was in 1840; of the Convention held in Louisville, in 1845, to organize the Methodist Episcopal Church, South; and of the General Conference, in 1850. He was successively President of the College, Presiding Elder of districts, and Editor of the Church paper, called the Texas Wesleyan Banner. For several years, he was the Secretary of the Conference. His laboriousness, promptness, and exactness fitted him eminently for the posts of honour and trust to which he was so often appointed.

In person, Mr. Richardson was tall and muscular. His complexion was dark, and his eyes grey and very expressive. In manners, he was modest, obliging and agreeable. He had much force of mind and general character. He was very methodical, preparing his sermons with great care, and in business letters omitting nothing. Several of his manuscripts in my possession exhibit strikingly these characteristics. He felt great interest in whatever concerned the progress of the Church, especially in its literature and general culture. He was one of my most useful correspondents, while I was in the editorship of the "Southern Methodist Pulpit."

I never heard him preach, but our correspondence and frequent conversations at the General Conference and on the steamer, and his manuscript sermons in my possession, have led me to suppose what has since been stated,—that he was uncommonly direct, chaste and perspicuous. I should also suppose that he was very impressive, far removed from boisterous, and occasionally melting into tenderness.

In the year 1852, he was sent to a district, and made one complete round. On his way to his home he sickened, and, on the 11th of April, at the house of his friend, the Rev. J. Patton, he finished his course with joy.

Mr. Richardson was not showy, but he possessed such solid characteristics, both of temperament and intellect, that, had he lived, there lay before him the promise of a steady and perpetual growth in grace, in strength, in culture, and in the hearts of his brethren. He was a good, gifted, trustworthy man. The quickening, elevating influence of his example will long be felt in Texas, and future annalists of our progress will often pause gratefully and reverentially before the name of the laborious Chauncy Richardson. Ever very sincerely yours,

CHARLES F DEEMS.

LYTTLETON FOWLER.*

OF THE EASTERN TEXAS CONFERENCE.

1827—1846.

LYTTLETON FOWLER, the fifth son of Godfrey and Clora Fowler, was born in Smith City, Tenn., on the 12th of September, 1802; and removed, with his father's family, to the Western part of Kentucky, in 1811. He has left it on record that he embraced religion at a Camp-meeting, in Caldwell County, Ky., in June, 1819; and, shortly after this, he united himself to the Methodist Episcopal Church. He was the first of the family who became religious. He was licensed to exhort by the Quarterly Meeting Conference of the Livingston circuit. He was licensed to preach by the Green River District Conference, of the Kentucky Conference, on the 30th of September, 1826, and travelled under the Presiding Elder, Thomas A. Morris, until the next Conference, when he was received on probation in the travelling connection, and appointed to the Red River circuit, in Tennessee.

At the next Conference, he received no appointment, on account of ill health. In October, 1828, he was ordained a Deacon, and appointed to the Bowling Green station, where no small degree of success attended his labours. In 1829, he was appointed to the Louisville station, where he received two hundred and fifty persons to the Church. In October, 1830, he was ordained an Elder, and appointed to the Cynthiana station. In 1831, he was appointed to the Maysville station, but suffered much during the year, from ill health. In 1832, he was transferred from the Kentucky Conference to the Tennessee Conference, and stationed in Tuscumbia. At the Conference at Pulaski, in 1833, he was appointed to an Agency for the La Grange College, which occupied him for the four following years. In August, 1837, he received an appointment as missionary to Texas. With as little delay as possible, he proceeded to this distant, and in some respects very difficult, field of labour, and preached his first sermon in Nacogdoches, on the 16th of October following. Having travelled extensively, and performed no small amount of labour, in Texas, he returned in 1838, and was present at the session of the Tennessee Conference, at Huntsville. Before the close of that year, he went back to Texas, and was appointed, by the Mississippi Conference, Superintendent of the Texas Mission, embracing in his charge the entire territory of the Republic. On the 21st of June, 1839, he was married to Mrs. Missouri M. Porter, then of Nacogdoches,—a lady every way worthy of his affection,—after which he settled in Sabine County, where he had his home during the remainder of his days. In December, 1839, he was appointed Presiding Elder of the Eastern District of the Texas Mission. At the first meeting of the Texas Annual Conference, he was appointed Presiding Elder of the San Augustine District. In 1842, he was Agent for the Rutersville College. In 1843, he

* Min. Conf. M. E. Ch. S., 1846.

was appointed to the Lake Soda District, and elected one of the delegates to the General Conference of 1844,—memorable as being the last ever holden by the Methodist Episcopal Church, previous to its division. He had been elected to this responsible place without any anticipation that the subject of Slavery was to be seriously agitated by the body, and of course had received no instructions from his constituents in relation to it. But, when he saw that it was the rock on which the Church was to divide,—much as he deprecated the division,—his convictions and sympathies were with the Southern brethren, and with them he unhesitatingly cast in his lot. In 1845, he was Presiding Elder on the Sabine District, and was also, in that year, a member of the Convention at Louisville for the organization of a separate division of the Church.

From much exposure in the discharge of his official duties, he contracted the bilious fever early in January, 1846. His friends were not, for some time, apprehensive that his case was an alarming one, though he was himself, from the commencement of his illness, strongly impressed with the idea that he should not recover. The prospect of dying seemed, however, to occasion him no anxiety, except as it involved a separation from his much loved family. After he was aware that his case had become quite hopeless, his two little children were brought to him, by his request, and to each of them he gave, as his dying legacy, a copy of the Bible;—to his daughter, one that had been presented to him by the American Bible Society; and to his son, one which he had used on his first entering the itinerant ministry in Tennessee—at the same time, speaking out of the fulness of his heart, he addressed to them some pious counsels which they were too young to appreciate, and commended them, with the utmost tenderness, to God's protecting care and gracious blessing. He manifested the deepest solicitude for some of his friends around him, of whose spiritual renovation he had had no evidence, earnestly entreating them to make the salvation of their souls the paramount concern. In the midst of the dying scene, he seemed, after a brief period of repose, to awake as if from a dream, and, looking around, said,—"O, what a glorious sight! I have seen the angelic hosts, the happy faces of just men made perfect;" and repeated, in a feeble voice, the couplet,—

"Farewell, vain world, I'm going home;
"My Saviour smiles, and bids me come!"

Afterwards, he enquired if there were no lights in the room, and, on being told that there were, he said,—"Ah, well, my sight grows dim! Earth recedes! Heaven is approaching! Glory to God in the highest!" As his friends stood around his bedside, watching the gradual extinction of the vital spark, his wife leaned forward towards him, and he inquired who she was—she answered,—"Your unhappy wife." "Ah," he replied in a whisper, "I thought it was an angel." These were his last words. Shortly after this, without the semblance of a struggle, the spirit took its flight. He died on the 19th of January, 1846. Agreeably to a request which he had himself made, a year or more previous to his death, his Funeral Sermon was preached by the Rev. Samuel A. Williams, from Rom. i, 16,—"For I am not ashamed of the Gospel of Christ." It was a striking coincidence that Mr. Fowler's last sermon was from the same text—it was

preached in the village of Douglass, in Nacogdoches County, just before he was attacked by the malady that terminated his life.

The widow of Mr. Fowler has since been married to the Rev. John C. Woolam.

The following estimate of Mr. Fowler's character is compiled from a more extended account of him by one of his intimate friends,—Mr. F. B. Sexton, of San Augustine, Texas,—published in the Quarterly Review:—

Mr. Fowler was a tall man,—about six feet, two inches in height, with a large, firmly built frame, though somewhat inclined to leanness. While he was in full health, there were few men who equalled him in strength of body. He was as straight as an Indian's arrow; his forehead was high, expansive and commanding; his eye dark, brilliant and deeply set; and his features, though well-defined, were regular, and indicated, what he really possessed, a noble, chivalric spirit, and great firmness of purpose. His external appearance was altogether highly impressive and imposing. His manners were simple, natural and kindly,—fitted to render him acceptable to all classes of society, and greatly to facilitate the discharge of his official duties.

His intellectual powers were of a high order. Though his early education was defective, his diligent application to study in subsequent life gave him a highly respectable standing as a scholar and a man of general information. His memory was uncommonly tenacious, and whatever had once been deposited in it, was very likely to remain. He had fine logical powers, and reasoned with great skill and effect. He was accustomed to address the judgments of men first, and then appeal to their emotions and sympathies. He would commence his sermon as if he were in conversation with his audience; and then, warming with his subject, his fine eye would kindle with animation, and his earnest and glowing words would find their way to every heart. He delighted most to dwell on the tender and gracious themes which the Gospel presents; but when he did exhibit the terrors of religion, it was with an awful solemnity, before which the most Heaven-daring rebel would sometimes quail.

Mr. Fowler was distinguished for the most whole-souled hospitality. Every good man met a cordial welcome at his house; and to the poor and sorrowful he was always a generous and sympathizing friend. By all who knew him he was respected and honoured, and by all who knew him intimately he was beloved. He fulfilled, with great fidelity, all his obligations as a citizen. He participated in one or two expeditions against the Indians, after he went to Texas, and, on these occasions, showed himself a brave soldier; while yet he was constantly upon the lookout for opportunities of doing good to those with whom he was brought in contact. Every relation that he sustained, every position that he occupied, was graced and honoured by his exemplary and fitting behaviour.

JOHN WESLEY CHILDS.*

OF THE VIRGINIA CONFERENCE

1827—1850.

JOHN WESLEY CHILDS, the third son of the Rev. John and Margaret (Adams) Childs, was born in Calvert County, Md., in the year 1800. His father was a travelling preacher, in connection with the Baltimore Conference, at the time of his marriage; but shortly after located, and was engaged in farming until 1816, when he was re-admitted into the Conference, and continued to travel until his death, which occurred in 1829. His mother was a daughter of the Rev. Wesley Adams, of Fairfax County, Va., who was, for many years, a local preacher of great respectability and usefulness. She was a person of excellent sense, and devoted piety, and was particularly mindful of her maternal responsibilities and obligations.

In the year 1802, Mr. Childs (the father) removed his family to Fairfax County, Va., where he continued to carry on his farming operations, still exercising his ministerial function, as opportunity presented. The death of his wife, in 1810, devolved upon him the entire parental oversight of his children. John Wesley, at an early age, commenced his elementary education under the tuition of his uncle, the Rev. Wesley Adams, at that time a local preacher in the Methodist Episcopal Church. Under the faithful and judicious instruction of this excellent man, both the intellect and the heart of this youth were most favourably developed, and for the good influences by which he was here surrounded, he never ceased to be grateful.

At the age of twelve or thirteen years, his father sent him to live with the Rev. William McKenney, at that time a merchant on a somewhat large scale, in Georgetown, D. C. Here he showed himself both capable and faithful, as well as attentive to all the rules of the family in which he lived. As Mr. McKenney's mercantile establishment was broken up by the approach of the British army in 1814, there was no longer employment there for young Childs, and he, accordingly, returned to his father's, and remained several months, and then went to live at Richmond, Va., as a clerk in the store of William Alison, who had then lately commenced business as a China merchant in that place. Mr. Alison received him not only as a helper in business, but as a friend and companion; and, being a man of consistent and elevated piety, the influence which he exerted upon him was all of the right kind; while he, in turn, had the pleasure to find in the young man a willing and obedient spirit, and a strong sense of moral obligation.

It is not known at what period he first became concerned in respect to his immortal interests. But the subject of religion had always been familiar to his thoughts, and he had not only the fullest confidence in its truth and divinity, but felt that he did not practically respond to its claims. He was convinced that the sin which had the predominance in his heart was *pride;* and this was manifested especially in his unwillingness to appear before

* Biography by Rev. J. E. Edwards.

the world in the attitude of a seeker of his soul's salvation. But at length his interest in the subject became so intense that he determined to dismiss all concealment; and, having obtained the consent of his employers, he attended a Camp-meeting, held in the summer of 1816, in the Lancaster circuit, in the Northern Neck of Virginia, then in the bounds of the Baltimore Annual Conference—with a full purpose to seek the prayers of Christians, and give himself no rest until the great work of his conversion to God should be accomplished. It so happened that he knew that his father, who had charge of the Westmoreland circuit that year, was to be present at the meeting; and the prospect of seeing him, and of receiving his counsel and aid, was an additional motive for his resolving on this important step. Accordingly, in the progress of the meeting, he believed that he found the peace and joy in believing, which had so long been the object of his prayers; and the evidence of this he recognized not only in the humble and affectionate going forth of his heart to God, but in the new and brighter aspect which every object in nature around him seemed to have taken on. On his return to Richmond, he immediately united himself with the Methodist Episcopal Church, and seemed disposed to avail himself of whatever could serve to fortify him against temptation, or in any way prove auxiliary to his spiritual growth.

It seems, at a very early period after Mr. Childs' conversion, to have suggested itself to his mind, that it might be his duty to devote his life to the Christian ministry; but it was the most unwelcome thought that could possibly have occurred to him, and, though it pursued and haunted him continually, he sought to banish it by every means in his power. At length, the decline of his health rendered it necessary for him to change his business; and, accordingly, he left Richmond, and returned to Fairfax County (it is believed) sometime in the year 1822. Here he engaged, successively, in school-teaching, farming, and merchandise; but failed signally in each; while the obligation to preach the Gospel was urging itself upon him with irresistible force. At length, when he could bear the pressure no longer, he applied to the society of which he was a member for a license to exhort, and to conduct public worship. This license was granted, December 15, 1826; and the labours which he performed in the neighbourhood in virtue of it, were attended with signal marks of the Divine favour. An interview with his father, subsequently to this, was the means of bringing him to a full determination to abandon all his scruples and objections, and enter the itinerant connection with as little delay as possible.

In the spring of 1826, he was duly licensed to preach by the Baltimore *District* Conference, and shortly after went to the Carlisle circuit, in Pennsylvania, and travelled during the remainder of the Conference year, under the direction of the Presiding Elder of the District. On the 12th of April, 1827, he was received by the Baltimore Annual Conference, as a probationer in the travelling connection; and, when the appointments came to be announced, he found, much to his surprise, that he was transferred to the Virginia Conference. The circuit to which he was appointed, embraced a large and beautiful section of Virginia, skirting the Blue Ridge Mountains. The next year, (1828,) he travelled the Brunswick circuit; in 1829, the Caroline circuit; in 1830, the Mecklenburg circuit; in 1831, the

Greensville circuit; in 1832, the Buckingham circuit. In 1833 and 1834, he was Presiding Elder on the Yadkin District.

On the 13th of March, 1834, he was married to Martha S. Rives, in the house of the Rev. (now Bishop) John Early, in Lynchburg, Va. She proved admirably suited to his peculiar temperament and habits, and was a diligent co-worker with him in all the great objects of his ministry as long as he lived. In June immediately succeeding their marriage, they were both twice precipitated from the vehicle in which they were travelling, in consequence of the horses taking fright, and their lives were seriously imperilled, and, in the latter case particularly, Mrs. Childs suffered a severe injury. In the record of these events in his diary, he makes the most grateful recognition of the Divine providence in their preservation.

In 1835, he was appointed to the Amherst circuit; in 1836, to the Amelia circuit; in 1837 and 1838, to the Prince Edward circuit; in 1839, to the Bedford circuit; in 1840 and 1841, to the Chesterfield circuit; in 1842 and 1843, to the Cumberland circuit; in 1844, to the Nottoway circuit; in 1845, to the Campbell circuit; in 1846 and 1847, to the Bedford circuit; in 1848 and 1849, to the Brunswick circuit; and in 1850, to the Gloucester circuit.

Scarcely had Mr. Childs removed his family to the circuit last mentioned, when his health began rapidly to fail, and there were unmistakable indications, in his case, of confirmed consumption. He attended the first Quarterly Meeting for the circuit, and, by special request of the Presiding Elder, consented to preach, but, on account of the severity of his cough, he was obliged to close somewhat abruptly, and it proved the last sermon that he ever preached. He was not a little exposed in getting settled in his new home; and the dwelling which he occupied was a cheerless and uncomfortable one, and far removed from the centre of his pastoral charge. As the spring came on, it was thought advisable to move him from the parsonage to the city of Norfolk, where he could command better medical attentions than in the country; and, accordingly, this removal was effected about the beginning of May, when he went to sojourn in the house of his brother, Capt. William Childs, in Norfolk. It now became manifest to both himself and his friends that the time for his departure was rapidly drawing nigh; and his conversation with his wife, his brethren in the ministry, all who came within the range of his death-bed, was such as to indicate the highest tone of spirituality, and the most patient and joyful waiting for Heaven. The closing scene was one of most sublime Christian tenderness. He died on the 9th of May, 1850, aged forty-nine years, and his remains were taken to Lynchburg for burial, where a Funeral Discourse was delivered in the presence of a large and deeply affected audience, by the Rev. George W Langhorne. He left behind him a widow and six children.

From the details of Mr. Childs' life, as given by his biographer, and especially from the extracts from his own diary which have been published, it is evident that his highest distinction lay in his extraordinary spirituality,—his deadness to the world and his devotion to Christ; and in this respect it may reasonably be doubted whether he has had his superior in modern times. Under the full conviction that his besetting sin was pride, he strove to mortify it by every possible means; and, in endeavouring to accomplish

this object, it is possible that he sometimes erred in his estimate of duty. For instance, at two or three different periods of his ministry, he was in the habit of travelling round his circuit on foot, partly, as it would seem, on account of the self-denial it involved, and partly because he thought it more favourable to the exercise and growth of his spiritual affections. He could not tolerate the least approach to conformity to the world; and when his daughter presented to him a pair of handsomely embroidered slippers, which she had worked for him, he accepted them gratefully, as a token of her love, but would not consent to wear them till he had carefully covered up the embroidered part. He seemed almost literally to pray without ceasing—when he was at home, like the great Edwards, he always had family prayer at noon as well as in the morning and evening; and several hours of every day are said to have been spent in his closet. His mind was severely tried on the subject of Slavery, and it was his wish, for some time, to find his home in a more Western Conference; but still he declared, on his death-bed, that he was not an abolitionist, and would not emancipate the slaves, under their then present circumstances, if he could do it by a volition. His ministry was attended with great power, its history being little less than a history of successive revivals, in which hundreds upon hundreds were turned to the Lord.

FROM THE REV JOHN BAYLEY, D. D.

OF THE VIRGINIA CONFERENCE.

NEW YORK, May 30, 1860.

Rev. and Dear Sir: I avail myself of a few leisure moments, just as I am on the eve of embarking for Europe, to comply with your request for my recollections of my honoured and lamented friend, the late Rev. John Wesley Childs. My only regret is that the very hurried manner in which the service must be performed, renders it impossible that it should be any thing like an adequate tribute to his memory

Sometime in 1837, a little more than a year after I came to the United States, I was led by Divine Providence to the town of Farmville, Prince Edward county, Va. I was at that time a confirmed Deist. Mr. Childs was Pastor of the Prince Edward circuit, and, under his faithful ministrations, there was a powerful revival of religion,—the first scene of the kind that I had ever witnessed. I had had strong prejudices against ministers of the Gospel from early childhood, and these prejudices had been strengthened by my observation, my reading, and my associations. I shall never forget the impression which Mr Childs made upon me the first time I ever saw him. He was in the pulpit of the Methodist Church in Farmville; and there was such manifest sincerity, such an indescribable fervour and unction in all that he said, that I could not resist the conviction that he was an honest man. In my private journal, I described him as "the unearthly looking Childs, the highly popular and enthusiastic preacher." He seems to stand before me now, in that small and very plain house of worship, filled with such worshippers as I had never seen before. All appeared deeply interested, and the members of the church were earnestly engaged in prayer. About six feet high; with a frame of large dimensions, but emaciated by constant and severe labour, by sickness and extreme abstinence even from what he might have rationally and innocently enjoyed; dressed plainly but neatly in the well-known costume of the early Methodist preachers; he rises in the pulpit with downcast eyes, gives out a hymn, and then leads the singing with great sweetness and power He wres-

tles in prayer with an almost superhuman fervour, and not unaccompanied by sobs and tears. His preaching is much of the expository kind, and abounds with quotations from the Scriptures, interspersed with now and then an extract from some favourite theological writer. He does not attempt to preach what are commonly called "great sermons," and no one regards him as, in the technical sense, "a great preacher;" but still he wields the Sword of the Spirit with mighty power. It was not, however, so much his preaching, or his conversation, as his eminently holy life, that converted me from infidelity; and it was under the power of his ministry that those prejudices against the sacred office, which had grown with my growth and strengthened with my strength, gradually died away. After this, I availed myself of every opportunity to attend his meetings, and sometimes walked five or six miles for that purpose.

Those traits in Mr Childs' character which awakened most my admiration and veneration for the man, were his wonderful self-denial, his abounding in the duties of secret devotion and the study of the Holy Scriptures, his eminently spiritual conversation, and his untiring efforts to build up the Church of God, and to save sinners from the bitter pains of eternal death. I have had frequent opportunities of making observations upon the workings of his spiritual life. I have sometimes seen him on his knees long before the dawn of a winter morning. Having kindled a fire, he would spread his Bible open upon a chair, and kneel down, and remain two hours without rising, engaged in prayer, and devout and often tearful meditation upon God's word. I never heard him utter an idle word, and rarely, when I have been with him, has he seemed disposed to converse on any other than religious subjects.

If there was any one trait for which he was more remarkable than any other, I should say that it was self-denial, as auxiliary to his benevolence. With a large family growing up around him, he positively refused to receive any thing more than a meagre support; and if he had any thing left at the end of the year, he devoted it sacredly to charitable purposes. On one occasion, when a gentleman in Mecklenburg county, Va., asked him if he would take a hundred and fifty dollars for a horse he had to sell, he replied "No, I will take a hundred and twenty-five." This was regarded as a marvellous story in the annals of horse-trading. No one could charge him with neglecting the poorer portion of his charge for the sake of conciliating the rich by disproportionate attentions. I have been with him in log-cabins in the secluded forests of Virginia, and seen him take from his saddle-bags food and medicine for the half-starving and the sick, the widow and the orphan, after which he would read the Bible to them, sing a hymn, and offer such prayers in their behalf as they had never listened to before. These poor people, the sharers of his bounty, would gaze at him as if he were a visitant from another world, and, with tears streaming down their cheeks, would ask, as he left them,—"When will you come again?"

My impression is that, by the intensity of his labours and the rigour of his self-denial, he tasked his power of endurance to excess, and even brought himself to a premature grave—if this were so, we must acknowledge the mistake, while yet we honour the spirit that dictated it. Some thought that his Christian character was of too sombre a hue to present religion in its most attractive form to the world; but if this were in any degree the case, it was no doubt to be attributed to the conjoined influence of his bodily infirmities, his unintermitted and oppressive labours, his lively perception of the sins and miseries of mankind, and, above all, his firm belief that the multitude around him were constantly exposed to the miseries of an endless death. In the society of his brethren he was very cheerful, if he thought they were walking in the way of righteousness; but, if otherwise, his conscience would not suffer him to refrain

from administering the deserved reproof; and he was sure to do it with a solemn earnestness that could hardly fail to leave an abiding impression.

Such, in brief, are my recollections of John Wesley Childs. In the depth and strength of his inward experience, and in his outward acts of devotion to the honour of Christ and the salvation of souls, there were few who approached him—none perhaps who exceeded him.

With the best wishes for your success in promoting the interests of truth and piety, I remain yours in Christ,

JOHN BAYLEY.

BARTHOLOMEW CREAGH.

OF THE NEW YORK EAST CONFERENCE

1827—1852.

FROM THE REV D. W CLARK, D. D.

CINCINNATI, November 26, 1860.

My Dear Sir: Early in my own public life, it was my good fortune to form an intimate acquaintance with the Rev. Bartholomew Creagh, then of the New York, and subsequently of the New York East, Conference. That acquaintance became still more intimate, when, in 1843, I was associated with him as my first Presiding Elder. He was one of the most pure-minded and devoted men I ever knew; and he well deserves to live in the grateful remembrance of the Church.

BARTHOLOMEW CREAGH was born in the city of Dublin, in the year 1804. His parents gave him a good English education, and he also made considerable progress in Latin and Greek, under the tuition of a distinguished Professor, in the Royal College, at Belfast. These early advantages were not without their effect in enabling him to acquire that correctness and purity of style for which he became so remarkable as a public speaker. At the age of sixteen, he made a public profession of the faith of Christ, and united with the Wesleyan Methodist Church in his native city. His earnest piety combined with a high order of talent, and an uncommon measure of unction in his public exercises, to attract the attention of the Church to him as one whom God had designed for a wider field of usefulness. At the age of eighteen, he migrated to this country, and settled in the city of New York. Here his Christian character and his excellent talents were thoroughly tested and proved, so that, in 1827, he was admitted on trial as a travelling preacher in the New York Conference. He soon rose to eminence in his Conference, as a preacher, and filled many of its most respectable and responsible appointments. Ten years of his ministerial life were spent in the cities of New York and Brooklyn. In 1843, he was appointed Presiding Elder of the Hartford District. In this work he was eminently useful, and his visits were hailed with delight, by both preachers and people; and his influence was every-where potent for good.

In 1848, he was a delegate from the New York Annual Conference to the General Conference of the Methodist Episcopal Church; and, in 1852,

the same honour was again conferred on him. Naturally diffident, he rarely participated in the Conference debates; but when he did, his arguments were logical and forcible, and never failed to command the respectful attention of the body. He enjoyed, in a very high degree, the esteem and confidence of his brethren.

As a Preacher, Mr. Creagh was always interesting and impressive; and one of the leading elements of his great power was his deep and unaffected pathos. He was strongly evangelical in doctrine, clear in the statement of his points and cogent in his reasonings, and in his appeals often extremely tender and earnest. Indeed, he was sometimes overwhelmingly eloquent.

He was affable in social intercourse, active in pastoral labour, and most conscientious in the discharge of every duty that devolved upon him, whether private or official. But nowhere, perhaps, did his fine qualities display themselves more beautifully than in the house of mourning, and at the bedside of the sick and dying. To multitudes has he proved the messenger of mercy in the hour of their deepest need. While his heart responded, in warm and lively sympathy, to every exhibition of human suffering, he seemed to know intuitively how to adapt the consolations of the Gospel to each particular case that he had to deal with.

After the General Conference of 1852, he returned to his charge at Williamsburg, N. Y., and entered upon his duties with more than his accustomed zeal and interest. In a few weeks, however, he was stricken down by disease, which soon took on a very alarming form, and in two weeks reached a fatal termination. He died on the 10th of August, 1852. While the fatal malady was rapidly accomplishing its work, his mind was, for the most part, unclouded, and his dying experience was a rich legacy to his family and numerous Christian friends. With him it was a season of deep heart-searching. At one time, after he had been apparently engaged in solemn meditation and silent prayer, for some minutes, he cried out,—"O for an honest view! O for an honest view!" A friend at his bedside remarked to him,—"Brother Creagh, you have that honest view, have you not?" "I trust I have" was his reply. Then looking around upon his friends, he said,—"Dig deep, dig deep; lay a good foundation—other foundation can no man lay than that is laid, which is Jesus Christ." Just before his death, he shouted, with feeble voice,—"Victory, victory, through the blood of the Lamb!" After this, he fell into a gentle slumber, and, when he awoke, requested the friends who were present to sing the hymn, commencing

Rock of ages, cleft for me."

It was sung, by the company, with much emotion and many tears, and intermingled with expressions of holy triumph and immortal joy, on the part of the dying minister. At its close, he exclaimed,—"Yes, cleft for me,—cleft for me—there I hide myself, and am secure." He then bade an affectionate farewell to his wife and children, commending them to the care and mercy of that God whom he had served, and who was his only hope; after which, life gently ebbed away, till those who looked on felt sure that he had entered on his eternal rest.

Very truly yours,

D. W CLARK.

FROM THE REV J. B. WAKELEY.

POUGHKEEPSIE, November 26, 1860.

My Dear Sir: If I were a skilful artist, I should want no better subject to occupy my pencil, than the late Rev. Bartholomew Creagh; and I am quite sure that I could then produce a portrait that every body who saw it would admire. But it is not chiefly with the physical but the intellectual and moral that I have to do; and I can only give you, in a hasty pen and ink sketch, a few reminiscences of my departed friend.

I first saw him in September, 1839. It was at a Camp-meeting, held at Pine Plains, N. Y. I had heard him greatly praised at Rhinebeck, where he had been stationed the year before, and where his name was like "ointment poured forth." Just as the exercises of the meeting were about to close, and after many thrilling testimonies in favour of religion had been given in, a young man, of fine person, and a highly intellectual expression of countenance, arose, and delivered himself in a manner that threw a large audience into tears. What he said was clear, direct, impressive. I remember he stated that he had lately lost a brother, and that the event had thrown an air of gloom over his mind, that made the enjoyments of the world seem tasteless; that he felt, more than ever before, that he had no continuing city here, but that he expected a happy home in Heaven. The inquiry went round,—"Who is that?"—and the answer was "Bartholomew Creagh." More than twenty-seven years have passed since we met, on that bright September morning, in God's great Cathedral, in the shade of trees planted by his own hand; but every thing pertaining to that meeting is as fresh as yesterday. The beautiful grove, the tents, the sun shining through the trees, the preachers on the stand, the witnesses for Jesus, the youthful Creagh, with his bright face, and deep-toned voice, and modest air, and touching and impressive testimony to the truth and power of Christianity, are as vividly in my remembrance as if they had but just passed before me. Preachers and people separated; but Bartholomew Creagh had made an impression on my mind never to be effaced. Some years after this, I became intimate with him, the effect of which was a constantly increasing admiration of his character.

Mr. Creagh's personal appearance was uncommonly attractive,—such as to reveal to you at once the fact that he was no common man. He was about five feet and four inches high,—neither corpulent nor slender, with light complexion, blue eyes, and a head and face of great classic beauty. His manners were those of an accomplished Christian gentleman,—simple, graceful, kindly, and every way fitted to render him a favourite.

As a Preacher, Mr. Creagh had deservedly a very high reputation. His discourses were logically constructed, full of well-digested thought, and strongly redolent of the Cross. He had great strength of emotion, and would sometimes deliver himself with such prodigious fervour that his whole body would quiver under the intense action of his spirit. I heard him preach a sermon, in the Seventh Street Methodist Episcopal Church in New York, in 1849, on the text,—"Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City." His description of the Celestial City,—the Palace of Angels and of God, of the Tree of Life, and the right the Christian would have to it,—a right which no angel or archangel could dispute,—was marked by such graphic power that it seemed almost as if the scene were visible to the bodily eye. It was altogether a most impressive specimen of pulpit eloquence. The subject belonged to a class in which he was most at home. He was not a son of thunder, but a son of consolation.

Another instance that occurs to me, of one of his most felicitous efforts in the pulpit, was at the Funeral of the Rev. William K. Stopford, who died suddenly while Pastor of John Street Church, but before he had preached a single sermon there. His text on that occasion was—"Our friend Lazarus sleepeth; but I go that I may wake him out of sleep." After an appropriate introduction, he showed I. That Jesus has his friends: II. That the friends of Jesus die: III. That He will ere long come and awake his friends out of the slumber of the grave. He spoke with great beauty of the friendship of Jesus; of the death of the friends of Jesus—simply falling into a sleep,—and sleep in its loveliest, sweetest form; also of their waking from their slumbers, and being satisfied to find themselves bearing the Saviour's likeness,—all with most inimitable simplicity and subduing tenderness. It is impossible for me to convey to you any adequate idea of the impression which the sermon produced.

On the 24th of July, he attended the Funeral of Mrs. Thomas Truslow, who was a member of my church in New York, and delivered an Address characterized by uncommon pathos. We rode to the Greenwood Cemetery in the same carriage, and conversed about the death of the Rev. William K. Stopford, and the Rev. Daniel Smith, both of whom had then recently fallen asleep. This was his last visit to Greenwood, and, a few days after, he died with the language of triumph upon his lips. I was a bearer at his Funeral, and I could not but feel that seldom had the Church on earth lost a brighter ornament, or the Church in Heaven received a purer spirit.

Believe me your friend and brother,

J. B. WAKELEY.

VERNON ESKRIDGE.*

OF THE VIRGINIA CONFERENCE.

1827—1855.

VERNON ESKRIDGE was born October 26, 1803, in Westmoreland County, Va. His father, whose Christian name was *Burditt*, was the eldest son of John Eskridge, whose ancestors came from Scotland. Burditt Eskridge, shortly after making a profession of religion, became a Local Preacher in the Methodist Episcopal Church, and continued in that relation until his death, which occurred in December, 1815. The mother of Vernon Eskridge was the third daughter of Thomas Washington, of Westmoreland, a distant relative of the Father of his country.

At the age of twelve years, he lost his father, and immediately after became apprenticed to a house-carpenter—by this means he was cut off almost entirely from the advantages of an early education, the consequence of which was that, when he had grown up to be a young man, he was scarcely able to read. In 1818, he became acquainted with Mr. Samuel Atwell, a worthy member of the Baptist Church, whose conversation and example wrought so powerfully upon him, that he resolved to enter upon the Christian life; though it was not till July, 1820, that he obtained satisfactory evidence of his acceptance and adoption. He joined the Metho-

*MS. from his daughter.—Richmond Christian Advocate, 1855.

dist Episcopal Church, and, in 1822, was appointed the leader of a class at the almshouse in Westmoreland. About this time, he became impressed with the idea that God had a greater work for him to do, and he began to engage with great fervour in urging sinners to repentance. In 1823, he obtained a license to exhort, and established prayer-meetings throughout the neighbourhood. In 1824, the question whether it might not be his duty to devote himself to the Christian ministry urged itself upon him, but, in view of his almost utter want of education, he felt constrained to decide it in the negative; and, accordingly, in August of that year, he formed a matrimonial connection with Mary Bourk, of Essex County, Va. It proved to be a brief connection, as Mrs. Eskridge died within two years from the time of her marriage, leaving one child.

Mr. Eskridge still felt a strong impulse towards the ministry; but this was, in a great measure, counteracted by his reluctance to leave his little motherless daughter, as he would be obliged to do, if he should become a travelling preacher. This obstacle, however, was quickly removed by the death of his child; and he now fully believed that this affliction was sent upon him in consequence of his disobedience to the Heavenly calling. In May, 1827, he obtained license to preach, and began his itinerant career on the Amherst circuit, under the direction of the Rev. Lewis Skidmore. A Camp-meeting was held, while he was on this circuit, which was rendered memorable by the following startling circumstance:—There were present at the meeting a number of young men who came for the express purpose of making the exercises a subject of ridicule—the leader in the company, though a profane and impious wretch, was a highly gifted fellow, and could pray with great freedom, appropriateness, and apparent fervour. They assembled in the church near the encampment, and there conducted their exercises in imitation of those at the stand. On Saturday night, after the whites had retired, the leader of the band began his meeting with the coloured people. He first delivered an exhortation to them, which occasioned much groaning, as it did not occur to them as even possible that he was not in earnest—he then began to pray, and, as he proceeded, he was horror-struck with a sense of his impiety, and fell like Dagon before the ark. The next morning he was found in an agony of spirit pleading for mercy; and in this situation he remained for several days, until at length he was brought to embrace that Saviour whom he had persecuted, and subsequently became a useful member of the Church.

In January, 1828, Mr. Eskridge closed his labours on this circuit, and returned home, anticipating much pleasure in the meeting with his friends; but he came only in time to be present at his mother's death-bed. She had lived a devoted Christian life, and her death was worthy to close a career of so much activity and self-denial.

Mr. Eskridge was appointed, this year, to the Williamsburg circuit, which now extended from Richmond to Old Point, and of course the amount of labour required was very great. The next year, he was sent to take charge of the church in Newbern, N. C. Owing to his limited education, this proved a somewhat trying appointment to him, but, by great industry, and especially by close application to study, he made himself very useful, and acquitted himself in all respects honourably.

During his residence in Newbern, he made the acquaintance of Mary Ann McLin, an intelligent and excellent young lady, to whom he was married the following year. This was a year of much religious and social enjoyment; and he looked forward to a long life of happiness with his lovely wife; but here again his hopes were destined to be soon blasted. While he was absent from home attending to his official duties, she was taken suddenly ill; and he reached her only a few hours before she fell into her last slumber. Soon after her death, he proceeded to his circuit, and was met every where with expressions of the deepest sympathy.

At the Conference of 1832, he was ordained Elder, and was stationed at Portsmouth, Va. During the months of July and August of this year, the Cholera prevailed in that place to an alarming extent, and Mr. Eskridge was continually on the alert to minister to both the bodily and spiritual wants of the sufferers. Day and night he was at the bedside of the sick and dying; and when he was not thus employed, he stood almost constantly under a particular tree, near the centre of the town, so that those who needed his services could readily find him. This year there was an extensive revival in Portsmouth, in connection with which Mr. Eskridge laboured with great zeal, and was the instrument of accomplishing much good.

In October, 1832, he was married to Sarah A. Hope of Hampton, Va.,—a lady every way fitted to promote both his happiness and usefulness. In 1833, he was appointed to the Princess Anne circuit, where he found religion in an exceedingly low state; but, under his faithful labours, a favourable change was brought about. In 1834, he was stationed at Hampton, where also he laboured with very considerable success. In 1835, he was sent to Gates, N C., but, in consequence of ill health, was compelled to leave in a few months. The next year, he was appointed to the Bedford circuit; but here again, his health permitted him to remain but a short time. In 1837, the state of his health was such as to forbid his travelling any longer, in consequence of which, he removed, in May of that year, to Portsmouth, and engaged in secular business,—still, however, continuing to preach, when an opportunity offered and his health would permit. About the year 1842, he began to preach regularly on the Sabbath, in an old school-house in Gosport, and established a Sunday School there. In a short time, the congregation became so large that it was found necessary to build a church for their accommodation; but he still continued to preach for them until they were found able to support a minister. Impressed with the obligation to be more actively engaged in his Master's work, he applied for and obtained, in 1851, an appointment as Chaplain in the Navy. In March, 1852, he was ordered to the United States frigate Cumberland, then fitting out for the Mediterranean station. He engaged in this work with great zeal, and in a short time some fifteen or twenty of the men, including several of the officers of the squadron, professed their faith in Christ, and a little society was established on shipboard, called "The Church of Christ." Several of this band have already finished their course with joy, and among them Captain Upshur of Norfolk, Va., who died on the United States sloop Levant, in Spezzia Bay, in November, 1852. Of this man Mr. Eskridge writes as follows:—"During my ministerial life, I have seen many of God's dear people in sickness and

death, and have seen many displays of Divine power and goodness; but never have I witnessed a more complete triumph over the agonies of dissolving nature, the sting of death, the terrors of the grave, and solemnities of the future, than that which was exhibited in the case of Captain Upshur. While conversing with the Chaplain a few days previous to his death, he said to him,—'I thank God that I ever saw you—I thank God that He put it into your mind to give me the comfort you have. I thank *you*. God bless you, my dear friend; I hope we shall meet in Heaven.'"

While in the Mediterranean, Mr. Eskridge visited many places of great interest, and preached in several Italian cities. After an absence of three years and three months, he came home to die. The year before his return, he had an attack of the Cholera, which left but the wreck of his former self, and made him an easy prey to the disease which soon after terminated his life. The Yellow Fever had made its appearance in Portsmouth before his return; though, for several weeks, it did not prevail to any alarming extent. For a few days after it took on a malignant form, he listened to the entreaties of his family, and remained at home; but so much was he impressed with the idea that duty called him to the scene of suffering, that he felt that he must go, even though it were at the hazard of his life. He did go, and, with a martyr-like spirit, addressed himself to the perilous work. Early in the morning, and late at night, and at every other hour, might he and his associate in labour and danger, the Rev. James Chisholm, be seen going from house to house, administering counsel and comfort to the dying and the mourning. It was his wish to remove his family to a place of safety, and to remain himself in the ill-fated town; but they utterly refused to leave him. On Tuesday, September 4th, he was attacked by the fatal disease, (and several members of his family about the same time,) but, as he was not very ill, he refused even to stay in the house, but kept on fulfilling his self-appointed mission to the sick and dying. On Wednesday, after preaching a Funeral Sermon, he found himself so much exhausted as to be compelled to take his bed. Early Friday morning, he was taken violently ill, and, as the body grew weaker, the spirit became stronger—perfectly self-possessed and conscious of his situation, he gave directions concerning his temporal affairs, and then called his daughters to him, counselled them in respect to their future course in life, and most tenderly commended them to the orphan's God. He expressed his unshaken confidence in the promises of his Saviour, and said, with great emphasis, that he would die trusting in Him. On Sunday occurred the death of his only son; but he was not permitted to know it. On Monday he became delirious; but even in his delirium his mind could easily be turned upward—while he was actually raving, the mention of the name of Jesus at his bedside rendered him perfectly tranquil, and led him to exclaim, with a Heavenly smile,—"Oh yes, He is my only hope, my only comfort." After a brief struggle, on Tuesday morning, he passed away to his final rest.

FROM N B. WEBSTER, ESQ.

PRINCIPAL OF THE VIRGINIA COLLEGIATE INSTITUTE.

PORTSMOUTH, Va., November 14, 1857

My Dear Sir: My acquaintance with the Rev. Vernon Eskridge commenced early in 1841, and continued till his death. Owing to his feeble health, which prevented him from discharging his duties as an itinerant preacher of the Methodist Episcopal Church, he resided, during the period of my acquaintance with him, in this place, until his appointment as Chaplain in the United States Navy. During several years of this time he was engaged in secular business.

In 1846, the affairs of the firm with which he was connected were closed, and Mr. Eskridge found himself pressed by pecuniary embarrassments; but he possessed what was of much more value than gold,—the unbounded esteem and confidence of the entire community. At the moment of his pecuniary misfortune, I would rather have been Vernon Eskridge than any other man in Portsmouth.

Not willing to remain inactive, he obtained the office of Receiver of the revenues of the ferry between Portsmouth and Norfolk, and held the place until his appointment as Chaplain in the Navy. His opportunities for doing good, in his intercourse with all classes of persons crossing the ferry, were many; and they were always faithfully improved. The ribald jest and profane oath, whether of the drunken sailor or the swaggering landsman, was often reproved by the kind but earnest voice of this devoted servant of God.

Not only during the week, in his daily intercourse with men, did he seek the promotion of their highest interests, but almost every Sabbath, during his residence here, his earnest prayers and truly eloquent sermons were heard from some pulpit, either in this town or some place in the neighbourhood. It has often been my privilege to listen to his preaching from Methodist, Baptist, and Presbyterian pulpits; and, whenever it was known that he was to officiate, an unusually large congregation was sure to assemble.

Mr. Eskridge was a devout, consistent and earnest Christian, and an able and faithful minister. Although his advantages for education were quite limited, he was a man of extensive reading and varied information. He was accustomed to think and reason, and had an uncommon facility of expressing himself in language the most simple and appropriate. His interest in the cause of education was such as might be expected in one who had attained much by his own efforts. It was through his influence, principally, that the Virginia Collegiate Institute was established, in 1851. From this institution a large number of accomplished and efficient teachers have gone forth into the Eastern parts of Virginia and North Carolina, among whom are the two daughters of Mr. Eskridge. "Providence has opened a way for the education of my children," was the grateful expression of this good man, the first time I saw him after his appointment as Chaplain.

In person, Mr. Eskridge was rather tall and of commanding appearance. His frank and noble countenance was but the outward expression of his fine, generous spirit. His manners were affable and winning, and his cheerfulness and good-nature combined with his intelligence to render him a most agreeable companion. He was greatly respected and deeply lamented.

I am very respectfully yours,

N. B. WEBSTER.

IGNATIUS A. FEW, LL. D.*

OF THE GEORGIA CONFERENCE.

1828—1845.

IGNATIUS A. FEW was born in Columbia County, Ga., in April, 1791. His father was Captain Ignatius Few, a planter, but engaged also in mercantile pursuits, in which he amassed a considerable fortune. Captain Few, as well as his two brothers, Colonel Benjamin Few, and Colonel William Few, was an ardent Whig, and participated actively in the Revolutionary struggle, in Georgia. Colonel William Few, after the War, became a Judge, and a Senator in Congress, and was a Delegate from Georgia in the Convention which framed the Constitution of the United States. He married in New York, to which place he removed, and died in 1838. Captain Few was a native of North Carolina, but the family originally came from Maryland and Pennsylvania. The maiden name of Captain Few's wife was Mary Chandler. The subject of this sketch, when he was quite a lad, (it is believed about the year 1804,) was sent by his father to the North, to the special care of his uncle, then residing in New York, for the benefits of a Northern education. A lady who knew him intimately at that time, says,—"I remember him as an impetuous and high-spirited youth, apt to give and to take offence, and affording little promise of the dignified Christian character, which afterwards won him so much admiration, esteem, and affection."

He was prepared for College by a Mr. Isaphagan, who then kept a grammar school at Bergen, N. J. Thence he was sent to Princeton, with several other young men from the South, who were under the care of Colonel Few, to complete the course of classical study. All entered College except himself; but he, though not indolent, preferred marking out his own path—he directed his attention chiefly to various accomplishments, such as Music and the French language, and it is believed, Drawing and Fencing also. After remaining at Princeton some time, he went to the city of New York, and prosecuted his studies there a while longer, and then returned to his friends in Georgia.

Soon after his return, he commenced the study of the Law, under the direction of General Thomas Flournoy, of Augusta; and, at this period, made the acquaintance of several young men similarly engaged, who subsequently became much distinguished, among whom were the late John Forsyth, R. H. Wilde, and A. B. Longstreet. About the year 1811, he married Selina Carr, of Columbia County, a lady of great personal attractions; and, instead of prosecuting the legal profession, he immediately settled down into a quiet planter. He was drawn from his retreat in the early part of 1815, by an appointment as Colonel of a Regiment to repair to Savannah, when it was apprehended that the British would attempt a landing. After a short absence, the War having been brought to a close, he returned to his seclusion, and devoted himself with great intensity to

* MS. from Ignatius P. Garvin, Esq.

his studies. This led to a neglect of business, which resulted in the loss of his property; and, about the year 1823, he removed to Augusta, and engaged in the practice of the Law, with flattering success. In the autumn of 1824, he was attacked with an alarming hemorrhage of the lungs, followed by an illness of several months—it occurred just as he was on the eve of making a powerful effort at the Bar. From this time, he was unable to attend to the duties of his profession, and he never afterwards fully regained his health.

At this period of his life, Mr. Few was rather inclined to repose in some one or other of the forms of scepticism. Fletcher's "Appeal to matter of fact and common-sense" was, not long after this, providentially thrown in his way, and, as he read it, it wrought with mighty power in enlightening his understanding and quickening his conscience. He quickly gave all his scepticism to the winds, and threw his heart wide open to the renovating influences of Christianity. This change in his character took place in the year 1826 or 1827; and, shortly after, he connected himself with the Methodist Episcopal Church in Augusta. He did not, after this, engage in the practice of the Law; but, his health having somewhat improved, he resolved on entering the Ministry; and, accordingly, in the year 1828, he offered himself to the South Carolina Conference, and was admitted into the travelling connection. In 1829, he was among those who "remained on trial;" in 1830, he was ordained Deacon; in 1831, he was stationed at Savannah; in 1832, he was elected and ordained an Elder, and was stationed at Columbus; in 1833, he was Presiding Elder on the Columbus District; in 1834, he was stationed at Macon; in 1835 and thence-forward, he appears on the list of supernumerary or worn-out preachers.

Notwithstanding he was always an invalid from the time that he entered the Ministry, he performed a great amount of labour, and filled some of the most important places in the gift of his denomination. He was also the projector of Emory College, now a flourishing institution, and rendering important service to the cause of education and sound morals. He scarcely wrote any thing for the press. His health did not permit him to do more than write such articles as his professional duties required, and occasionally to amuse himself with a poetical effusion. He had a decided taste for poetry, and his verses evinced talent which would have done him honour, had graver pursuits permitted its cultivation.

The degree of Doctor of Laws was conferred upon Mr. Few, by the Wesleyan University at Middletown, in 1838.

Dr. Few's last public act was the drawing up of the Report on the division of the Methodist Church, which was adopted by the Georgia Conference, in the early part of 1845. The excitement produced by this effort, in connection with the circumstances in which it was made, proved an overmatch for his strength, and brought on a severe hemorrhage from the lungs, by means of which he was completely prostrated, and for some time it was doubtful whether the powers of nature would again rally. After this, however, he seemed again to recruit, and continued comfortable during the greater part of the year. About six weeks before his death, he had a fresh attack of hemorrhage, inducing some other diseases, and the whole was more than his already greatly debilitated constitution could sustain.

He soon became satisfied that he had but a little while to live; and from that time till his death, there was one continued demonstration of lively and joyful confidence in his Redeemer. The record of his sayings, which was kept by an intimate friend, who was with him constantly during the last few weeks of his life, certainly exhibits a dying experience remarkable even among eminent Christians. He died at Athens, Ga., in perfect tranquillity, sitting in a large arm-chair, on the 21st of November, 1845; and was buried in Oxford, the seat of Emory College. A Eulogy was pronounced upon him by the Rev. Alexander Means, A. M., M. D., Professor in Emory College, and in the Medical College of Georgia. He left a widow, but never had any children.

FROM THE REV. STEPHEN OLIN, D. D., LL.D,

WESLEYAN UNIVERSITY, MIDDLETOWN,
March 27, 1849.

Rev. and Dear Sir: I have not been forgetful of your request made when you were at my house last August, and renewed in your letter of January 19th. I presumed that you had no immediate demand for my recollections of Dr. Few, and that, together with professional engagements, seemed to authorize the postponement of what I yet intended in due time to attempt. I find myself very poorly furnished for the task, now that my thoughts are directed to it. My personal intercourse with Dr. Few was never frequent or considerable, though very intimate and confiding. We also carried on a free epistolary correspondence during the ten years following 1826. His letters, however, were consigned to the flames, with many others, on my departure for Europe in 1831, in such a state of health as forbade the hope of return, as well as the labour of assorting a large mass of letters, not in a condition to be promiscuously exposed to the eyes of those into whose hands they were liable to fall. I have in my possession only a single letter, written in 1843. I heard him preach only a few times, and met him in three or four of our Yearly Conferences,—my only opportunities for witnessing his performances as a public speaker. It results from an acquaintance so imperfect and so long ago interrupted that, whilst my impressions of my departed friend are deep and affectionate, they lack the distinctness and individuality which would enable me to record them in a form adapted to give interest to your pages, or to do justice to his character. If, however, you shall be able to derive any thing from this communication, which, in the absence of more valuable materials, you may think worthy of notice, you have my permission to use it as you judge proper.

My acquaintance with Dr. Few commenced in 1824 or 1825, immediately after his conversion. I was then strongly impressed with his very remarkable intellectual powers and resources. He was already approaching the maturity of middle age. After the customary period, devoted to collegiate and professional study,—(he was a lawyer,)—he seemed to have devoted himself industriously, almost exclusively, to general reading. He was at home in nearly every department of human knowledge,—in History, Philosophy, Poetry, and the Sciences. In this wide range of subjects, he had been not merely a reader, but a thoughtful student. His conversation was solid and brilliant, simple and unostentatious, and yet rich in allusions and illustrations, supplied by his large acquisitions. He had great familiarity with ethical and metaphysical speculations, and I think fondness, as he certainly possessed uncommon capacity, for them; and to these, perhaps, prosecuted eagerly but without any well-settled principles or aims, he was indebted for his confirmed

scepticism in regard to all the truths and interests of religion. I at least inferred this from his ascribing the infidelity of a friend, a man of rare genius, and for many years his associate and intimate, to a false theory of metaphysics. Mr Few had just escaped from the snare of the devil, and was rejoicing in the liberty of a child of God, at the time of my first introduction to him. I can never forget the strong impression made upon me by that interview. He seemed still to be panting with his recent struggle against the powers of darkness. His noble intellect had grappled manfully with all the dark problems of unbelief, and had triumphed over them, and he now looked back with trembling, tearful astonishment into the abyss of error and sin, where he had dwelt so long and so unconsciously, and from which the grace of God had granted him a deliverance so manifest. He entered at once into the genial spirit of the Gospel, and comprehended, as by a new-born intuition, the breadth of its Divine philosophy and its wonderful adaptations to the wants of a mind like his, so long and so grievously misled and tormented by vain speculation. Doubts and fears had vanished, and he sat at the feet of Jesus all grateful and adoring, humble and teachable as a child, and yet with an air of holy triumph at having won a position so impregnable and secure. From that time Mr. Few was a most decided, unwavering Christian. In all my subsequent acquaintance and correspondence with him, I never heard of a doubt or a misgiving. He was called to endure heavy trials, and his whole life was made up of suffering and sorrow, but I think he never moved away from the Cross, or failed in the faith which makes appropriation of its lessons and its resources. The last letter which I received from him, written nearly twenty years after the period of his conversion, and only a short time before his death, affords pleasing evidence that he maintained to the last that simple childlike piety which characterized his entrance on the Christian life, and shed so mild a lustre on his high intellectual attributes. Referring to the renewal of our long suspended correspondence, he says,—"I would seek that interchange of thought, that frank communion of spirit and expression of feeling, which characterized our religious intercourse, and made it both profitable and pleasant to me. May I say it was the most unreserved I ever enjoyed with any man, except a few poor and ignorant but deeply pious people whom I have known? Some persons would wonder at the exception; but I will not dishonour your religious philosophy by giving any explanation. If I could find a man who was *trying* to love God with all his heart, soul, mind, and strength, I would rather sit at his feet to receive instruction than at the Academy where Plato lectured, or even in the Church where Wesley preached—not because I doubt whether the last was of that number, nor that many who are accessible to me, may be; but you will acknowledge that the religious sympathies which would establish our communion with such an one must rest upon something more than mere speculative reasonings or outward conformities—in other words, upon conviction, which depends somewhat upon feeling as well as rational evidence. Now, I do not seek for what I suppose to be very rare among the professed disciples of Christ, but for such an intimacy of intercourse, and such a mutual confidence, as would make available to me the spiritual treasures of a soul simplified and exalted in its religious affections by the unity and excellence of its object. I ought, now, surely, to think that I have nothing farther to do with the inferior objects of life. If the kind chastisements of my Heavenly Father had not heretofore produced that conviction, my last attack would leave me without a pretext for hesitancy. It is a miracle of mercy that I yet live. Without another miracle I cannot survive much longer." Another brief passage in this letter is so characteristic of his taste and of his large charity, that I will subjoin it:—"I am among the mountains here, (in Georgia,) enjoying scenery which, for magnificence and varie-

ties of light and shade, for a blending of softness and grace in colour and outline, with stern, cold and severe majesty, could scarcely be surpassed—in a climate unrivalled for equability of temperature, and a sanative constitution of the atmosphere, enjoying the hospitality and brotherly care of one of the few friends of my boyhood, whom death and the vicissitudes of life have left to me." After paying a merited tribute to the worth of these friends, he adds,—"For many years after my own conversion, I knew he was a seeker of religion, and believed for the last few that he had found, but he did not connect himself with any church till the last twelve months, when he became a Presbyterian. His wife is indeed one of the excellent of the earth, and a pious Episcopalian. So here we three are living together,—Presbyterian, Episcopalian and Methodist, something, I hope, as we shall live together in Heaven, where, as the Quaker said, 'there are neither Quakers, Methodists, nor Presbyterians, but only Christians.'"

Dr. Few entered the ministry very soon after his conversion, but he was enabled, during the twenty years of his remaining life, to devote a few only to this sacred calling. Throughout the whole of this period, he was manifestly the victim of incurable disease,—which, while it was made the instrument of invaluable moral discipline, interfered perpetually with his public labours, imposing upon him long and repeated intervals of silence and inactivity. As a Preacher, he was always able and often eloquent. He had ever a perfect comprehension of his subject, which he discussed in a method equally logical and lucid, and in a transparent style, remarkable for grace and purity On some occasions, he was, perhaps, too metaphysical for the common hearer; but this, I think, occurred rarely, and even then he was sure to be thoroughly evangelical, and taking his position at the foot of the Cross. Even in his most ordinary performances, the hearer felt himself in the presence of a powerful intellect, equal to any task, and consecrated without reserve to the Saviour's cause. This seemed to me to be the great charm of his preaching,—that he was ever deeply penetrated and absolutely pervaded by the solemn importance of his theme, and spoke as a man giving utterance to no doubtful speculations of his own, but to the veritable oracles of God. Hence it was that he spoke with "authority," and a subduing unction, which all were constrained to feel;—an effect no doubt enhanced by his commanding person, dignified mien, and graceful action. In the composition and delivery of a discourse, he was a nearly faultless model, though others have excelled him in some of the higher qualities of effective preaching. I think it detracted somewhat from the efficiency of his pulpit efforts, that he carried with him to this new sphere a *forensic* rather than a clerical manner, acquired at the Bar in early life. This unprofessional air seldom fails of winning applause, but it is usually found in practice to be some slight drawback upon efficiency. It scarcely amounted to a noticeable fault in Dr Few, but it is one of the traits which my recollections are able to suggest, and may serve to give individuality to the conception of him as a preacher.

He was for some time President of Emory College, at Oxford, Ga., and was chiefly instrumental in the establishment of that now flourishing institution. Ill health, however, soon compelled him to withdraw from a position of so much responsibility, and to go into a retirement, which I think he was never able to leave for the discharge of public duties. His end was eminently peaceful, and even triumphant, as I learn from a friend who was with him in his last hours.

I remain, Rev. and Dear Sir,

Very truly and respectfully yours,

STEPHEN OLIN.

WILLIAM WARD NINDE.*

OF THE BLACK RIVER CONFERENCE.

1828—1845.

WILLIAM WARD NINDE was born in Lyons, Wayne County, N. Y., in the year 1810. His father, who was a respectable clergyman of the Protestant Episcopal Church, died when William was in his twelfth year; but the memory of his good instructions and counsels remained with the son, and operated as a preventive to the formation of evil habits. After his father's death, he was sent to the Oneida Conference Seminary, in Cazenovia, where he pursued his studies with great diligence and success. While connected with this institution,—being in his sixteenth year,—a revival took place among the students, of which he became hopefully a subject. Though he had, in some sense, feared the Lord from his early childhood, and had been regular in the performance of many religious duties, yet, now, for the first time, he was brought to view Christianity practically, and embrace it cordially, in the fulness of its gracious provisions.

With a naturally fervent spirit thus quickened into a new life, he began at once to address himself vigorously to the duty of beseeching others to be reconciled to God. Though he had been born, baptized, and confirmed, in the Episcopal Church, he felt it his duty now to unite with that branch of the Church through whose instrumentality his mind had received its new direction. He, accordingly, offered himself as a probationer, and, in due time, was admitted to the full fellowship of the Methodist Episcopal Church.

At an early period in his religious life, both himself and others became impressed with the idea that it was his duty to give himself to the work of the ministry. In accordance with this conviction, he soon obtained license as a Local Preacher, and exercised his gifts in a highly satisfactory manner. But it was not long before he was introduced into a wider field. In 1828, when he was only eighteen years of age, he was admitted on trial by the Genesee Conference, and was appointed to the Oswego circuit; and so well did he acquit himself, that, at the next session of the Conference, he was placed in charge of the important station at Adams. At the close of the second year of his itinerancy, he was admitted into full connection, and elected to Deacon's orders, though he was still a youth of only twenty years. He was also re-appointed to Adams; and his second year's labour there was, as the preceding had been, highly successful.

Towards the close of his second year at Adams, he was married to Mary M. Moore, of Lowville, Lewis County; —a young lady of excellent character, and well qualified to meet the responsibilities to which she was thereby introduced. After his marriage, at the Conference of 1831, he was appointed to Cortlandville, where great success attended his labours; and, in 1832 and 1833, he was stationed in Pulaski, Oswego County. Here there was an extensive revival under his labours, and a large number were

* Gorrie's Black River Conference.—Min. Conf., 1845.

added to the Church. At the Conferences of 1834 and 1835, he was re-appointed to Adams, where his previous labours were remembered with great interest, and he had many warm friends to welcome his return.

At the Conference held in 1836, Mr. Ninde was elected Secretary; and, as this was the first session of the Black River Conference, he had the honour of being its *first* Secretary. At the close of the Conference, he was appointed to Oswego again, and was re-appointed to the same place the next year. Of a revival that took place in connection with his labours here, he thus concludes a brief notice:—

"Thank God, all is well. The Spirit of God is coming down on the churches of our denomination in this and neighbouring Conferences. I am no sectarian bigot, but love Methodism, and pray Heaven to give it a spirit equal to its beautiful and gigantic framework. Suffer me to add, in conclusion, that we are perfectly satisfied that the old way of seeking religion is the best way,—protracted meetings notwithstanding."

At the session of the Conference, held at Fulton, in 1838, Mr. Ninde was again elected Secretary, and, at the close of the session, received an appointment to Syracuse, where he remained two years, labouring with his usual popularity and success. From Syracuse he was removed, in 1840, to Lowville,—a change which he was the more ready to make from the fact that it would bring him into the vicinity of his wife's relatives. After remaining here a year, he was appointed to Rome, where he continued two years, during which there was an extensive revival. At the Conference of 1843, he was appointed Presiding Elder of the Herkimer District, and was also elected a reserve delegate to the General Conference of 1844. As Presiding Elder, he discharged his duties with great fidelity and ability, and rendered himself exceedingly popular with both preachers and people.

His health began first perceptibly to decline in March, 1844. Towards the close of that month, while attending one of his Quarterly Meetings, he encountered a severe snow storm, which brought upon him a heavy cold, so that, when he reached home, he was entirely disabled for any public service. After submitting to medical treatment two or three weeks, his health seemed much improved; and, as he had occasion to go to New York in May to attend the General Conference, he hoped that the journey, the relaxation, and the change of air, might be instrumental of effecting a complete restoration. This hope, however, was by no means realized—he returned little, if at all, benefitted, though he thought himself able to resume in part his accustomed labours. After a short time, however, he resolved to seek repose, not doubting that, after a few months, he should be able to labour as vigorously and efficiently as ever. "For," said he, "if I thought this was to be my last sickness, I would die in the field; my last strength should be spent in proclaiming Christ and his salvation, and I would lay the armour off but to die."

Though his disease was from this time silently but constantly advancing, he seems to have had no serious apprehensions of a fatal issue, until it was almost reached. During his last weeks, he suffered greatly from difficult respiration, and was able to hold but little conversation with his friends. Occasionally, however, he seemed wrought into a spiritual transport, and gave utterance to some rapturous exclamation. When he became sensible that he was passing through the dark valley, he requested that prayer might be offered; and, while the family were yet upon their knees, his

spirit had taken its final flight. He died in the village of Delta, near Rome, N. Y., on the 27th of February, 1845, in the thirty-fifth year of his age, and the seventeenth of his ministry. A Funeral Sermon was preached at Delta by the Rev. James E. Downing, and another, a few weeks after, at Rome, by the Rev. Albert D. Peck. Mr. Ninde left a widow and several children.

FROM THE REV. JESSE T. PECK, D. D.

NEW YORK, May 18, 1854.

My Dear Sir: It gives me great pleasure to communicate to you my recollections of the late Rev. W W Ninde. I made his acquaintance in 1831, and, from that time to the close of his life, we were intimate friends.

His figure was slight and delicate; rather below the medium stature, but perfectly symmetrical. His features were regular; his complexion was fair; his eyes a light blue, beaming with mildness and benignity; his hair a dark brown, gracefully turned up from his high and expansive forehead; his whole expression a singular variation of sensitive delight and pensive sadness. In conversation, his countenance was expressive and frequently highly eloquent. Few men ever gave more intelligible and forcible utterance to the language of passion. His soul was a fountain of feeling and affection, free from the slightest indications of malevolence. He combined the artlessness and simplicity of a child with the intelligence, frankness, and independence of a Christian gentleman.

His intellect had more native strength than the extreme delicacy of his physical frame and his sensibilities seemed to indicate. While his perceptions were quick, clear and accurate, his imagination vivid, his fancy brilliant, and his taste exact, his logical powers were also of a superior order. It was by no means unusual for those who appeared to be made of sterner material to quail before him in argument. He was not favoured with a collegiate education, but, by his own exertions in the Academy and in his study, he had acquired considerable knowledge of the classics, and of the sciences, and it was evident to competent judges that his mind was highly cultivated.

The whole character of Mr Ninde was modified by extreme timidity. He shrank from special responsibilities, and nothing but the entreaties of his friends and a decided conviction of duty could ever induce him to take a principal part upon great public occasions. He seemed most happy in comparative retirement. At home, in company with his friends, he was evidently most at ease; but, in wider circles, when he could work himself up to the effort, he became unconsciously, by his fine conversational powers, his warm affections, his cheerful spirit, and high intellectual resources, the centre of the society into which he was thrown. His character was perfectly transparent. You felt that he would not deceive you if he could. When you had heard his words, you could not doubt that you were in full possession of his honest convictions. When the excitement of spirited social intercourse passed away, he was not unfrequently the subject of great mental depression. This was, I believe, a constitutional defect, greatly increased by extreme nervous debility.

The piety of this Christian minister was highly reflective, cheerful and ardent. It was the religion of the sensibilities and the intellect, well-balanced and thoroughly combined. He put on no airs of peculiar sanctity, nor did he allow his joyous intercourse with his friends to degenerate into sinful levity. He introduced sacred subjects with peculiar ease and attractive grace. He felt the solemnity and power of serious truths, and paid to them at all times the homage of a subdued and regenerate spirit. His prayers were fervent, elo-

quent, melting, and sometimes overwhelming. They were free from all appearance of art, the outgushings of a soul, humbled by the power of grace, and elevated by a strong, commanding faith.

But it was as a Preacher that the talents of Mr Ninde were most conspicuous and useful. It is not easy to describe the elements of his power in the pulpit. His beautiful form, his bland and graceful manner, and his youthful appearance, disarmed criticism, enlisted sympathy, and awakened expectation. Notwithstanding his natural shrinking timidity, when he arose to speak, his attitude was the very perfection of ease and dignity. He was perfectly self-possessed. His voice was not loud, but rich and mellow, distinct and flexible. He had the whole scope of the musical staff at command. His gestures were perfectly artless, but unusually striking and appropriate. You felt that they were prompted by the thoughts, and feelings, and purposes of the soul. They, hence, always gave additional force to the truths he uttered.

He rarely placed a manuscript before him. He never read, and yet it was evident that his preparations were elaborate and precise. He generally wrote a brief sketch, thoroughly studied the thought of his discourse, and then trusted to the inspiration of the occasion for the diction which gave it expression and power.

In exposition, he was calm, and clear as light. In argument, he was patient, earnest and powerful. In appeal, he was tender, pathetic, irresistible. He never lost his self-command in excitement or vociferation. He commenced and proceeded with that quiet consciousness of power, which belongs to the highest style of oratory; with that tremulous melody of voice, which promises the richest entertainment; and, as the subject advanced, his emotions increased in depth and power, and his hearers surrendered themselves to his absolute control. It was then no common privilege to listen to the melting truths which came welling up from his impassioned soul, and fell upon the multitude as with the force of inspiration. As he uncovered the deep, dark guilt of the rebel against God, it was but the spontaneous result of his fearful convictions to "smite upon his breast and cry,—God be merciful to me a sinner!" As he drew aside the veil from the world of the lost, the guilty have been heard to shriek as if the very terrors of hell had seized them. As, in tones of subdued sympathy and love, he portrayed the compassion of Calvary, hope returned to the despairing, and amid the glories of that world of light, which he opened to the visions of faith, the saints of God shouted as if they were already safe amid the splendours of the throne!

Yours very truly,
JESSE T. PECK.

ABRAM PENN *

OF THE VIRGINIA CONFERENCE.

1828—1848.

Abram Penn, a son of Gabriel and Jane Penn, was born in Patrick County, Va., on the 16th of March, 1803. After having been for some time a member of the Academy at New London, Va., he entered the University of North Carolina, and remained there during a considerable part of the regular course, when he commenced the study of Medicine. Soon

*Min. Conf. M. E. Ch. S., 1849.—MSS. from Rev. W. E. Pell and Mrs. Penn.

after this he returned to Virginia, and, in February. 1824, was married to Caroline Read, of Bedford County, Va. In the fall of that year he went to Philadelphia, to finish his preparation for medical practice, by attending lectures in that city; but in December following, he received the sad tidings of the death of his wife. This overwhelming affliction brought him to a solemn pause, and ultimately gave a new complexion to the plans and purposes of his life. After having been, for some time, deeply concerned in respect to his immortal interests, he found peace and hope at a Camp-meeting, which he attended in Henry County, Va., in the year 1826. Being fully convinced that it was his duty to engage in the work of the ministry, he now commenced the study of Theology, and, after travelling awhile under a Presiding Elder, he was received into the itinerant connection, in February, 1828, at a Conference held at Raleigh, N. C., and sent to the Caswell circuit.

In 1829, he was stationed in Halifax; in 1830, in Raleigh; in 1831, in Richmond, Shockoe Hill; in 1832, in Richmond, Trinity. In 1833, he travelled the Rapid Ann circuit. In 1834, he was stationed at Petersburg. In 1835 and 1836, he was Presiding Elder of the Salisbury District; and, in June of the last mentioned year, he was united in marriage with Mary E. Thomas, of Louisburg, N. C.,—a lady of rare qualifications for the work to which her marriage introduced her. In 1837, 1838, and 1839, he was Presiding Elder of the Lynchburg District; and from 1840 to 1844, of the Petersburg District. He was then placed on the Richmond District, where he remained until the Conference of 1847

In September, 1841, he suffered a severe attack of bilious fever at Louisburg, N. C., and, not long after, had a slight hemorrhage of the lungs, in Petersburg, Va. In the train of these maladies came the enlargement of the heart, the disease of which he died. At the Conference, held in Charlottesville, Va., in 1847, he took a superannuated relation, and that was the last Conference he ever attended. The succeeding winter he spent in Louisburg, N. C., with Mrs. Penn's relations, and, in April, 1848, returned to his native county, and found a home in the hospitable mansion of his brother, where he remained till his death. During the summer, his health declined rapidly, though he was able, in October following, to attend a Camp-meeting in the neighbourhood of his brother's residence, and to converse much with many of the people who were present; and these conversations were blessed to the spiritual benefit of not a few, and to the conversion of one professed infidel. He returned from the meeting in a state of great physical exhaustion, and for four weeks was confined to his bed; but, at the end of that time, he rallied, and for the next few weeks seemed more comfortable than he had been for some time previous to his confinement. But his disease soon returned upon him with renewed violence, and, after a few days of severe but patient and tranquil suffering, he passed gently to his rest, on the 15th of December, 1848. He said to a friend, shortly before his departure,—"I feel no ecstasy; and in that I see the goodness of God—for this poor body could not endure any thing like ecstasy—but Oh! the peace, the peace of mind, I enjoy!" To a friend who brought him a flower from the garden, he said,—"It will never bloom again for me—I shall have passed away before the spring time—it is a fit emblem of the

resurrection of the body. His Funeral Sermon was preached by the Rev. Dr. William A. Smith, D. D., President of Randolph Macon College.

FROM THE REV WILLIAM E. PELL.

OF THE NORTH CAROLINA CONFERENCE. (M. E. CH. S.)

WASHINGTON, N. C., August 22, 1860.

Rev. and Dear Sir: My recollections of Dr. Penn (for by that title we always called him, on account of his having studied Medicine) are pleasant and precious. I have known few men whose characters one would be more desirous to keep in enduring remembrance than that of this excellent and lamented friend.

In his personal appearance, attitude, and demeanour, there was much to attract one on first acquaintance. Rather taller than ordinary; with an erect, stout frame, and a countenance beaming with intelligence and benignity; neat in his dress, and simple and yet polished in his manners, you could not fail to admire him. Every-body, I believe, who saw him, was impressed by his dignity, benevolence, and reliability

But it was in the closer intercourse of friendship that Dr. Penn was most appreciated. He was a good talker, and was always interesting and instructive, and yet, even with his intimate friends, he talked but little. It was not the reserve which comes from the fear of being betrayed; for he was as unsuspicious as he was guileless; but it proceeded from a thoughtful regard to circumstances, and from an impressive conviction which he seemed always to bear about with him, that for every word that he uttered he must give account unto God. He was an uncommonly amiable man; and his countenance, his lips, and his life expressed it. While he was a refined Christian gentleman, he was as simple as a child and as affectionate as a woman.

His piety was intelligent, scriptural and uniform. He loved the Holy Scriptures ardently, and lived in habitual communion with God, whether in the closet, or at the place of public worship, or on the highway, pursuing his toilsome rounds on his district. He was not content to linger on the threshold, or in the outer court, but he pressed into the inner temple, where he walked and talked with God. Hence he not only exemplified religion, but greatly enjoyed it.

As a Minister of the Gospel, he possessed many excellences. His sermons were chiefly plain expositions of Divine truth, delivered in a solemn and impressive manner. Sometimes the truth came from him in a form to move and melt—sometimes it burst forth in thunder-tones, so that his hearers would well-nigh quail under it—but ordinarily his preaching was adapted to instruct, and to leave a pleasant impression of the excellency and value of religion. As a Pastor, he was prompt, diligent and faithful, and enjoyed in a high degree the confidence and affection of those to whom he ministered. It was manifest that the great object of his ministry was not to secure the applauses of mortals, but to save immortal souls, and glorify his gracious Master. He laboured with great zeal and fidelity during those seasons in which the Holy Ghost was copiously shed down upon our churches. On the occasion of a Camp-meeting on the Salisbury District, in 1835, he preached almost daily and with large success. A prominent minister now living, who was a co-labourer with him in those scenes, alluding to his success, remarked that he had rarely, if ever, seen his equal—certainly never his superior About two thousand souls were added to the Church that year on that district. In Virginia, where he laboured longer, he had perhaps equal success.

The excellent manners of my friend gave him ready access to persons in the higher walks of life. The following incidents are related of him on good

authority:—On one occasion, Dr Penn, and two other ministers, one of whom was the late Rev. Rowland G. Bass, (a man of saintly character, but somewhat harsh in his manner,) called at the house of a wealthy, high-toned but irreligious, lady, to partake of her hospitality The devoted Bass, who was always at work for his Master, felt it his duty to call the attention of the lady, as well as the dining-room servant, to the subject of religion. The lady, who was much more interested in the decoration of her person and her fine establishment than in the welfare of her soul, was offended by the unceremonious freedom of his address; and, before they left the house, she intimated her dissatisfaction with Mr. Bass pretty strongly to Dr. Penn. The Doctor, with characteristic dignity and kindness, assured her of the purity of his friend's motives, and succeeded in relieving her, in a great degree, of her unpleasant feelings. He did not, however, stop there, but proceeded, in the most respectful and affectionate manner, to urge her to seek the one thing needful. At the usual hours, night and morning, solemn prayer to God was offered with the family. When about to leave, the lady who had entertained them made inquiries concerning their next stopping place; and, on being informed that they were going to a Camp-meeting, she said,—"Dr. Penn, will you pray for me once more before you leave my house? Oh! I wish I was a Christian." The Doctor at once engaged in prayer, and then was followed by the other two ministers. Mrs. H. was soon happily converted, and her only child, a few days after; and, ere this, Penn, Bass, Mrs. H., and her child, have met on the other shore.

While pursuing his labours in Charlotte County, Va., during a revival of religion, he was invited to the house of a gentleman of wealth and influence, in company with another minister. A conversation on the subject of religion ensued, and the gentleman confessed that he had long felt its importance, and desired to be a Christian. Dr. Penn solemnly admonished him of the danger of delay, explained to him the way of salvation, and urged him to seek for pardon then and there. The word took effect. A thunder-storm coming on, the gentleman retired to his chamber, leaving the Doctor, and the other minister in the parlour. In the midst of the tempest, the gentleman called upon God in earnest prayer, and while God spoke terribly in the storm, He whispered peace to the heart of their host, and he rejoiced in a Saviour's love.

Other incidents illustrative of his zeal and success might be given, but they would all tend to the same point. His life was too uniform to afford much variety of incident. But he lived well, and he died as he had lived. The savour of his good name is still sweet among his friends.

Very respectfully yours,

WILLIAM E. PELL.

LEVI R. REESE.

OF THE METHODIST PROTESTANT CHURCH.

1828*—1851.

FROM THE REV DAVID WILSON.

OF THE METHODIST PROTESTANT CHURCH.

BALTIMORE, Md., November 27, 1860.

Dear Sir: It gives me pleasure to do any thing in my power in honour of the memory of one so justly entitled to my respectful and grateful remembrance as the Rev. Levi R. Reese. My acquaintance with him commenced about ten years before his death. I saw him first at a Camp-meeting, in the interior of Pennsylvania, as he rose to read the hymn preparatory to preaching on Sabbath morning. It being the occasion of my own spiritual awakening, it was natural that both the scene and the preacher should powerfully impress my youthful feelings. From that time till his death, I was admitted to a degree of intimacy with him, from which I derived not only great pleasure but great advantage.

LEVI R. REESE, a son of David and Mary Reese, was born in Harford County, Md., on the 8th of February, 1806. Shortly after his birth, his parents removed to Baltimore. Here he received a good English education, and, at the age of seventeen, was employed as assistant teacher in a highly respectable Academy, where, by diligent study, he added greatly to his literary attainments. Resolved upon professional life, he was desirous of entering the naval service, and had made important influence in that direction, when, by the circumstances which I am about to relate, the whole course of his life was changed.

A Fourth of July fishing party, composed of young men with whom he was intimate, had been formed, and Levi had made his arrangements to accompany them down the Chesapeake. A day or two previous to the Fourth, his father made known his opposition to the excursion, and insisted upon his son's remaining at home. The father, not altogether free from superstitious fears, had, by reason of a dream concerning this, his favourite boy, a strong presentiment that something terribly adverse would befall the party. To disobey him was not the habit of any of his children;—but, in this instance, Levi, thinking the demand unreasonable, resolved to set it aside. The mother's pleading, however, prevailed, and he was compelled, greatly to his mortification, to forego the anticipated pleasure, and make the best apology to his companions that he could. The party left Baltimore in fine spirits; but, in the course of the day, the oar in the hand of young R——, Levi's bosom friend, slipped from its place, and the sudden impulse, thus given to the body, caused the oarsman to fall from the boat, and sink to rise no more. This sad event produced a deep seriousness in the mind of young Reese, which continued for several months, until it was finally matured into the commencement of the Christian life. While in this anxious state of mind, he took his accustomed place, one day, in

* The year that he was licensed to preach.

the choir of a Methodist church in Baltimore. The preacher was a plain, blunt man, whose inelegances of style were any thing but a luxury to the critics. In the midst of his discourse, he abruptly turned to the choir, and, pointing directly to the place where this young man was sitting, said,— "Take care, young man, lest the voice which has this day sung God's praise in the sanctuary, be lifted up in hell where there shall be weeping and gnashing of teeth." Criticism was at once disarmed. The directness and solemnity of the appeal, taken in connection with the awful impressiveness of the manner, smote Levi's heart, like lightning, and it was probably then and there that he made his first effectual resolve to seek salvation through Christ. A few months after this, his mind was brought to rest in the promises of the Gospel, and he joined the Methodist Episcopal Church, being then about twenty years of age. In a few weeks after, he began to exercise in public meetings as an Exhorter; and his first efforts were thought to give promise of extensive usefulness in the Church. The controversy which led to the formation of the Methodist Protestant Church was then culminating; and Mr. Reese espoused the cause of Reform, joined the "Union Society," and became the Secretary of the body. Finally, the ecclesiastical trials were instituted; and among those who were excommunicated in Baltimore, on the charges of "sowing dissension in the Church," and "speaking evil of ministers," stood the name of Levi R. Reese.

The Methodist Protestant Church was organized. It needed churches, ministers, every thing. Full of zeal, both as a Christian and a Reformer, Mr. Reese resolved to give himself to the work of the ministry. If I mistake not, he was the first man licensed to preach in the new confederacy. A call was made for ministerial labour in New York, and he recognized in it a call of Providence to himself. He had now risen to be the Principal of the Academy in which he had served as an assistant teacher, and had also just before formed a matrimonial connection. But nothing was suffered to stand in the way of his prompt obedience to what he believed was the will of his Master. The first two or three years of his ministerial life were spent in New York and Philadelphia, without any strongly marked results. He began to yield to discouragement, and was well-nigh ready to look for some employment, at least more certain in its pecuniary returns, if not affording a more prominent field of usefulness. Soon after this, he determined to return to Maryland, where the Methodist Protestant Church had gained a firmer footing than in either of the cities in which he had been labouring.

In 1833, he was appointed, by the Maryland Annual Conference, to labour in Alexandria, Va. A remarkable revival soon occurred in connection with his labours, which greatly encouraged and strengthened him. From this time till the close of his career, Maryland may be said to have been his parish. He served in every important station, and in every official position, within the gift of the body with which he was connected. For two successive years he was chosen its President, and then signified his wish not to be again elected. He was repeatedly a representative in the General Conference, over which body he was also at one time called to preside. As a relief from continuous pastoral labour, he was commissioned

to solicit subscriptions for missionary and educational purposes, in which Agency his services were successful to a degree scarcely to be anticipated in a young and feeble Church, where the home demands of each congregation are so apparent and pressing.

An incident occurred during the period of his Agency, which was strikingly illustrative of his fine social qualities. Having travelled with an invalid wife many miles, he began, early in the afternoon, to seek accommodation for the night. Calling at all the farm-houses along the road, he was invariably directed to the next, until dark night overtook him, without shelter, on the highway. There was no inn any where within his reach; and, scarcely knowing how to proceed, he descried a light in the distance, to which he cautiously urged on his jaded horse. The dogs greeted his approach, and the stalwart yeoman answered the call of the weary traveller, with a lighted candle in his hand, raised above his head. To the polite, and now oft-repeated, inquiry for lodgings for the night, the stereotyped negative was again returned. "But how can I proceed further? 'Tis now quite dark. I am a stranger here; my horse cannot travel; and my sick wife must rest—besides, this is now the fifth time I have asked for lodgings and been refused. Now, Sir, you must excuse me—I cannot go farther to-night. I must have shelter at least;"—and, stepping from the vehicle, he lifted out his invalid wife. Literally making a virtue of necessity, the farmer led the way to the house. His wife's smile of welcome made the travellers forget, for the moment, that they were really intruders. They found as good accommodations, in every respect, as they could have wished; and, when the hour for resuming their journey the next morning came, he was urged to remain longer, and was assured that they should always be ready with a cordial welcome for him, whenever he might travel on that road.

Mr. Reese was elected Chaplain to the House of Representatives in Congress for two successive terms,—1837 and 1838. During his Chaplaincy, the unfortunate duel occurred, which resulted in the death of the Hon. Mr. Cilley, a Representative from New Hampshire. It devolved on Mr. Reese to conduct the Funeral services; and the delicacy, fidelity, and pathos, which characterized his Address on that sad occasion, drew forth the highest admiration. He delivered, in the Capitol, a series of Discourses on the "Obligation of the Sabbath," which were afterwards published by request of some of the members. He also published a work on the peculiarities of Methodism, entitled "Thoughts of an Itinerant," which was received with no small degree of favour. These two works comprise the whole of his publications in book form. He seemed to have no special ambition as an author, and yet he wrote with great facility, and with marked excellences of style. A series of Lectures on the Evidences of Christianity, delivered during his ministry in Washington, attracted great attention from the most intelligent portion of the community; but they were only partially written, and therefore cannot be said to have survived their delivery, except in the memories of those who heard them.

Several times a year, during the period of greatest interest in the Temperance Reform, his services were solicited in aid of that cause. His efforts on these occasions, especially where the presence of large numbers,

and the excitement of discussion, brought his powers into full exercise, were singularly forcible and felicitous. Once, in such an assembly, he was induced to volunteer a reply to arguments which had been urged by several individuals, prominent in civil life, including also several respectable clergymen, in favour of only partial abstinence from intoxicating drinks. It was quite apparent that the cause of total abstinence needed an able advocate to turn the tide of feeling, then prevailing in the Convention. When the last speaker resumed his seat, an almost painful pause ensued. The Chairman rose to put the question, when Mr. Reese, a stranger to all present, arose, and asked leave to address the Convention. He had not spoken long before it became apparent that his remarks were working a mighty change in the convictions and feelings of his audience. The picture which he drew of the wretched inebriate on the one hand, sacrificing all his resolutions of reformation to a single drop from the maddening bowl, and of the worse than widowed wife on the other, sitting down in squalid misery, amid her ragged, hungry babes, made an impression that was perfectly irresistible; and the result was that the Resolutions in favour of total abstinence from all which intoxicates, were passed with scarcely a dissenting voice.

In the business transactions of the Conference, Mr. Reese was emphatically a leader. Besides being an easy and eloquent debater, he had the advantage of being familiar with the antecedents of the body, and of knowing precisely where to find the law that should govern any difficult case. He rarely failed of carrying with him the popular vote at the close of any debate in which he was interested.

Mr. Reese possessed, in a high degree, the advantage of a fine personal presence. You could not see him once, but you would be sure to remember him always. He was faultlessly neat in his habits and dress, without however, the least approach to any thing like display or affectation.

But it was as a Preacher of Christ that he was held in the greatest admiration. Though his elocution was unstudied, few professors of the art surpassed him in graceful gesture, distinct articulation, or effective modulation and expression. His style was rich and beautiful, his thoughts natural, pertinent and eminently practical, and the subject matter of his discourses was drawn from the very heart of the Gospel. All over Maryland may be found the seals of his ministry: and these are his best witnesses.

Mr. Reese died in Philadelphia, on the 21st of September, 1851, after a brief illness. His end was perfect peace. His remains were brought to this city, where a considerable part of his life was spent, and they now lie buried in the Baltimore cemetery.

Mr. Reese was married, in his twenty-first year, to Julia Ann, daughter of the late Israel Pierce, for many years a prominent merchant of Baltimore. This lady died in the spring of 1847, leaving no children. In the fall of 1848, he was married to Tamsey Ann, eldest daughter of the late Colonel William Hughlett, of Talbot County, Md. He had one child by the last marriage, which, however, survived him but a short time. His widow still lives.

Very truly yours,

DAVID WILSON

SAMUEL A. LATTA, M. D.*

OF THE KENTUCKY CONFERENCE (M. E. CH. S.)

1829—1852.

SAMUEL A. LATTA, the third son of Robert Latta, was born in Muskingum County, O., on the 8th of April, 1804, though his father removed his family to Champaign County, and settled near the town of Urbana, before this son had passed the period of childhood. His father's house was a home for the pioneer Methodist preachers, and, partly perhaps as a consequence of this, nearly all the family became members of that communion. The subject of this sketch entered early upon the religious life, and, at the age of sixteen, by the advice of his brethren, he was licensed to exhort. At this time, he was most assiduous in his efforts to acquire knowledge, with a view to prepare himself for the Christian ministry; but, from some cause, he directed his attention to the study of Medicine, and, accordingly, entered, as a student, the office of Dr. Musgrove, of Urbana. He seems still, however, to have kept the ministry in view as his ultimate profession; and to have mingled with his medical studies a considerable degree of theological reading. In due time, he became a licensed practitioner of Medicine, and for three years was constantly increasing in popularity as a physician. At the end of that period, (September, 1827,) so strong had his desire become to be engaged in preaching the Gospel, that he was licensed as a Local Preacher in the Methodist Episcopal Church;—and, for the next two or three years, he performed the double duties of Physician and Minister of the Gospel.

On the 8th of April, 1828, Dr. Latta was married to Mary Ann Guthridge, of Fairfield, Champaign County, the daughter of a respectable Baptist clergyman, and a lady of great excellence of character; but she only lived long enough to become a mother, when, by reason of her death, his house was left unto him desolate. This event gave a fresh impulse to his religious feelings, and determined him to devote himself entirely to the work of the ministry. Accordingly, he applied, and was admitted on trial, at the Conference held in Urbana, in 1829, and appointed to the St. Clair Mission, in Michigan, then one of the most difficult appointments of the Church. But he entered on his work with an heroic faith and fortitude, and prosecuted it without faltering to the close of the year. In 1830, he was stationed at Cincinnati, where he laboured with great success, and, in the course of the year, was most happily married to Caroline, daughter of James and Elizabeth Blackman, and a niece of the venerable John Collins. In 1831, he was appointed to travel within the bounds of the Ohio Conference, as an Agent for the American Colonization Society,—an institution in which he felt the deepest interest. In 1832 and 1833, he travelled the Union circuit, and was privileged to witness, in connection with his labours, a very powerful revival of religion. In 1834, he occupied the Lebanon station; and, in 1835 and 1836, the Hamilton and Ross-

* Dr. Schon's Memoir.—MS. from Mrs. Latta.

ville station. In 1837, he was Agent for Augusta College; and his earnest appeals did much to awaken and unite the energies of the Church in aid of this institution. In 1838 and 1839, he was stationed at Dayton, where also his labours were attended by an extensive revival.

In 1840, Dr. Latta was compelled, by a serious affection of the throat and voice, to take a superannuated relation. He submitted to the necessity not without much regret, though he still continued to serve the Church in various ways, up to the full measure of his ability. He found it necessary now, as a means of support, to resume his medical practice; and several circumstances led him to choose Cincinnati as a place of residence. He, accordingly, removed thither, and very soon took a prominent place among the physicians of the city, being especially distinguished for his gratuitous ministrations to the poor. About this time he published a small medical work, which was very favourably received, and was considered as evincing much more than ordinary capability in that department. It was an honourable testimony to his talents and acquirements that the degree of Doctor of Medicine was conferred upon him, by the Medical College of Ohio, and that of Master of Arts, by the Transylvania University.

In the controversy which issued in the division of the Methodist Church, Dr. Latta's sympathies were decidedly with the South; and, when the Southern Church was organized, he became, from principle, identified with it, and was among its most efficient supporters till the close of life. Not long before his death, in referring to this unhappy controversy, he remarked that he had no doubt that the brethren from whom he differed were perfectly honest in carrying out their views, and that he had no other than the kindest feelings towards them.

Dr. Latta was, for some time, the editor of the Methodist Expositor, and he was also an occasional contributor to some other periodical publications. But his most important work was entitled "The Chain of Sacred Wonders," in two volumes; the first of which was published in 1851, the second in 1852, the year of his death,—concluding with a sketch of his life by another hand. This work has been widely circulated and highly approved.

For several years, Dr. Latta had been suffering from a complication of diseases, and he became at length fully impressed with the idea that he was liable at any time to be called away. But he evinced the most unqualified resignation to the Divine will, in view of the uncertainty of his prospects, and had no painful misgivings in regard to any thing that the future might have in store for him. He died suddenly of apoplexy, at his residence in Cincinnati, on the 28th of June, 1852, aged forty-eight years. The Funeral service was shared by the Rev. Messrs. G. W Walker and E. W Sehon, and Judge Burke read the Burial Service at the grave.

Dr. Latta left a widow and four children;—one son by the first marriage, and two sons and one daughter by the second.

FROM THE REV JOHN F WRIGHT.

CINCINNATI, August 23, 1860.

My Dear Brother: I had a good opportunity of knowing the character of Dr. Latta, though I regret to say that the pressure of my engagements, at this time, will hardly allow me to be very full in describing it. I will not, however, altogether decline your request.

In person, Dr. Latta was five feet, ten inches high, and somewhat inclined to corpulency, weighing, I should suppose, upon an average, nearly two hundred pounds. He had a face which beamed with intelligence and good-nature, and which was capable of expressing every variety of emotion, from the most grave and sublime down to the most lively and even ridiculous. And this was one of the qualities which gave him a wonderful imitative power, and rendered him one of the most perfect mimics I have ever known. He was amiable and bland in his disposition, ardent in his friendships, and ready to lend a helping hand to any good enterprise that solicited his attention. He had fine social qualities, and was not only at home in any circle into which he might be thrown, but was very apt to be the life of it. He had a mind of uncommon strength, and quite versatile withal, and he had improved it by an extensive course of reading and diligent study. He was a good preacher and a good physician; but I am inclined to think that he earned his highest distinction in the ranks of authorship. He would sometimes reason with great power, and his descriptions of men and things were often exceedingly striking and beautiful. Though, in the division of the Church, he conscientiously adhered to the Southern branch, he never lost his respect and good feeling for the brethren with whom he differed. In short, I consider him as having been made on a noble scale, and to have led a useful and honourable life.

Allow me to add a few paragraphs from an Address on the Life and Professional Character of Dr. Latta, by Dr. M. B. Wright, Professor in the Medical College of Ohio,—in which he institutes a striking, and, as I think, a very just, comparison between Dr Latta and Dr. Bascom:—

"As a mark of appreciation, he received the degree of Master of Arts from the Transylvania University, at a time, I think, when the Rev. Dr Bascom was its President. And I have often associated these two men in my mind. Why, I cannot say. It may have been owing to an indescribable resemblance in their outline of body, or fulness and complexion of face. The one becoming an Exhorter, the other a Preacher at the same immature age, may have impressed the double image upon my mind as indelibly as the rose and the bud, growing closely from the same stem. Perhaps they are inseparable from my thoughts, in consequence of each 'relying upon his own energy and application, as the means and warrant of improvement and usefulness.' Again, I may have been running parallel lines in tracing out their self-made pathway to eminence. It must be admitted, however, that, although both were men of mark, each possessed his own distinctive traits of character.

"The corporeal movements of Dr. Bascom, if we can judge correctly from having seen him only a very few times, were quick, elastic, and seemingly impatient of restraint. In Dr. Latta, there was no surplus nervous energy to exhaust, and his limbs moved regularly, as if conscious of the amount of weight they had to carry, and of their ability to reach, in due time, the place to which they were tending. The face of the one glowed and flushed alternately under the influence of an ardent intellect; while upon the face of the other reposed calm and steady thought. The eye of the one was restless, and shone like agitated brilliants—the eye of the other was steadfast and evenly clear.

"In his writing, Dr. Latta selected such words as were most expressive of nature, as he found her—Dr. Bascom claimed the right to originate phrases, to decorate nature, as he would like to have her. The former loved the sweetness and beauty of the landscape—the other admired its variety and magnificence. The former dwelt upon the gentleness, persuasiveness, and promises of the Gospel—the other became so overwhelmed in his contemplations upon its immensity, that he was compelled to say, 'in describing the Heavenly state, the Celestial world of light and life, thought, language, and images all fail us.

It is a theme too high for contemplation, too grave for description, too sacred, too infallibly sacred,to admit of comparison. The grandeur of nature and the glory of art, the dreams of fancy and the creations of poetry, all fade in the vision.'

"In addressing an audience, Dr. Latta proceeded slowly and cautiously, until the entire range of his subjects was brought clearly to view, and free from all embarrassments; while Dr. Bascom moved off rapidly, regardless of obstructions, and, if he happened to find them across his pathway, he hurled them off as with the arms of a giant, and continued on majestically to the end. The one was enlivened by the attractions, and invigorated by the importance, of his theme—to the other, the sound of the first word was as full of stimulus and meaning as the last. The ideas of the one came on with such a gradual increase of pressure that his strength became exhausted, rather than overpowered; while upon the other they rushed with such impetuosity as to shake every fibre of his manly frame. The eloquence of the one directed and led the mind and feelings to a satisfactory contemplation of a happy future—the eloquence of the other, after soaring aloft, and holding its captives for a time in breathless suspense, would come down as with the sweep of the eagle, and, embracing some wounded, fluttering spirit, would again ascend, with its precious burden, to a region where all was brightness and peace."

Respectfully and affectionately yours,

JOHN F WRIGHT.

FROM THE REV CHARLES F DEEMS, D. D.

WILSON, N. C., April 18, 1860.

My dear Dr. Sprague: On my way to the St. Louis General Conference, in 1850, I fell in, for the first time, with the Rev. S. A. Latta, M. D., in Cincinnati. He was then editing the "Methodist Expositor,"—a paper devoted to the interests of the branch of the Methodist Church to which we both belonged. We met in the General Conference, and, as I was not entirely well a single day of the session, he kindly took charge of me as a physician, and gave me daily advice. Beyond this, I have not personally known him. His character was that of a very honest, industrious, and faithful servant of Christ and his Church. He showed himself an able editor, but rested his fame as an author, I suppose, principally upon his volume entitled "Chain of Sacred Wonders." His style was florid and sometimes eloquent. He engaged but little in the Conference debates, and I never heard him in the pulpit. In personal appearance he was much like Bishop Bascom.

He was a gentlemanly person in his bearing, a laborious and faithful man in his profession, and a genial companion, making strong personal friendships. He has left the savour of a good life behind him.

I regret that my personal acquaintance with him was so limited, and suppose that this sketch may be useful to you as merely bearing my testimony to the memory of a good man.

Affectionately yours,

CHARLES F DEEMS.

ANTHONY DIBRELL.*

OF THE VIRGINIA CONFERENCE, (M. E. CH. S.)

1830—1855.

ANTHONY DIBRELL was a descendant of a Huguenot family, who settled on James River, above Richmond, about the beginning of the eighteenth century He was a son of Anthony and Wilmuth (Watson) Dibrell, and was born in Buckingham County, Va., August 19, 1805. His father having died in 1816, he lived with his mother and sisters on the paternal estate until 1819, when he removed to Lynchburg, where he divided his time between business and study. Being desirous to obtain a liberal education, he was sent, by a brother, at his own expense, to the University of North Carolina. Having remained here during a part only of the college course, he was, by the generosity of the same brother, transferred to Staunton, Va., where he prosecuted the study of Law, under the direction of General Baldwin. In 1826, he was admitted to the Bar, and commenced practice in Lynchburg, where he continued, thus engaged, for about twelve months. During this time, his mind became powerfully impressed with Divine truth under the preaching of the Rev. (now Dr.) William A. Smith. After a protracted season of disquietude and distress, and many earnest wrestlings for deliverance, he obtained the peace and joy in believing, on the 4th of July, 1828.

Scarcely had he become the subject of this change, before it was deeply impressed upon him that it was his duty to devote his life to the preaching of the Gospel. With this conviction, he immediately abandoned all his worldly plans, and commenced the study of Theology. He was admitted upon trial into the Virginia Conference, in 1830, and received his appointment for that year to the Greensville circuit. In 1831 and 1832, he was appointed to the Chesterfield circuit; in 1833, to the Sussex circuit; in 1834 and 1835, to the Amelia circuit; in 1836, to the Brunswick circuit; in 1837, to Richmond, (Shockoe Hill;) in 1838, to Norfolk; and, in 1839 and 1840, to Petersburg. In 1841, he was Presiding Elder of the Charlottesville District. In 1842 and 1843, he was stationed at Lynchburg. In 1844 and 1845, he was Presiding Elder of the Lynchburg District. In 1846, he was permitted to travel for the benefit of his health. In 1847, his name does not appear on the Minutes of Conference. In 1848, he was Presiding Elder of the Randolph Macon District. In 1849 and 1850, he was at Trinity Church, Richmond; in 1851, at Alexandria; in 1852 and 1853, at Petersburg, (Washington Street and Wesley Chapel); and, in 1854, at the Granby Street Church, in Norfolk. This last appointment he received, not without some painful misgivings, on the ground that the congregation which he went to serve, was pecuniarily very weak, and inadequate, as he thought, to the support of his large family. He, nevertheless, addressed himself to his work with his accustomed energy, and continued in it till the Master called him to a higher sphere.

*Min. Conf. M. E. Ch. S.—Annals of Southern Methodism, 1855.—MS. from C. L. Dibrell, Esq.

When the Yellow Fever appeared in Norfolk, in 1855, it occasioned great agitation and terror in the community; and multitudes on every side were seen flying for safety; but Anthony Dibrell calmly resolved to remain at his post, in the faithful discharge of his duty, as long as God should spare his life, and give him strength for his work. But, in the midst of his untiring labours, the fearful malady prostrated him. The attack was uncommonly violent, and, from the beginning, there was scarcely any hope of his recovery. As soon as the fever abated, he became delirious, and his reason was not again restored to him. He died, after a convulsive struggle, on the morning of September 1st, 1855, having just completed his fiftieth year. His wife and eight children survived him, though his eldest son lived but a short time.

FROM THE REV WILLIAM A. SMITH, D.D.

PRESIDENT OF RANDOLPH MACON COLLEGE, VIRGINIA.

RANDOLPH MACON COLLEGE, June 15, 1860.

Rev. and Dear Sir: In compliance with your request, I submit the following brief communication.

I was Pastor of the Methodist Episcopal Church in the city of Lynchburg, Va. in 1828. Sometime in April, perhaps, of this year, my attention was attracted by the appearance of an unusually interesting young man, in my Sabbath congregations. His constant attendance at church, the very intelligent and manly expression of his countenance, and especially his profound attention to the word, enlisted me sensibly in behalf of the stranger,—it was Anthony Dibrell, Esq. He was but lately from a Law School in Western Virginia, whither he had gone after having been for some time a student at the University of North Carolina. He was just then licensed to practise at the Lynchburg Bar, and visited the church in company with his sisters. There was a decided and increasing religious interest in the congregation at this time. Afternoon prayer meetings in private families were in operation. These had arisen in rather an unusual way In visiting the families of my charge in the afternoon, it was customary not to leave without prayer On these occasions it was common for the interest to be very great, though only some two or three members of the family might be present. Singing and prayer would be continued, and in a short time the house would be crowded with visitors. This induced us to protract the meeting through the evening, and ultimately to the more formal establishment of a prayer-meeting in some private house, on each afternoon in the week. I think Mr. Dibrell attended the first meeting of this kind announced from the pulpit on Sabbath. On this occasion, we had our first personal interview. I found him solemnly impressed with the necessity for a change of heart and life. He did not hesitate to avow that his only object in attending the meetings was to find peace with God. He united at once with other penitent mourners in publicly seeking the pardon of sin. I had frequent interviews with him,—watched his varying mental states in his progress to the Cross. There was an evident tendency to melancholy and despondency. But there was no yielding to the force of temptation to "*look back*" in despair. Rather, there was a deep sense of the evil of sin, and the justice of God in punishing the sinner. This, whilst it greatly discouraged his hope of pardon, evidently, at the same time, ministered a melancholy pleasure to his mind. It was fit (he would often say) that so great a sinner as he was should suffer—*it was all he had to offer*—it would be well, if, at the end of years of keen suffering, he should be saved at last. So, at least, I would, at this distance of time, express the ideas which his language then conveyed to

my mind. Here was a fatal error to be corrected, and a great evil to be averted from a sincere mind,—that is, the merit of his sufferings, and the melancholy pleasure on which the *will* is inclined to repose in the consciousness of making some atonement for sin. Faith in the Cross of Christ, as the only efficient and available atonement for sin, was the remedy for this error, and for the gloom into which it had cast his mind. The struggle at this point was continued and doubtful.

Early on the morning of the fourth day of July, Brother Dibrell called on me at my room. The interview was searching and discriminating, and closed with prayer. He returned home, and, soon after reaching the house, found peace in believing, and rejoiced in the assurance that he was pardoned, through the merits of Christ,—the only atonement for sin. He united himself to the people of God, and very soon abandoned the Law, and devoted himself to the pulpit. In due time, he connected himself with the Virginia Annual Conference, of which he was one of the most distinguished members at the time of his death.

Brother Dibrell entered the ministry with a sound Christian experience, and with a degree of mental culture beyond many of his brethren. He appropriated these advantages with great fidelity. The extent to which his labours were appreciated while he lived, and the profound respect that is cherished for his memory, now that he has gone to his reward, are proof of his devotion and usefulness. As a Christian gentleman, he was very highly valued in all the relations of life. His integrity was unyielding. There was in him nothing of that strange tendency that we sometimes see, to drift off into opinions and practices of doubtful propriety. There was a remarkable fixedness in his purposes to learn and do what was right—he was a strictly conscientious man. Nor was he, by any means, a man of a *morbid* conscience. The vigour of his intellect, the extent of its cultivation, and the earnestness with which he sought the Divine guidance, as the source of all light,—the Bible, endowed him with an enlightened conscience. It was to him a safe guide. It secured for his opinions, as to the right and the wrong, great respect throughout the field of his pastoral labours, and among his brethren in the ministry.

He was a close and constant student. Although he was no innovator, he was a man of decided progress, both in his Christian experience and in his Church politics. He had unusual power in the pulpit. His clear, strong ideas; the peculiar gift of language and utterance with which he enforced them; his keen sense of the insulted justice of God, and the scathing terms in which he vindicated that justice, and foretold the doom awaiting the impenitent, often kept his hearers amid the thunderings, and lightnings, and tempests, of Sinai. I have often thought that, with equal success in presenting that great attractive idea of the Gospel,—the Cross of Jesus Christ, he would certainly rank among the most extraordinary preachers that ever lived. But, as indicated in his early experience, God made him eminently a preacher of the Law. Here he had few equals; and, if any at all, still fewer superiors. However, he was not by any means, a preacher of the *Law* in any exclusive sense. There were intervals in the progress of every sermon, in which the doctrine of the Cross rose far above the tempest of wrath, and so shed its soothing and hallowed light on the surrounding darkness, that the most obstinate hearts were often subdued, and many led to Christ alone for refuge.

His ministry lasted some twenty or twenty-five years. Throughout it was a decided success. He had many seals in all the fields of his labours—on circuits—in cities—and on Presiding Elders' Districts. He held rank also in the Councils of the Church. In 1845, he was a member of the Convention of Southern Annual Conferences, which met in Louisville, Ky., and determined on the organization of the Methodist Episcopal Church, South; and also of the suc-

ceeding General Conferences to the time of his death. Had he lived, there is little room to doubt that a man of his great moral worth, and progressive influence, would have been called to the highest position of usefulness in the Church.

His piety partook, in a good degree, of the ardour of his natural temperament. Still it was sustained by a faith that allowed no wavering in purpose—it was calculating, settled, fixed. The last appointment he received from the Virginia Conference, furnishes a striking illustration of his self-sacrificing devotion to the cause of God. In November, 1854, he was appointed to the "Granby Street charge," in the city of Norfolk. Although he was warmly devoted to the people, and appreciated by them to a degree that would be grateful to the feelings of any good man, still there were circumstances of a private nature which were calculated to render it, at that time, one of great trial to his faith. He received it, however, as only a great man can do, who fully counts the cost in the light of duty alone—he went to his work without a murmur.

In the midst of his labours in 1855, that fearful pestilence,—the Yellow Fever,—whose history is in all the land, commenced its ravages in Norfolk. Multitudes fled from the face of death, and found refuge in other cities, and in rural districts. Shall not we go?—was a grave question for him and his devoted wife, surrounded by a group of seven lovely young children. No doubt he felt that his own constitution, already shattered by disease and by severe pulpit labours, could not, humanly speaking, survive the dreadful shock that awaited him. Shall we also fly? Having shared the prayers and bread of a worthy and devoted people, in the days of their prosperity, shall we *now*, when, more than at all other times, they need the presence of their minister and the consolations of that religion which he teaches, leave them to Satan, to disease, and to death? The martyr spirit of this brave-hearted man of God, in that very hour, smote through the tumultuous torrents of affection, and, silencing every selfish cavil, he laid all upon the altar of God, and committed himself to his duty,—its sufferings and its rewards. From house to house, consoling the sick and the dying, burying the dead, and cheering the living in the great battle with death, the weary hours of these sad and dreary days were spent. But his work was done. The martyr spirit was called to its reward. The first onset of disease paralyzed his whole nervous system. There was no rallying from the shock. There was no need of it. *His life is his record.* Few that ever passed away from the Virginia Conference, have left a cleaner page of public and private history. He lives not only in the affections of his family, but also in the fondest recollections of his brethren of the Conference and the membership of the Church, many of whom, both preachers and laity, were the fruits of his devoted labours.

Respectfully,

WILLIAM A. SMITH.

WILLIAM PHILLIPS.*

OF THE OHIO CONFERENCE.

1831—1836.

WILLIAM PHILLIPS, a son of John and Sarah Phillips, was born in Jessamine County, Ky., on the 7th of May, 1797. His parents had emigrated from the Eastern Shore of Maryland to Kentucky, and were both exemplary members of the Methodist Episcopal Church. He very early discovered talents of a superior order, especially for writing both in poetry and prose; and some of his doggerel effusions at that period, which have been preserved, are alike humorous and ingenious. Under a careful and pious training, his mind early received a serious direction, so far as to be imbued with great reverence for religious things, though he does not seem to have actually embraced religion as a thing of life and power.

On arriving at mature years, he manifested a strong predilection for political life, and actually, to some extent, engaged in it. He was also for several years a very successful teacher of youth. But he became less considerate of his higher and immortal interests, and even sought a refuge from the accusations of conscience, in the dark and cheerless regions of infidelity. His early impressions of religious truth, however, were too strong and abiding to allow him to be at rest on any such ground as this; and whatever of infidelity he may, at any time, have had, was rather a matter of the heart than of the understanding. It was a deeply interesting circumstance that led him to abjure whatever errors he had been trying to embrace, and to come upon the high and holy ground of a vital, practical Christianity. After having spent the night from home, in arranging some matters pertaining to the strife of politics, he returned in the morning, in a rather discontented and gloomy state of mind, and was sitting in a room by himself, when his eldest son, then about eight years old, came to him and said, "B— has experienced religion;" and then inquired,—"What is religion?" The thought that he could not answer this question of his little boy, after he had enjoyed the advantages of a religious education, came upon him with a startling force, and he resolved that, by God's grace, he would find out, and with the least possible delay, not only intellectually but practically, in what religion consists.

The result of his earnest inquiries on the subject was, that he was very soon not only convinced of the Divine authority of Christianity, but joined the Methodist Episcopal Church as a "seeker." Five days after, at the Old Fort meeting-house, in Montgomery County, Ky., he was enabled, as he believed, to accept of the gracious provision of the Gospel. Shortly after this, he became deeply impressed with the idea that he was called of God to enter the Christian ministry; and, accordingly, on the 27th of December, 1828, he was licensed as a Local Preacher by the Quarterly Meeting Conference of the Mount Sterling circuit. After having laboured successfully in this capacity for about three years, he was received into the

*Finley's Sketches.—Min. Conf., 1836.—MS. from his son, Mr. John M. Phillips.

Kentucky Conference, at its session at Louisville, in the fall of 1831. He was appointed successively to the Winchester circuit, the Lexington circuit, and the Newport and Covington station; having been re-appointed to the last two places, so as to serve each, two years in succession. Meanwhile, he was appointed by the Book Committee, assistant editor of the Western Christian Advocate; and, after serving in this capacity one year, he was elected to that post by the General Conference of 1836. Among his numerous contributions to this paper was a series of articles on the peculiar tenets of Alexander Campbell, which excited very considerable attention, and, after Mr. Phillips' death, were, by request of the Ohio Conference, re-published in a volume.

But Mr. Phillips' earthly labours were now approaching their termination. On the 22d of June, 1836, he was confined to his bed by a violent attack of fever. He very soon became satisfied that he should never recover, and addressed various pertinent counsels to his wife and children in respect to their present and immortal interests. In the progress of his disease, he was sometimes delirious; but, when he had the command of his reason, he evinced the most calm and joyful confidence in his Redeemer. He closed an illness of a little more than six weeks, and a life of a little more than thirty-nine years, in Cincinnati, on the 4th of August, 1836. His Funeral Sermon was preached by the Rev. J. F. Wright, from Psalm xlvi, 10.

Mr. Phillips was married on the 25th of March, 1817, to Verlinder, daughter of James and Susannah Winning, who resided in Kentucky. They had six children, only two of whom now (1860) survive. The youngest son, *Franklin*, was, for several years, a travelling minister of the Methodist Episcopal Church, South, in connection with the Kentucky Conference, but, on account of the failure of his health, has withdrawn from the itinerancy, and is now practising Medicine in the Southern part of Kentucky. Mrs. Phillips survived her husband but a few months, and died on the 19th of November, 1836.

FROM THE REV JOHN F WRIGHT.

CINCINNATI, November 1, 1860.

My Dear Brother: Not long after my election to the Agency of the Book Concern, in Cincinnati, in 1832, I made the acquaintance of the Rev. William Phillips, who was then of the Kentucky Conference. In the fall of 1834, he was stationed at Newport and Covington, opposite this city. He soon contributed largely to the columns of the Western Christian Advocate; and, from the spring of 1835, rendered efficient aid in the editorial department of that weekly. In May, 1836, the General Conference elected him Assistant Editor. I, therefore, had a good opportunity of knowing him, being intimately associated with him from the time he entered the office of the Advocate until he was taken from labour to reward.

The personal appearance of Mr Phillips was not only prepossessing but truly noble. In stature he measured just about six feet, was of rather a spare habit, and stood very erect. His cheek-bones were slightly prominent, and his countenance very agreeable, exhibiting unmistakable marks of intelligence and benignity, and making the newly introduced acquaintance, however humble in condition, feel entirely free and unembarrassed in his presence. As

a Christian, his faith was at once vigorous, constant, unwavering. The whole constellation of the Christian graces seemed beautifully and harmoniously reflected in his character He was zealous; but his zeal, instead of being a mere transient blaze, was a steady and enduring flame. He was humble; but his humility was not even remotely allied to cant or affectation. He was considerate, and forbearing, and charitable, but never betrayed the first symptom of an irresolute or cowardly spirit. Where his own interests were concerned, he showed the meekness and gentleness of the lamb; but, when speaking or labouring in the cause of God and of truth, he could display a lion's boldness.

He was an "able Minister of the New Testament,"—"a workman that needed not to be ashamed." His mind, originally of much more than ordinary strength, had been thoroughly disciplined, and was well stored with almost every variety of useful knowledge; and this gave him great power in the pulpit. His manner as a preacher was grave, dignified and impressive—it was earnest without any approach to the boisterous. I have read a few of his written sermons which he left behind him, and they certainly give evidence, not only of a superior intellect, but of an uncommon adaptedness to this particular kind of writing. They are distinguished also for great accuracy of composition, and beauty of penmanship. Had he lived longer, I cannot doubt that he would have made his mark as an author.

Mr. Phillips possessed a most amiable disposition, and was specially adapted to minister to the happiness of others. In his own house, his presence was always a benediction; and, wherever he was known, he was sure to meet a hearty welcome. In all his intercourse, he was a perfect gentleman, in the true sense of that term. Many to whom he was greatly endeared, have now passed away; but many still survive, in whose memories and hearts he is most gratefully embalmed.

It is somewhat remarkable that a man of so mild and gentle a spirit should ever have been induced to enter the arena of theological debate; and it is only to be accounted for from the peculiar circumstances by which he found himself surrounded in Kentucky, and from that high sense of obligation which he felt, as a faithful under-shepherd, to do his whole duty, lest any member of the flock should "take any hurt or hindrance by reason of his negligence."

His last illness was painful and somewhat prolonged, yet he endured it always submissively, and sometimes even joyfully Even when his fever produced delirium, and his words were incoherent, all that he said showed evidently that his heart was right, and his soul was stayed on God. He died well.

Very truly and fraternally yours,

JOHN F WRIGHT.

EDWARD DRUMGOOLE SIMS.

OF THE ALABAMA CONFERENCE.

1831—1845.

FROM THE REV THOMAS O. SUMMERS, D. D.

NASHVILLE, Tenn., January 23, 1860.

My Dear Sir: I became acquainted with the Rev. Edward Drumgoole Sims in the year 1844, when I was stationed at Tuscaloosa, Ala. He was residing there at that time, being a Professor in the University of Alabama. My knowledge of both his history and character, I am happy to say, is such as to make it easy for me to comply with your request.

EDWARD DRUMGOOLE SIMS was born in Brunswick County, Va., on the 24th of March, 1805. He graduated at the University of North Carolina, in 1824. Shortly after his graduation, he became Principal of an Academy at La Grange, Ala.; and was afterwards elected Professor of Mathematics and Natural Philosophy in La Grange College. In 1831, he was admitted on trial in the Tennessee Conference, and was appointed on the Nashville circuit. After travelling two years in this Conference, he became Professor of Languages in Randolph Macon College, Va. In the beginning of 1836, he went to Europe, and passed about two years at the University of Halle, in Germany; after which, he made a year's tour through Germany, France, Italy, Holland, Belgium and England. Having thus, by study and observation, enriched his mind with various learning, he returned to the United States, and filled the chair of English literature in Randolph Macon College; and, in December, 1841, he was transferred, by the unanimous vote of the Board of the Trustees of the University of Alabama, to a similar chair in that institution.

The late Governor Collier of Alabama says of him:—

"As an officer of the College, he was vigilant, impartial, punctual and exact; with great firmness and decision of character united to perfect kindness and amiability. His nature was gentle and forgiving, though resolute from conviction of duty. He possessed a high order of Christian qualities, and was truly the dignified Christian gentleman. He was distinguished by simplicity, candour, sincerity, and directness and singleness of aim and purpose. Though he had mixed in the society of Courts, he was plain, modest and unpretending in his manners. Eminent as he was in learning and the social virtues, his Christian character was his highest ornament. His religion was deeply experimental. He enjoyed it, and it lived in him. All his dispositions and labours were well balanced and well sustained, and so were his duties, social, civil and domestic, as well as religious. As a Minister, the qualities of his mind and piety infused themselves into his preaching and distinguished it. He would have preferred the itineracy and constant preaching of the Gospel; but others thought his great attainments and capacity for usefulness called him in other directions."

From an intimate acquaintance with Professor Sims, I can endorse the testimony of Governor Collier. I have rarely met with a man so well

versed in science and literature; and a more modest man, perhaps, I never saw. He was a fine classical scholar; he wrote and spoke German and French; and he had studied all the dialects from which our own language is taken. He had paid special attention to the Anglo Saxon; and I well remember the interest which he manifested in this department of Philology. He was preparing an Anglo Saxon Grammar, and also a Grammar of the English language, but died before either of them was finished. He had made very great advances in Comparative Philology and the Philosophy of Language.

He was a man of noble, catholic spirit, loving all who loved our Lord. He frequently occupied the Presbyterian pulpit in Tuscaloosa, greatly to the edification of those who heard him. He sometimes did me the favour to occupy my pulpit; and I shall never lose the effect of some of his masterly discourses. He studied his sermons thoroughly, but did not commit them to memory so as deliver them *memoriter;* nor did he use a manuscript in the pulpit. He was deliberate in his utterance, occasionally rising to an impassioned style of delivery. He always had an audience, "fit" if "few", that sat under his preaching with delight and edification. He was a fine casuist. I am not sure but that the best casuistical sermon I ever heard, was one that he preached on offending our brother by eating meat, &c. It would have done credit to Bishop Sanderson.

Professor Sims was a perfect gentleman in his appearance and manners. He was, I suppose, over six feet in height; his forehead was high and ample, and his countenance was radiant with intellect and benevolence. He was very happy in his domestic relations. He married, successively, two daughters of Professor Andrews, near Berlin, Conn.; the Methodist Church having left open the vexed question of marriage with a deceased wife's sister, and he was satisfied not only of its lawfulness, but also, in certain cases, of its expediency.

His death, which took place suddenly on the 12th of April, 1845, spread gloom over the community where he had resided, and over the Alabama Conference of which he was a member; and, indeed, over the Church at large; as he was justly considered, in an emphatic sense, one of the "men of the times." A touching and impressive tribute was paid to his memory by the Rev. Dr. Manly, the venerable Baptist clergyman, who was then President of the University, in a Funeral Discourse, which was listened to by a large and deeply affected audience.

I am, my Dear Sir, truly yours,

THOMAS O. SUMMERS.

FROM THE REV B. M. SMITH, D. D.

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, VIRGINIA.

HAMPDEN SIDNEY, November 30, 1860.

My Dear Dr. Sprague: My personal recollections of Professor E. D. Sims are few and imperfect.

My acquaintance with him commenced in the fall of 1836. I had taken a jaunt of recreation through some of the counties, South and East of this, (Prince Edward,) and called at Randolph Macon College, to see an old friend and college classmate, Professor L. C. Garland, then connected with that institution, now of the University of Alabama. By him I was introduced to Pro-

fessor Sims. He then filled, I think, the chair of Ancient Languages, in Randolph Macon College. His frank and genial temper, together with a sympathy in our common calling, both as clergymen and instructers in Languages, soon brought us into a pleasant acquaintance. I think he was then entertaining the purpose of visiting Germany. I left the College the next day, and did not renew my acquaintance till I met him in Halle, by a singular coincidence, on the anniversary of our first meeting,—i. e. September 27, 1837. He had preceded me to Europe, but tarried for some months in Heidelberg. Being the only Americans at that time in Halle, we needed not our former pleasant acquaintance to induce a speedy renewal of friendly intercourse. He had visited Germany in part to perfect himself in the Latin and Greek Languages, and in part to study Hebrew, Arabic, and Syriac. Indeed, his thirst for knowledge was intense. He seemed to me to have laid aside all other purposes for the sake of increasing his ability, first to teach the languages belonging to his department specially, and then to fit himself to be an able and faithful interpreter of the Word of God. At that time, a trip to Europe was far less common than it is now, and more especially for clergymen of the Methodist Church.

Professor Sims applied himself most assiduously to his studies, and, in those departments which we pursued in common, his progress was rapid and his attainments solid. Though lacking the advantage of much previous instruction in Hebrew, he supplied, by untiring industry, his former deficiencies.

In our intercourse, we frequently entered into the discussion of theological topics on which our Churches differed. He closed one of the most prolonged and interesting of these discussions, by a remark, which I shall always remember, as an illustration of his candour and honest spirit of inquiry after truth. After I had stated some of the strongest Scriptures favouring our Calvinistic views, he replied in substance,—"Well, Brother S., it is possible you may be right—I do not profess to have made as full investigation of such subjects as I wish. I am in Germany to prepare myself to study the Bible to the best advantage—whatever I find it teaching, I will follow." By family ties, education and association, as well as choice, he was a Methodist; but he was not a bigot, and the kind, genial feelings of his heart led him to cultivate the Christian friendship of all the followers of a common Saviour.

You will doubtless have from others a fuller account of his character, and especially of his acceptance and success as a Professor, after his return from Europe. I left Germany a year before he did. He accompanied me in an interesting and pleasant pedestrian tour as far as Eizsenach. We visited together the celebrated Wartburg, and, in sight of that memorable place of Luther's confinement, we parted, hoping to meet in Virginia, and prosecute our plans for promoting the interests of true piety and sound learning. But in this I was sadly disappointed. I never saw him again. I heard with pleasure of his growing reputation, in the home of his adoption, in the South, and then of his sudden death. I shall never cease to remember our brief but delightful acquaintance with gratitude to God, who permitted me thus to know and love one of his chosen servants on earth.

With fears that you may not find this notice worthy of preservation, and hopes that its tributary character may be superseded by some better hand,

I am truly yours,

B. M. SMITH.

DANIEL SMITH.

OF THE NEW YORK CONFERENCE.

1831—1852.

FROM THE REV D. W CLARK, D. D.
OF THE OHIO CONFERENCE.

CINCINNATI, January 9, 1860.

My Dear Sir: I am happy to contribute to your "Annals of the American Pulpit" a sketch of the Rev. Daniel Smith; as his character was such as fairly to entitle him to a place among the "distinguished ministers" of his day, and as my acquaintance with him was such as to make it easy for me to render the service you ask for.

DANIEL SMITH, a son of Samuel Smith, was born in Salisbury, Conn., September 26, 1806. Both his parents were deeply pious, and earnestly dedicated their children to God. His mother died when he was only four years old; but not till she had left good impressions on the mind of this son, which were never effaced. While a boy, he was a universal favourite in the neighbourhood, especially among his young companions. He was lively and social, remarkable for the mildness of his disposition and for his unbending integrity, as well as for the general purity of his character;—traits which, when, in after years, they had been matured and ennobled by the grace of God, became the ground-work of a life of usefulness and honour. He was also ambitious to acquire knowledge, and generally distanced his competitors in the "district-school;" and, from very boyhood, his desire for learning was so predominant that, when his father placed him at a trade, he found his tastes carrying him so much in an opposite direction that, after a few months, he abandoned it. Not that he was unwilling to labour, or restless under the restraints of parental authority—far from it—but God had an important work for him to do in another sphere, and was even then shaping his way to its accomplishment. We soon find him able to teach a district-school in the winter, and thence deriving the means of improving his mind during the summer.

At the age of nineteen, he was converted to God. Having been led, during the day, to a determination to seek religion, he walked that very evening about four miles to a prayer meeting, and deliberately announced his determination, and besought the prayers of the people of God. A young man, who had accompanied him, remonstrated with him for taking so decided and public a stand; "for," said he, "should you not find the blessing, you would be ashamed of your course;" and then added that he too was seeking religion, but intended to proceed cautiously, so that, if he did not obtain it soon, he would be able to discontinue his efforts without disgrace. Said young Smith,—his soul rising with the majesty of the sentiment,—"I mean to break down every bridge behind me,—to commit myself fully, so that I shall feel it impossible to turn back." That is just the way that Daniel Smith sought religion, and that is the way he lived it. "A bridge behind" was the last thing he ever thought of. Soon after

he obtained the assurance of the Divine favour, his mind relapsed into a state of most tormenting fear—"a horror of great darkness" settled upon his soul; and for two weeks he was utterly unfit for the performance of his daily duties. But in all this he looked not back—he sought counsel of Christians of deep experience—he fled to the Word of God—at the mercy seat he poured out his soul with strong cries and tears for deliverance. Great was his struggle; but his victory was complete. He was ever after accustomed to mark the hand of God in this conflict, and to observe its effects in confirming his faith, and in preparing him for some of the most difficult and important duties of his office as a Christian minister. He soon became convinced that God had called him to the work of the ministry, and, without any unnecessary loss of time, began to prepare himself for it. He became a student at the Wilbraham Academy, then under the care of the Rev. Dr. Fisk. From general observation of his character and exercises, Dr. Fisk had become so strongly impressed with the genuineness of his call to the ministry, and of his uncommon adaptedness to the work, that, in the succeeding fall, when Smith went into the Eastern part of the State to take charge of a school, he appended to a very flattering testimonial,—"Brother Smith is not a preacher, but he should be one." During the next winter, though often importuned to preach, he steadily and positively declined, till, at last, to his own consternation, the Presiding Elder announced, on one occasion, at the close of a morning service,—"Brother Smith will preach this afternoon." Accordingly, that afternoon he spoke about twenty minutes; but of what he said, or the manner in which he said it, he could never afterwards gain a distinct recollection. Suffice it to say he was soon duly authorized to discharge the duties of a Local Preacher. He had scarcely resumed his studies at Wilbraham before he had a visit from his father, which marked an epoch in his life. It had been impressed upon his father's mind, in connection with his earnest prayers for him, that it was his duty to enter the ministry immediately; and the occasion of his visit at Wilbraham was to endeavour to bring this about. When, on his arrival there, his errand was made known, a remonstrance was immediately made against his carrying his purpose into effect. "But," said his father, "it has been made as clear as the light to me that God has called him to preach at once, and he must go." Dr. Fisk stood by, and made no reply to the old gentleman's earnest remark; and the son tacitly yielded to his father's judgment. The horse was purchased, and the preparations made, while neither father nor son knew of any vacant field into which Daniel would be likely to be called. His arrangements, however, were scarcely completed, before a way was opened, and he was summoned, by the Presiding Elder of the New Haven District, to fill a vacancy that had providentially occurred on the Goshen circuit. Having laboured nearly a year under the Presiding Elder, he was, at the Conference of 1831, admitted on trial, and appointed to the Derby circuit, as the colleague of the Rev. Heman Bangs. Their labours were greatly blessed, and, at the end of the year, they reported an increase of more than two hundred members. In 1832, he was returned to the same circuit. In 1833, he was stationed at Sag Harbour; in 1834 and 1835, at Winsted, Conn.; in 1836 and 1837, at Forsyth Street, New York City; in 1838

and 1839, at Bridgeport, Conn. In 1840, he was returned as supernumerary. In 1841, he resumed his effective relation, and, during that and the following year, was stationed at Redding. In 1843 and 1844, he was at Stratford; in 1845, at Tarrytown; in 1846 and 1847, at Seventh Street, New York City; in 1848 and 1849, at Green Street, in the same city; and in 1850 and 1851, at St. James' Church, at Kingston. His term of service in this church had just expired, and, less than one week before his death, he, with every prospect of continued life and usefulness, had received his appointment to the city of Hudson.

Mr. Smith was married, in 1832, to Grace Angeline, daughter of Samuel Castle, of Utica, N. Y. They had ten children, seven of whom, with their mother, still survive.

The name of Daniel Smith is closely and permanently allied to our Sunday School cause. As early as 1834, when stationed at Winsted, he began to feel that there was a great dearth of books, and especially of Sunday School books, adapted to the young in our Church. He forthwith undertook to meet this exigency; and, as a monument of his persevering industry and zeal, he left behind him more than fifty volumes, by which, though dead, he will continue to speak to generations to come. His labours for this object were unremitted until the day of his death; and, indeed, one or two works were left in manuscript, ready or nearly ready for the press. He was a chaste, lucid, and in a high degree practical, writer. Some might infer, from the extent of his literary labours, that he was a mere recluse, or at least that his duties as a Pastor were very inadequately fulfilled. But this was by no means the case. "We never had a more faithful Pastor than he,"—is the testimony of not a few who were privileged to enjoy his ministry. He was a great economist of time; and here comes out the secret of his combining so successfully the Author, the Pastor, and the Preacher. The members of his church were classified by him with reference to their characters and localities,—the sick and the young receiving especial attention. As a Preacher, he was plain, practical and earnest—he often illustrated his points by pertinent anecdotes; but he kept the grand object of his discourse always before you, and you felt that he was advancing towards it by a direct and luminous path. He often prepared courses of Sermons or Lectures on special subjects, or addressed to particular classes of persons. One of these courses, entitled "Lectures to Young Men," has since been published.

In expressing and maintaining his opinions, he was intrepid but not dogmatical. He had firmness without doggedness, independence without arrogance. He was not the man to make a compromise of principle, or to shrink from duty, from the fear of any disastrous consequences to himself. Said one who knew him well, and was perfectly competent to judge,—"Unlike many ministers, he was no respecter of persons—he neither courted the favour of the wealthy and influential, nor winked at iniquity in high places." It was a principle to which he sacredly adhered, never to allow his own personal interests to interfere with his duty to the Church; and though his adherence to this principle sometimes subjected him to temporary inconvenience, yet it was one secret of the almost unbounded confidence and respect with which his character was regarded.

He was a practically benevolent man. He not only sympathized with the poor and suffering, but contributed from his own resources, and enlisted the charity of others, for their relief. He was always ready, according to and even beyond his ability, to help forward the great objects of Christian benevolence, especially the cause of Missions and of Temperance; and it is a fact well worthy of being recorded, that, during the twenty-one years of his ministry, he expended over and above all that he received for his services, fifteen hundred dollars.

Mr. Smith's sound judgment, united with his sterling integrity, gave him great weight in the Conference. He represented the New York Annual Conference in the General Conference of 1848, and stood first on the list of reserves for 1852. Every body respected and honoured his opinion.

In his domestic relations, he was a model of dignity, tenderness, and fidelity. Every member of his family at once revered and loved him. He trained his children carefully and diligently with reference to the interests of the world to come. He was, in short, in the highest sense, a Christian husband and father.

I have already intimated that Mr. Smith's death occurred suddenly. At the session of the New York Conference, which closed on the 17th of June, 1852, he took a prominent part. At its close, he suffered a severe attack of inflammation of the bowels, but, obtaining partial relief, went home the next day with a view to prepare for his removal to Hudson,—the place to which he had been appointed. During his journey, he experienced severe pain, but no serious danger was apprehended until the 22d,—the day before he died. His suffering, during his last hours, was most intense. But he endured it with great patience, and was willing to be absent from the body that he might be present with the Lord. At one time, indeed, he prayed God to cut the work short in righteousness, and give him his release; but this was almost immediately followed by a petition that he might be enabled to endure God's holy will unto the end. He requested that the brother, designated to preach his Funeral Sermon, would say to the congregation that he was "a sinner saved by grace." The promise to the "upright" man was signally fulfilled in his experience—his "end" was "peace."

Very sincerely yours,

D. W CLARK.

WILLIAM McKENDREE BANGS.

OF THE NEW YORK CONFERENCE.

1831—1852.

FROM THE REV JOHN McCLINTOCK, D. D.*

NEW YORK, May 16, 1860.

My Dear Sir: I am happy to comply with your request for a sketch of my friend, the late Rev. William McKendree Bangs, though the fact of my being about to leave the country obliges me to do it in a somewhat hurried manner.

WILLIAM MCKENDREE BANGS was the son of the venerable Nathan Bangs, D. D., of this city, and was born here on the 15th of December, 1810.

In his boyhood, he gave signs of rare mental power. His education was begun under his father's care at home, and its foundations, moral and intellectual, were carefully and deeply laid. His elementary classical training was obtained at the Grammar School of Columbia College, then, as now, distinguished for its thorough system of *drill* in Greek and Latin Grammar. In 1825, he entered the Freshman class of Columbia College, but, in 1827, he removed to the University of Ohio, where he spent the Junior and Senior years, and graduated in 1829, with the highest honours of his class. A striking illustration of the modesty of his nature is found in the fact that he declined the "Valedictory" at Commencement, from a distrust of his powers, in which the College Faculty, who conferred the honour upon him, did not share.

His early religious training at home showed its fruits as he grew up. His boyhood and youth were entirely free from vice: all his habits were correct. But it was not until 1827 that his personal religious experience assumed a decided character. He became satisfied, then, that there was need, in his case, of something more and better than morality of outward conduct: he saw the sinfulness of sin, and felt the pursuing pressure of the violated law of God. Under a sermon preached by the Rev. Dr. Durbin, in August, 1827, his mind came to a final decision. Whatever blessing of comfort and assurance God would grant, he was determined to seek, through Christ, his Saviour. Soon after he entered the Ohio University, he found the evidence he so earnestly sought: the "Spirit itself" bore witness "with his spirit," that he was "a child of God." His associations at the University were of great advantage to him in his personal religion, as well as in general culture. He met in "class-meeting" with such men as E. R. Ames, now Bishop of the Methodist Episcopal Church, and Homer J. Clark, since Professor of Languages at Allegheny College. Piety in these men went along with great intellectual vigour.

His rare maturity of intellect and character justified the Church in conferring upon him license as an Exhorter, in his seventeenth year; and, in

* It is proper to state that, though this communication appears under Dr. McClintock's name, he was interrupted in writing it, and the latter part of it has been kindly supplied by another friend of the lamented subject.

his eighteenth, he was authorized to preach. On graduating, he was appointed Professor of Languages, in Augusta College, Kentucky, where, however, he continued but one year, as he felt called to more direct labours in the Church. In 1831, being then twenty-one years old, he was welcomed, by the New York Conference, as an itinerant preacher.

In performing the regular work assigned him by the Bishop, during the course of his ministry, he preached the Gospel in Windsor, Cortlandt, Milan, Jamaica, Flatlands, New Utrecht, Riverhead, Waterbury, Prospect, Spencertown, Salisbury, Lenox, Lee, Durham, Middlefield, Granby, Yorkville, Huntington, Greenwich, Astoria, and many other places, besides his occasional sermons in New York, Brooklyn, Williamsburg, and other towns and villages.

He possessed rare powers of investigation, of analysis, and of reasoning. He had a remarkable command of the English language, and selected his words with great taste and judgment. Whether conversing familiarly with his friends, discussing some difficult, abstract question, preaching to a congregation or addressing a throne of grace, his style was remarkably adapted to the subject and the occasion. His sermons were clear, systematic, easy to be understood, neither encumbered with extraneous matter, nor disfigured by learned pedantry. They were characterized by a beautiful simplicity, and bore the impress altogether of a great mind. His manner in the pulpit was solemn and dignified, expressive of a deep sense of his responsibility to God for the souls committed to his charge. Among his friends he was social and communicative, but among strangers he was reserved, and not inclined to make new acquaintances. He was kind and affectionate, very conscientious, and a devout and sincere Christian.

His talents, learning and piety would have placed him in eminent positions in the Church, had his health been equal to the efforts necessary to sustain them. But, as early as 1834,—the third year of his itinerant labours, he had a violent attack of inflammatory rheumatism, accompanied with an affection which required a surgical operation; and, afterwards, though he so far recovered as to be able to fill his stations up to 1845, his health was never good.

Before the close of that year, however, he was compelled to leave his station on account of his health, for the benefit of which he went by water to Louisiana, and remained there during the winter. He returned in the spring somewhat improved, but not able to take an effective relation. In 1847, he ventured to receive an appointment, but was again compelled to leave the work assigned him, and go to the South, intending, should that mild climate prove beneficial to his enfeebled constitution, to join the Southern Church. But, during the ensuing summer, his health entirely failed him, and, without joining the Church there, he returned to his native city in the autumn of 1849, apparently on the borders of the grave. It was thought that he would never be able to preach again; but, by the Divine blessing, he so far recovered as to receive an appointment the next year. His last station, in 1851 and 1852, was in Astoria; the duties of which he continued to perform till July, 1852, when his health became so much impaired that, by the advice of his physician, he went to the Saratoga Springs, from which he received some temporary benefit. On returning to his father's

house, which was to him ever a welcome home, he soon relapsed, and then went again to the Springs. But, instead of being benefitted, as before, he declined rapidly, returned home, took his bed, and died in about one week, in the forty-second year of his age, and the twenty-second of his itinerant ministry.

The disease of which he died was an organic affection of the heart, terminating in dropsy. At first, hopes were entertained of his recovery, but in a few days it became apparent that "the time of his departure was at hand." His conversation showed that he was aware of his condition, and that he seriously and confidingly contemplated the final result. The day before he died, his father, wishing to ascertain the state of his mind more particularly, asked him,—"Is Jesus precious to you now?" and he answered emphatically, "Yes,"—adding, "to them that believe, He is precious." His last moments were not only peaceful but joyful—he had the proof, in his own experience, that

"Jesus can make a dying bed
"Feel soft as downy pillows are."

No critical mind can examine his articles in the Methodist Quarterly Review for 1836 and 1837, without becoming convinced that the Methodist Church lost, in the death of William McKendree Bangs, one of the noblest intellects ever committed to its care. His criticisms on Richard Watson's "Institutes" show an acuteness and comprehensiveness of the highest order. He was eminently fitted to be a theologian, and, with good health and longer life, he would probably have become a standard authority in Divinity among his brethren. Bishop Hedding's opinion of his capacity, formed upon these writings, was most flattering—the Bishop pronounced him the ablest theological thinker in the denomination.

Very truly yours,

JOHN McCLINTOCK.

FROM THE REV SAMUEL LUCKEY, D. D.

ROCHESTER, January 11, 1860.

My Dear Sir: I knew the late William McKendree Bangs from his early childhood. He was in some respects an extraordinary boy, as he was afterwards an extraordinary man. What would strike you first concerning him was his remarkable constitutional reserve. With a few friends, I believe, he allowed himself to be familiar—I remember particularly to have heard the Rev. Henry Chase speak of him in a manner that showed that he had penetrated into the interior of his heart, and had found there much that was genial, and kind, and attractive; but I imagine that only a comparatively small number ever found their way into this inner sanctuary. I recollect myself to have come with him from Middletown to New York, on board the steamboat, when it seemed as if he were travelling alone, in a state of complete mental abstraction, apparently giving no heed to any thing that was passing around him. One might actually travel with him, or sojourn with him, a considerable time, without getting even a clue to his real character.

But, beneath this exterior of which I have spoken, there was much, very much, to admire. From the testimony of Mr Chase and others, concerning him, I do not doubt that he was a man of an amiable and kindly spirit; but that he possessed a mind of very extraordinary power, I think I may claim to be a competent witness. While I was Editor of the Quarterly Review and

Magazine, not long after his return from College, I received several anonymous communications, reviewing very critically, and with consummate ability, the works of Richard Watson. They discovered a degree of intellectual acumen, and power of analysis, that I thought I had rarely met with; and, as I had no clue to their authorship, I was not a little at a loss as to the source from which such rare productions could have come. To my great astonishment, the fact was made known to me that they were from the pen of William McKendree Bangs, then, I suppose, not more than twenty-seven or eight years old. They attracted great attention at the time they were published, and, though they are to a great extent buried in the Magazine, they will always remain a monument of the remarkable intellect from which they emanated. I have no hesitation in expressing the opinion that this country has produced few men whose minds have been cast in a higher mould than the young man of whom I am writing.

I never heard him preach, and do not remember to have heard him spoken of particularly in the character of a preacher. But, if I were to hazard an opinion concerning him, from what I know of his intellectual and moral constitution, I should say that his discourses were probably too compact and logical to suit the ear of the multitude, and that his most approving and admiring hearers would be found among those of the greatest discrimination and intelligence.

In his person, Mr. Bangs was tall, of a light complexion, sharp and narrow face, and rather long nose. His visage was somewhat peculiar; but there was nothing about it that would suggest to you the remarkable structure or abundant furniture of the world within.

Yours respectfully,
SAMUEL LUCKEY.

ALBERT D. PECK.*

OF THE BLACK RIVER CONFERENCE.

1832—1847

ALBERT D. PECK was born in Mexicoville, Oswego County, N. Y., on the 27th of October, 1810. His parents, though not professors of religion, were not altogether neglectful of his religious education, and especially gave him the privilege of attending the Sunday School, by means of which he received some early impressions of Divine truth. When he was in his thirteenth year, he was led, through the influence of an uncle, to embrace the doctrine of Universal Salvation; and, shortly after this, he developed positively vicious tendencies, and gave little promise of either usefulness or respectability. When he was fourteen, he was taken suddenly and alarmingly ill; and though, for a time, he felt strong in the system which he had embraced, his confidence in it gradually diminished, and he became at length fully convinced that there was a mighty work to be performed in him, and by him, before he could leave the world in peace or safety. He communicated his feelings to his father, but, through false kindness or from some other cause, his father endeavoured to restore to

* Gorrie's Black River Conference.

his mind its accustomed composure, without pointing him to the only source of substantial relief. He was subsequently visited by a Presbyterian minister, whose remarks to him served to deepen his convictions, but not to enkindle even a gleam of hope. After some little time, he was removed to Orville, a distance of thirty-five miles, that he might be under the care of a very skilful physician of that place. Having remained there about four weeks, without any material improvement in his health, he was taken to the house of one of his uncles in Pompey, where he met with a relative,—a pious Methodist lady, by whose instructions and counsels he found himself greatly enlightened and encouraged. The light now gradually opened upon his mind; he felt that he could embrace the Saviour in the exercise of a living faith, and he exclaimed with the confidence of joyful hope,—"Glory to God, I am SAVED." This change occurred in the early part of September, 1825.

His health had by this time so far improved that he could be taken home on a bed; but so great was his fear that his religious impressions would prove evanescent, that he scarcely dared to meet his mother or the other members of the family, lest their presence should serve, in some measure, to withdraw his affections from the Saviour. Regarding his recovery as still doubtful, he expressed a strong desire to receive the ordinance of Baptism; and, accordingly, it was administered to him at his father's house by the Rev. Roswell Parker,* who was then travelling the Salmon River circuit. His health continued to improve; and he was gratified to find that his religious impressions did not become weaker on account of this favourable change. He applied himself to the study of the Scriptures, with a view to ascertain their teachings in regard to Christian doctrine, and the result was that he became convinced that the views commonly held by the Methodists were in accordance with what he found in the Word of God. Accordingly, he joined a small Methodist society, whose place of worship was a school-house in the neighbourhood of the village in which he lived. During the next four years, his religious experience, though on the whole progressive, was, according to his own testimony, by no means characterized by uniform fidelity or enjoyment.

When he was in his twentieth year, having now nearly recovered his health, he removed with his father's family to Pompey, and there became a leader of a small class at a week day appointment. He began now to speak in public with great pertinence as well as freedom, insomuch that his friends who heard him were strongly impressed with the idea that it was his duty to give himself formally to the work of the ministry. When the subject was presented to him,—such was his sense of the responsibility of the office and of his own inadequacy to its duties and responsibilities, that it seemed to him impossible that he should entertain the idea for a moment; but further reflection, in connection with the advice of judicious friends, led him to conclude that the Providence of God designated him to the vocation of a Christian minister. Accordingly, while teaching a school in Delphi, Onondaga County, N. Y., he received license to exhort from the Rev. Benjamin G. Paddock, at that time preacher in charge of the Madison circuit.

* ROSWELL PARKER began his itinerant career in 1822, and located in 1836.

In April, 1832, he was appointed by the Rev. John Dempster to travel on the Madison circuit till the next Conference. At the next session of the Oneida Conference, he was received on trial. His first field of labour was Vernon Centre, Oneida County, N. Y., where he laboured with great efficiency and acceptance. At the session of the Oneida Conference in Auburn, in 1834, he was admitted into full connection and ordained Deacon. He was now stationed at Rome, where also his labours were at once very successful and highly appreciated. In January of this year, he was married to Mary A. W Root, of Madison, Madison County, by the Rev. George Gary; and, as his wife's health was somewhat delicate, she remained, during part of the time that he was stationed at Rome, at her father's; and several letters which he addressed to her at this period, attest his uncommon devotion both to her and to his work. At the Conference of 1835, he was appointed to Oswego, where he entered at once upon the duties of his pastorate; and, in the course of the winter following, he spent some time in the village of Fulton, assisting in a protracted meeting in connection with a powerful revival of religion. In February, 1836, the Book Room in New York, with all its contents, was burnt; and Mr. Peck made a very vigorous and successful effort among the people of Oswego in aid of the rebuilding of it.

He attended the first session of the Black River Conference in September, 1836, and was ordained Elder by Bishop Waugh, and received an appointment to Syracuse. He was returned to the same place at the Conference of 1837; and, during this year as well as the preceding one, had the pleasure of seeing his labours attended with an unusual measure of Divine influence. At the Conference of 1838, he was stationed at Watertown, where he was received with great cordiality, and was privileged to witness, during the whole period of his sojourn there, a continued revival of religion. As early as the beginning of the year 1839, he records the conversion of one hundred persons within his immediate sphere of labour, seventy-four of whom had become connected with the church under his care. At the Conference in 1839, he was, on account of infirm health, placed on the superannuated list; and, in the summer of 1840, he visited Saratoga Springs, in the hope that his health might thereby be improved. This result was so far realized that, at the Conference of 1840, he was rendered effective, and was stationed in Fairfield, Herkimer County, where he spent two very pleasant years. In 1842, he was re-appointed to Syracuse, after an absence of about four years,—an evidence of the high estimation in which he was held by the people who had already shared largely in his services.

At the Conference of 1843, Mr. Peck was elected one of the delegates to the General Conference in 1844, held in New York, and rendered memorable by the decisive measures which were adopted on the subject of Slavery. Mr. Peck's convictions against Slavery were strong and uncompromising; and, when the subject came up in the Conference, he was found among those who were least tolerant of any measures that seemed even to look towards its justification. At the close of the session, which had imposed a heavy tax upon both his energies and his sensibilities, he gladly returned to his peaceful charge, and resumed his labours among

them. Here he continued during the remaining portion of the Conference year, and, at the next session of the Black River Conference, was appointed Presiding Elder of the Rome District. In this new field of labour, he acquitted himself to the entire satisfaction of both people and preachers. He not only attended with great punctuality all his Quarterly Meetings, and presided with marked dignity and propriety in the Quarterly Conferences, but he attended several Camp-meetings, in the management of which he evinced great tact and good judgment.

Mr. Peck's last sermon was preached in Fairfield, in September, 1846; but it was evident to those who listened to him that the effort was beyond his strength. He had already expressed to his wife the opinion that an abscess had formed upon his lungs. A few days after, when about taking leave of his family for his last appointment, (which, however, he never reached,) he remarked,—"We have, as a family, been wonderfully favoured of the Lord, but perhaps we have not been proportionably grateful;" and added that he feared they were about to be overtaken by some great calamity. On arriving at Trenton, he was suddenly attacked with hemorrhage of the lungs, which completely prostrated him, and from the effect of which he never recovered. His wife, who was immediately apprized of his situation, hastened to his bedside, and found him scarcely able to speak above a whisper. He had no doubt that he was soon to die; and, though at first the thought seemed painful to him, he soon not only became reconciled to the prospect, but longed for the hour of his departure.

After remaining in Trenton about two weeks, he was removed to Fairfield on a bed. In December, he was taken to Madison, by advice of his physicians, who thought that the climate there would be more favourable to his recovery. Here he remained until June following, (1847,) when, by his own special request, he was removed, for the third and last time, upon his bed, to his father's house in the town of Dewitt. He said to his mother, as he met her, that he had come home to die; but the little strength that remained to him he used in endeavouring to promote the spiritual interests of all within his reach. He continued gradually to decline until the first day of November, when he sunk quietly into the arms of death, having just completed his thirty-seventh year, and having spent fifteen years in the itinerant ministry of the Methodist Episcopal Church. His Funeral Sermon was preached by the Rev. Charles Giles, and his remains were conveyed to Madison for burial. He left a widow and one child, his first-born child having died in early infancy.

FROM THE REV HENRY BANNISTER, D.D.

PROFESSOR IN THE GARRETT BIBLICAL INSTITUTE.

EVANSTON, Ill., December 19, 1859.

My Dear Sir: With the Rev. Albert D. Peck I was permitted to enjoy an intimate acquaintance, during the last three or four years of his life. I knew him as a preacher, a pastor, and a familiar friend. In each of these relations, his prominent characteristic quality was *great conscientiousness*. I might almost venture to say that no one could exhibit this quality more sturdily, and at the same time more delicately. Associated with so much benevolence, such intense and controlling desire to see his fellow-men improved, to see suffering relieved, the enslaved made free, the Church of Christ a more efficient

agency in converting the world, his conscientiousness would sometimes make sallies, which, in others, might seem bold and unwarranted, but which, in him, were approved,—because, though he was quite in advance of his brethren on some questions, he manifested such perfect kindliness of temper and the utmost courtesy in his bearing and language. He was eminently honest and self-sacrificing. His earnestness was found to be consuming him—yet he was never boisterous, never precipitant. To meet *his* sense of duty, however, to each of his successive charges, his soul could be satisfied only by lifting the whole burden thereof, and bearing it, as it were, upon his shoulders, scarcely pausing to think whether his physical strength could long endure it. The result was that his strength failed him once or twice before his final prostration.

His recovery each time was hailed with joy, however, for his talents were popular, and his services in great request. His success in the pulpit was scarcely less than his success as a Pastor. But he did not strive for what is commonly called greatness as a preacher. His faculties were quite well disciplined and evenly poised, and were exercised always in a methodical line of thought, and always bore with growing force to a single point,—the conscience of his hearers. Whatever his subject, the arguments sustaining it were made to hover around the ethical thought of the text, and obligation and consequences were rolled upon the hearer, often with overwhelming effect. Revivals of religion followed his labours in every place. His views of such scenes of Divine grace made him assiduous in instructing and confirming the subjects of grace. The work he did for his Master he intended should, so far as he, as an instrument, was concerned, be thorough in its character and permanent in its result.

His remarkable conscientiousness gave him, of course, a strong individuality. There were no disguises about his character. He could be recognized afar off. His honesty might sometimes seem abrupt; but there was nothing in him that could make it displeasing, for he was one of the most amiable and most self-forgetting of men. He was hence a man of mark in his Conference—with great influence but no enemies. He sought his brethren's elevation quite as much as his own. In the ecclesiastical system in which he worked, *he* found it no hard service to keep down rivalry. His aspect, his manner, his whole life, told almost positively that he had but a faint idea of the meaning of that word. With ever so good an apprehension of it, and with ever so much of the spirit to chase a rival, he would have made a poor figure in such an attempt; for he had as little talent and tact as he had taste for such work. If tendencies to the artful and to self-seeking were ever in his nature, grace had subdued every visible trace of them. What was certainly evident to all, was his all ruling intent to be right before God and men, and to make others so.

In person, Mr. Peck was of middle stature, built with more seeming than real compactness, with large head, and a bland, open countenance,—the index of his sincere soul at all times. His gait, when approaching you, told of a man lost as to all thoughts of himself, artless, and eager to do somebody some good. You were sure to be confirmed in this, if you met him, by the measure in which he sought to know your welfare. In company, he would at first be reserved, but, as conversation proceeded, he became genial and fluent, but always with the savour of his pious character in what he said. Time had been, one could see, when he indulged in sharp wit; nor was he wanting, when I knew him, in gentle repartees, especially when they would serve him in throwing out a moral hint, or in communicating an unstudied reproof. They were so quick of utterance, and came from so guileless a heart, that the slight sting they would give was welcomed more than repelled. The same was true—and for the same reason—of his *direct* reproofs. When he heard in conversation any uncharitable remark, there would often be heard from his full-toned,

sturdy voice,—"Brother, that's wrong." And never did this give offence. It was seen that he never assumed authority in such matters, as from himself. Any stranger would, at a glance, see in his countenance and well formed person the very soul of moral manliness. And he would be still further impressed in the same way, on hearing his fine bary-tone voice, either in the pulpit or in familiar conversation.

Mr. Peck came to his death-bed with his house fully set in order. During his last months of suffering, expressions of Christian triumph were often heard from him. He felt that he was nothing,—a most "unprofitable servant;" but Christ was all in all to him, and on his merits he rested. It was no shock for him to die. Like the case of every dying *good* man, the last verge of his earthly militant life touched the shore of future Heavenly life, and he had only to lay aside *gently* his mortal covering, and pass directly on.

I am, my dear Sir, with great regard,

Very sincerely yours,

HENRY BANNISTER.

PETER RUBLE BOREIN.*

OF THE ILLINOIS CONFERENCE.

1833—1838.

PETER RUBLE BOREIN,† a son of Greenberry and Mary (Ruble) Boring, was born on Sinking Creek, Washington County, East Tennessee, on the 17th of November, 1809. His father was of English, his mother of German, extraction. He was distinguished chiefly, during the period of his childhood and youth, for an amiable and affectionate disposition, and the most exemplary filial obedience. As his father was a farmer, in very moderate circumstances, he was unable to afford to his son any more than the most common advantages for education—indeed he had scarcely any opportunities of attending school, except at brief intervals in the winter season, when he was prevented from labouring on the farm. In August, 1828. when he was in his nineteenth year, he attended a Camp-meeting on Brush Creek, not far from the residence of his father, and there became deeply impressed with a sense of his sinfulness, and, before the meeting closed, was rejoicing in the confident belief that he had been born from above. He went home from the meeting, not only telling what God had done for his soul, but actually shouting the praises of his gracious Redeemer and Lord; and so unwelcome, not to say revolting, were these demonstrations to his father, who was at that time far from being a religious man, that he actually, for a time, left the house in order to avoid them. But Peter's zeal was not to be quenched by opposition,—no matter from what source it might come—he had resolved, from the beginning, to devote all his energies to the service of Christ; and this resolution he was enabled to

* MSS. from Mrs. Borein, (now Mrs. Thomas Pope,) Rev. John Boring, and Hon. Grant Goodrich.—Min. Conf., 1840.

† The family name is Boring, but the orthography was changed by the subject of this sketch.

carry out with the utmost fidelity. He entered at once with great warmth into the social religious exercises of the neighbourhood, and sometimes held meetings for devotion and Christian conference in the upper story of his father's house, while the family were occupying the room below. Previous to his conversion, he had never given evidence of a more than common degree of intellect; but from that time he began to develop new powers, and, in the operations of his blazing zeal, there began to be indicated the workings of a vigorous, not to say a strikingly original, mind.

Within about eighteen months from his entrance on this new course of life, he left Tennessee, in company with some of his relatives, to find a home in the State of Illinois. He had all along felt a very strong desire to become a minister of the Gospel, but he was aware that his education was too imperfect to justify it, and he saw little prospect of making up the deficiency. He commenced labouring in a brick-yard, but devoted every moment of leisure he could command to reading. While he was thus dividing his time between the brick-yard and his books, the attention of the Rev. Mr. Kirby, a Congregational minister, was drawn to him, who encouraged him to enter upon a regular course of study at the Jacksonville College; and this suggestion was seconded by some of the gentlemen at the head of the College, who offered to wait his convenience for the payment of his tuition. Under these circumstances, he began his collegiate course, at the same time continuing his labours in the brick-yard, as a means of paying for his board and purchasing his books. His connection with the College continued for some time, and he was a most diligent and successful student; but he was dissuaded from taking a complete course, through the importunity of friends, who were impatient to see him engaged in the active duties of the ministry; though it is understood that he subsequently regretted having yielded to their wishes.

Mr. Borein was licensed to preach immediately after he withdrew from the College, and was received on trial in the Illinois Annual Conference, and appointed to travel the Canton circuit, in the fall of 1833. The next year he was appointed to the Rushville circuit, and, in 1835, to the Henderson River Mission. During this year, he commenced keeping a diary, which, however, was chiefly a record of his own private religious experience. In the fall of 1835, he was appointed to the Quiney Missionary station, where he laboured with great zeal and success for two years. Here he preached at first in a log Court House; but that having been destroyed by fire, he held his services in a log-cabin. But before his labours in this place closed, he had succeeded in procuring the erection of a commodious church-edifice. He had an almost unbounded popularity until a short time before he was to leave, when, in consequence of identifying himself somewhat prominently with the anti-slavery movement, he alienated many of his friends, and rendered himself obnoxious to a considerable part of the community.

Mr. Borein was married in December, 1836, to Lucinda Burns, at that time a member of the Congregational Church. They had two children.

At the Conference of 1837, Mr. Borein was appointed to the Chicago station, and immediately removed thither and entered upon his duties. Here he commanded great attention as an eloquent and powerful preacher,

and large numbers were gathered into the Church through his instrumentality. During the last year of his labours (1838) particularly, a revival of religion, which commenced in his congregation, spread through all the evangelical denominations in the town, and continued for many months, producing most important results.

Mr. Borein preached his last sermon on the memorable words of Stephen,—"Lord Jesus, receive my spirit!" The meeting commenced at six o'clock in the afternoon, and became so intensely interesting that it was continued till sometime in the night. On his return home, he remarked to his wife that it had been a glorious meeting, and once or twice repeated that he was too happy to sleep. The next day, he went to procure some medicine for his eldest child, who was sick, and, on his way, called to counsel and pray with a person whom he had met at the altar the night before,—the last call that he ever made. On reaching his house, he complained of being unwell, and went into his chamber, never again to come out of it. His disease, according to one account, was congestive fever, and, according to another, it was dysentery running into a typhoid fever; but which-ever it may have been, it had a fatal issue after seventeen days. Three days before his death, observing that his wife seemed overwhelmed with sorrow, he inquired concerning their sick child, when she was obliged to reveal to him the heart-rending secret that he was dead—he simply replied,—"In a few days, I hope to be so well as to go with you, and see where you have laid him." When it was intimated to him that it was probable he might not recover, he replied that God had heard his request that he might die at home; and, at another time, he expressed the belief that he should live, because he thought the Lord had more work for him to do. His wife asked him if he had any dread of death; and he said,—"Oh no; I feel that my preparation for that was made long ago." When it became apparent that he was rapidly sinking, his little child and namesake was brought to him, and he implored God's blessing upon it. Being asked if he had any messages to leave, he said,—"Tell the Church to be faithful." To his weeping wife he had only time to say,—"Trust in the Lord, and read the thirty-fourth Psalm," when he sunk into a state of unconsciousness, which proved the immediate harbinger of death. He died at Chicago on the 15th of August, 1838, in the twenty-ninth year of his age. His Funeral was largely attended by all the denominations, and a Sermon preached on the occasion by the Rev. Isaac Taylor Hinton, of the Baptist Church. Another commemorative Discourse was subsequently delivered by the Rev. John Blatchford, of the Presbyterian Church.

Mr. Borein had three brothers who became ministers in the Methodist Church. One of them, *Washington Boring*, was born in Tennessee in 1822; was converted at the age of twenty-one; was licensed to preach in 1849; and admitted on trial in the Holston Conference, in October, 1851. His first appointment was to the Lebanon circuit; his next to Jonesville, and his third to Rheatown, where he died, of typhoid fever, on the 19th of August, 1854. He had a strong and active mind, was an earnest Christian, and a highly acceptable and useful preacher.

FROM THE HON GRANT GOODRICH.

JUDGE OF THE SUPERIOR COURT IN ILLINOIS.

CHICAGO, July 4, 1860.

My Dear Sir: My acquaintance with the Rev. Peter R. Borein commenced in October, 1837, on his arrival to take charge of the Methodist church in this place, by appointment of the Illinois Conference. Chicago, at that time, contained about three thousand inhabitants. Their whole attention had been engrossed in worldly matters, and the spirit of financial speculation had pervaded the entire community. The great convulsion of 1837 had fallen most severely on Chicago, bringing pecuniary distress or ruin upon most of the inhabitants. All the Churches were feeble, and the Methodist Church more especially,—owing, in a great degree, to the scandalous fall of the Presiding Elder of the district. The form of Church-organization remained, but in spirit and numbers it was feeble indeed.

Under such adverse circumstances, Mr. Borein entered upon his pastoral duties here. He laboured night and day—from house to house—comforting the disconsolate, encouraging the faint-hearted, and, in his public ministry, instructing, exhorting, beseeching, with a faith, and zeal, and tenderness, that seemed scarcely to know a limit. The effects were soon manifest in the increase of the congregation, and the quickened fervour and faith of the church. During the winter of 1837–38, a considerable number were converted and added to the church. The clouds of gloom and despondency broke away, and new courage and life animated his flock. His loving but firm reproofs brought back the wandering—his cheerful faith, and honest, earnest exhortations gathered his flock around him, willing and anxious to labour with him for the salvation of souls.

The house of worship became too small for his congregation, and, in spite of the poverty of his people, and the pecuniary distress in the community, he succeeded, in the summer of 1838, in removing the church-building to a more eligible location, and enlarging it to double its former capacity

He was returned to Chicago at the ensuing Conference. His anxiety for the revival of religion and the salvation of sinners amounted to an agony. His soul seemed bowed under the weight of his desire for the spiritual welfare of his congregation, and yet he always seemed cheerful in a full confidence of the willingness of the Saviour to pour forth his gracious Spirit in answer to the prayers of his people. Despondency never clouded his brow—a serene, holy joy shone as a light through his tears, and breathed as a hallowed influence through his words.

At the commencement of the new year, it was resolved to commence extra meetings. I am sure that no one who heard his preparatory sermon will ever forget it. His subject was the love of God to man, as exhibited in the gift and sacrificial offering of Christ for the sins of the world. As he proceeded to illustrate the sad condition of fallen man; the love of God in giving his Son for his redemption; the labours and agony of Christ in its accomplishment, both himself and all who listened to him seemed overwhelmed by the great and solemn thoughts which he was presenting. Sighs were heard all over the house, and I do not believe there was a dry eye in it. So deep and universal was the emotion that he could not proceed, but knelt down and wept, and then lifted his full heart to God in prayer—that seemed to bring the Saviour down to earth, with all his yearning sympathies, to dispense the blessings of salvation. From that night, penitents crowded the altar. The Holy Spirit moved upon the people with a power which I have never seen since. Until the last of April succeeding, he held services every evening, and

most of the time during the day he spent in conversation and prayer with those who were seeking religion. To the last night the house was crowded, and often it was too small to hold the people. Religion became the great subject of thought and conversation on every side. The number added to the Methodist Church, as the fruit of this revival, was about three hundred; and many, who were brought to the Saviour under Mr. B.'s ministry, joined other churches.

I always fear to give expression to my views of the talents and character of this extraordinary man, lest I should be thought chargeable with exaggeration. I will, however, endeavour to give you my honest impressions concerning him.

He was one of the handsomest men I ever saw Great intellectual power was blended with a singular beauty of feature and expression. His eyes were blue, large and lustrous, and, when he was animated, they seemed the medium through which his soul was not only beaming but actually blazing forth. When his features were in repose, there was a sweet sadness in his face that won all hearts. His voice was like the music of running waters—when he sought to persuade, there was a deep plaintive earnestness in its tones, which was well-nigh resistless; and when he uttered the language of warning or denunciation, it seemed, by an indescribable power, to pierce to the inmost soul. Men of more intellectual polish and of profounder thought I have often heard, but never one so effectively eloquent,—one who possessed such perfect control of the will and the heart, as Mr. Borein. His own heart seemed a fountain of tenderest sympathy, and he made his hearers feel that their salvation lay upon it as a crushing, agonizing weight.

He was a man of great modesty, and apparently utterly unconscious of his own power; but he had an insatiable thirst for knowledge. In the latter part of the year 1838, he commenced the study of the Hebrew, and pursued it eagerly and successfully amidst all his labours,—giving as a reason for this, that, whatever of human knowledge that would aid him in preaching the Gospel was within his reach, he felt bound to strive for it.

He could do many things to excellent purpose, which it would be dangerous for others to undertake. As I have already intimated, he had one of the sweetest voices that mortal man ever possessed. He often sung alone with most singular effect; and sometimes, in prayer, when ordinary words seemed inadequate to embody his petitions or his thanksgivings, he would, while on his knees, sing a verse or two with such power and pathos as to move every heart. This, of course, was in social or special meetings; and, however singular it might appear, it would not occur to any one that it involved the least violation of good taste. With all his impressive earnestness in his public services, there was never the semblance of rant—he had a calm solemnity of manner, that always bespoke the utmost reverence, and was fitted to beget a like spirit in those who heard him.

He would go to the haunts of the gay and vicious with a facility and success that were truly amazing. When he entered, every thing offensive instantly ceased. He was never abrupt, never denunciatory; but it was by that quiet manner and sweet spirit which convinced those he approached that it was only for their good he was there, that he succeeded in effectually gaining their confidence. He would often leave them in tears, and rarely ever without a promise from them that they would come to church.

Mr. Borein was the means, under God, of the conversion of the late Mrs. Eliza Garrett, who died, a few years since, in this city, leaving a large property for the foundation of the Garrett Biblical Institute, which has now sixty theological students.

The sympathies of his great Christian heart seemed literally boundless; but towards no class, perhaps, were they drawn with greater power than the sailors. He used often to preach on steam-boats and vessels, and indeed he had a great longing to become a Bethel preacher. My idea of him is summed up in this,—that I fear those who knew him were in danger of rendering to him the worship that was due to their Saviour; and I believe that, in the great day, when the inscrutable providences of God shall be developed, this will appear to be the reason why he was taken away from earth in the morning of a life so promising. I never expect to see another being on earth, in whom the image of Jesus Christ is so distinctly and perfectly presented.

Yours very truly,

GRANT GOODRICH.

DANIEL POE.*

OF THE EASTERN TEXAS CONFERENCE.

1833—1844.

DANIEL POE, a son of Andrew and Nancy Poe, was born in Columbiana County, O., on the 12th of October, 1809. He had the benefit of a religious education, his parents being devout members of the Presbyterian Church. He dated his conversion to a Camp-meeting, on the Wayne circuit, five miles South of Wooster, O., in August, 1825, when he was in the sixteenth year of his age; and, shortly after, he united with the Methodist Episcopal Church. Young as he was, he was soon appointed a Class-leader, and was licensed to exhort. Having resolved to devote himself to the ministry, and realizing the importance of higher intellectual attainments, to qualify him for the work, he went, in April, 1830, to Worthington, O., where he attended an Academy through the next summer, and then joined the Augusta College, in Kentucky. During a college vacation, in 1832, he visited his brother, the Rev. Adam Poe, who was then residing in Westchester, and travelling the Miami circuit. Here he met with the Rev. James P Finley, then Presiding Elder of that District, by whose advice he was licensed to preach, and recommended to travel. He was, accordingly, admitted on trial in the Ohio Conference, and appointed to travel the Letart Falls circuit, where he laboured acceptably and successfully. The next year he was appointed to the Eaton circuit, and the year following to the Hamilton circuit, and, in 1835, to the Oxford circuit. In May, 1836, he was sent by Bishop Soule to the Oneida and Menomonee Mission, West of Green Bay, then under the supervision of the Rev. John Clark. Here his position was one requiring great labour, and involving high responsibility. He commenced a school among the Oneida Indians West, and extended his visits to those at Brothertown, and other fragments of tribes scattered through the Wisconsin Territory. The following incident is related by the Rev. J. P Finley, as having occurred during Mr. Poe's residence in this region:—

*Finley's Sketches.—Min. Conf., 1845.—Communication from Rev. Adam Poe.

"On one occasion, in the month of February, 1837, after visiting an encampment of Indian hunters, between Green Bay and Lake Winnebago, he wished to go to Brothertown to meet an appointment; and, as he made all these journeys in the wilderness on foot, finding that he could save some thirty miles in the distance by crossing the lake on the ice, he proposed to do so. An old Indian of the company, at his request, took him in a bark canoe on to the ice, which was at that point parted from the shore some thirty rods. After they reached the ice, the Indian, drawing up his canoe, ran some distance forward, and, stooping down, placed his ear near the ice, and, then rising, said,—'You can't cross—you must go back.' Daniel, however, replied,—'I have an appointment, and I must go.' 'Then,' said the Indian, 'you drown.' He, however, persisted in going forward. The Indian then bade him farewell with tears, saying,—'I never see you more.' As Daniel could see across the lake, he felt confident that he could run over safely, and started at a pretty rapid pace. After passing quietly about five miles, he heard suddenly a report as of a cannon, and, looking forward, saw the ice breaking and rolling up in waves toward him. Seeing his imminent danger, he ran with all his might in an opposite direction, to escape the opening made by the swell. Getting round it, he struck his course anew for the same point on the opposite shore at which he had before been aiming; but soon again he heard in advance a similar alarming report, and saw the ice again thrown up by the rolling waves. Again he was forced to run for life. In a word, this terrible race continued through the day. Still the resolute missionary kept his eye fixed on the distant shore, and ran forward as soon as he could avoid one opening, only to meet another, eating, as he ran, when he became hungry, some parched corn with which he had filled the capacious pockets of his coat. Just as night was closing upon him, he reached a place on the ice within some twenty or thirty rods of the shore, and springing into the water, and swimming for the nearest point of land, he reached it, but was so exhausted as to be unable to stand. He lay down upon the beach, a bluff of some forty or fifty feet being above him, which it was impossible for him to ascend. Here he thought his toils must end, and he gave himself up to die. After commending himself to God, he thought of the home and friends he should see no more; he thought how those dear to him would mourn him as lost, and never probably learn how he had died. At this, the love of life sprung up in his heart as he had never felt it before, and, with a powerful effort, he rose upon his knees. Crawling along the beach some distance, he came to a small ravine, where the melting snow was running down into the lake. Up this he clambered on his hands and knees, taking hold of bushes and roots to help himself along, until he reached the top of the bank. Here he shouted 'Glory' till the woods rang. The moon was shining beautifully, lighting up the snow-covered forest with its brightness, and hence there was sufficient light for him to find his way. He perceived that he had landed very near the point at which he had been aiming, and, getting into an Indian trail, after resting awhile on his snowy bed, he started forward courageously toward his appointment, at Brothertown. After walking some distance along the path, he saw an owl light on a bush just before him. Being exceedingly hungry, and having a loaded pistol in his pocket, he thought he would shoot it, and eat it raw. He drew near, with his pistol in his hand, and, aiming it so as to make sure of his prey, he pulled the trigger; but alas! his pistol only snapped. He then remembered that he had been swimming with it in his pocket, and 'I think,' said he, 'I never felt a disappointment more severely than to see that owl fly slowly away, leaving my hunger unsatisfied.' After walking about five miles, he came to an Indian camp, near the trail. He entered, and found four or five Indians, who had been encamped there, some time, hunting. They were all fast asleep. At their fire he saw a pot, and, without waking up the proprietors, to ask their leave, he helped himself to its contents, which consisted of boiled venison and corn. Then lying down before the fire with a thankful heart, he fell asleep and rested sweetly till nearly ten o'clock the next morning, when, finding his hosts all up and gone to their hunting, he again helped himself to the corn and venison, and pursued his journey to Brothertown, where he preached to nearly all the inhabitants who professed to be Christians."

The Indians among whom Mr. Poe here laboured, had lost their Indian dialect, and spoke, at that time, only the English language. He remained among them, at this time, for several days, preaching to them, and visiting from house to house, and the result was that about twenty professed conversion, and he formed them into a class. These he continued to visit monthly, and was much assisted in his work by Miss Jane West Ingram, a young lady from Pontiac, Mich., who had gone thither sometime before him, in a spirit of the most heroic self-denial, to endeavour to meliorate the condition of these children of the forest—indeed, it was at her request that

Mr. Poe went to labour among them. As they became at once fellow-helpers in the work of the Lord, it was not long before they were pledged to each other in the conjugal relation; and, in June, 1837, they were married.

Shortly after their marriage, they left Brothertown, and proceeded to the Oneida Mission. Here they found that a house of worship was greatly needed; and Mrs. Poe having offered in aid of the enterprise three hundred dollars, which she had earned by school-teaching, in Michigan, her husband, with most of the other male members of the mission, went forth into the forest, and cut down the requisite quantity of timber, and carried it to a saw-mill to be prepared for use. Mr. Poe attended the ensuing sessions of the Michigan and Ohio Conferences, and obtained additional funds, which enabled him to carry forward the work to its completion; so that they were soon provided with a comfortable meeting-house. A flourishing mission has ever since existed at that place.

In the autumn of 1838, Mr. Poe travelled, on horseback, through an almost unbroken wilderness, from Green Bay to Alton, Ill., to attend the Illinois Conference. He was now transferred back to the Ohio Conference; but he could not get to Ohio in time to receive an appointment that year, though he reached his father's house, in the neighbourhood of Massillon, in December. In January, 1839, he visited his brother, in Tiffin, who was the Presiding Elder of that district; and, one of the preachers in the district having failed, he was employed on the Mexico circuit, where he laboured till the session of his Conference, in September, 1839, when he was appointed to the McArthurstown circuit. The next two years he was appointed to Tarlton. In September, 1842, he was transferred to the Texas Conference; and immediately started with his wife and three little children,—the youngest but a few weeks old, for that distant and difficult field of labour.

On his arrival there, he addressed himself with his accustomed zeal and energy to his work, but one of the great wants of the country that first impressed him, was the want of schools and teachers. In view of this destitution, after consulting with his Presiding Elder, the Rev. Lyttleton Fowler, who warmly seconded his views, he returned to Ohio with a view to secure a corps of teachers. During his sojourn in Ohio, and while he was looking around for his teachers, intelligence came to him that there was a great amount of sickness and suffering in the neighbourhood in which he had left his family. At the Ohio Conference, some of his brethren expressed their apprehensions that his fortitude might fail before such appalling dangers as he would have to encounter; and he said in reply,—"If I thought there was a drop of coward blood in my veins, I would let it out with my jack-knife; and, as for my wife, there need be no fear on her account, as I found her among the Brothertown Indians alone, teaching the children in the wigwams of the distant West." Having, after a few months, accomplished the object of his visit to Ohio, he returned to Texas, and, shortly after, commenced laying the foundations of an institution of learning at San Augustine. The next Conference resolved to adopt it and give it their patronage. Mr. Poe was appointed to the San Augustine circuit, which subjected him to the necessity of travelling some three hundred miles

every four weeks. The teacher of Mathematics in the new College resigned his place, after the first quarter, and Mr. Poe undertook to supply it; though he still preached in the surrounding country no less than five times during the week.

In June, 1844, his wife was attacked with congestive fever, but, in a few days, she seemed convalescent, so that he thought it safe to go into the country about six miles to fulfil an appointment by holding a two days' meeting. This was on the first Saturday in July. He preached at eleven o'clock in the morning, with great fervour and pathos; and, when he had closed his discourse, and given out the first two lines of a hymn, he stepped down from the stand, and, approaching a physician who was present, said, pressing his temples with his hands,—"Doctor, I feel as if my head were bursting." The Doctor, perceiving that he had a violent fever, immediately assisted him to his carriage, and took him to his house; and, the next morning, he seemed so much better that he ventured to take him home. On Sabbath afternoon, his wife had a relapse, and his two eldest children were prostrated by the same disease. On Tuesday evening, the Doctor felt constrained to tell him that his wife was past all hope of recovery. They were unable to see each other, as they occupied separate chambers; but he sent an affectionate message to her, begging her to commend her soul and her children to God; assuring her that, if his life were spared, he would do his best for the children, and expressing a wish that, if he should be taken away, his brother (Adam) might come and take charge of them. His disease now made rapid progress, and, on Wednesday morning, it was announced to him that his own case also was hopeless. He immediately commenced giving some directions in respect to his worldly affairs; but his mind soon began to wander, so that he was unable to proceed. The next morning, the Rev. Mr. Fowler, his Presiding Elder, who had been with him before, called again to see him, and found him actually making the passage through the dark valley. He took him by the hand, and said,—"Daniel, you are going!" He answered, in a whisper,—"Yes." "And how do you feel?"—said Mr. Fowler. He replied "Happy, very, very happy," and expired. His wife, in the immediate prospect of her departure, had her three children brought to her, commended them to God in a few words of prayer, gave to each of them her last kiss, and requested the friends who stood around their bedside to take care of them, until their uncle should come to take them away. Though she was one of the most affectionate of mothers, she gave them up without a chill of distrust; and then shouted "Glory" till her voice sunk to a whisper; and she too was gone. They died within forty minutes of each other, and were buried in the same coffin, immediately in the rear of the Methodist Church, in San Augustine.

Agreeably to his brother's dying request, the Rev. Adam Poe proceeded to Texas, in December, 1844, and found the three children, in different places, in the care of kind friends, and nearly recovered from their attacks of fever. Having attended to some matters of business which his brother had left unsettled, and being ready to start for home, he took out the three little children,—the youngest in his arms, and the others walking on each side of him,—to take a last look at the grave of their parents. As

they stood by the grave, one of them,—a little girl, sobbing as if her heart would break, said—"O, uncle, can't you take up father and mother, and carry them with us to Ohio?" Her little brother answered,—"Susan, don't you know father and mother will be as near to us in Heaven, after we get to Ohio as they are now? They will not forget us; they love us still: I know they do." The little one in his arms lisped,—"Yes, I know my Pa and Ma love me any where." The scene was one of the most melting that can be imagined.

FROM THE REV THOMAS A. MORRIS, D. D.

CINCINNATI, April 16, 1860.

My Dear Sir: I was never intimately acquainted with Daniel Poe till about the year 1840,—a short time only before he finished his earthly course. But I saw him under circumstances well fitted to bring out his more striking characteristics, and my conviction is that it is due alike to his history and his character that there should be some enduring memorial of him.

Daniel Poe was *physically* a giant. His grandfather was somewhat celebrated for an encounter with the noted Indian, Bigfoot, in the year 1782, which cost the savage his life; and the very rifle which his brave ancestor used on that occasion, Daniel carried with him to Texas, when he went to engage in a spiritual conflict with the powers of evil. He was six feet, four inches, in height, very stout, with uncommonly broad shoulders, of a dark complexion, a sharp piercing eye, and altogether of a somewhat rough exterior. You could not have seen him without being impressed at once with the conviction that he was much more than an ordinary man, and especially that he had the physical qualities that fitted him for difficult, not to say desperate, enterprises.

As a man of *intellect*, I should place him considerably above the medium; though his mind was sober and practical rather than striking or brilliant. His perceptions were quick and clear, and he had that strong common sense, and sound discriminating judgment, that gave great weight to his counsels and great efficiency to his movements. He had had the advantages of a good education, and the highly respectable degree of intellectual culture to which he had attained, showed that he had improved them well.

In his *moral* constitution, Daniel Poe was distinguished chiefly for the resolute and the heroic. He had a naturally kind and amiable spirit. He was a genial, warm-hearted friend, and always showed himself generous and magnanimous whenever there was occasion for the exercise of these virtues. He was far from being impetuous in his movements, or hasty in his decisions—on the contrary, he moved considerately and cautiously, never taking a step till he had surveyed well the ground on which he was to place his foot; but, when his purpose was once deliberately and conscientiously formed, you might as well attempt to break the force of a tempest, as to divert him a single hair's breadth, either by the most furious assaults or the most bland flattery, from the course of his sober convictions. With the highest degree of physical courage, he united that higher courage which has its foundation in principle and in faith; and which draws directly for its support on the boundless resources of Almighty Power The sentiment of fear, except as it had respect to God, I may safely say, never found a lodgement in his bosom. If the martyr's stake had risen up before him in the path of duty, his strong heart would still have kept beating in as bold and heroic pulsations as ever.

His preaching was such as might have been expected from his solid and well disciplined mind, and his earnest, resolute and eminently Christian spirit.

He spoke with great simplicity and directness, but without any of the graces of oratory, or any thing in his manner that would be likely specially to attract the multitude. His voice was sufficiently loud, his enunciation distinct, and his utterance deliberate, without, however, any approach to hesitancy His discourses were well considered, well digested expositions of Divine truth, which were happily fitted to accomplish the legitimate end of preaching, in the awakening and conversion of sinners, and the edifying of the Body of Christ. You felt, in hearing him preach, that you were in contact with a mind that was not uttering itself at random, but according to fixed rules and principles, and with a heart that was thoroughly baptized with the spirit of the Gospel which he preached.

In public bodies, especially in the Conference, he was never disposed to put himself forward, while he was prompt to meet any legitimate demand that was made upon him. Whenever he spoke, it was with calmness and wisdom, and he was listened to with proportional respect and deference. His mind was of a thoroughly practical turn, which rendered it alike easy to him to plan with skill, and to execute with success.

There is one well authenticated fact illustrative of Daniel Poe's indomitable courage and inflexibility of purpose, that is so remarkable as to be well worthy of preservation. At a certain time, he was attending a Camp-meeting somewhere on his circuit, to which there came a large lubberly fellow, in the spirit of a desperado, for the avowed purpose of interrupting the exercises. With a view to this, he took his position, bracing himself against the tent, or rather a log-cabin; and then, with his long arm, commenced brandishing a terrific bowie-knife, which he swore should penetrate up to the hilt the body of the first person who should attempt to lay his hands upon him. He was utterly deaf to all reasonings and all expostulations. Even the officers were struck with terror by his savage demonstrations, perceiving that the attempt to arrest and confine him must be at the peril of their lives. Daniel Poe, in the midst of this excited state of things, walked along with perfect calmness in front of the place where the wretch was standing, and said to him,—"You have got to surrender—peaceably, if you will,—forcibly, if you must; and I will give you two minutes by the watch to decide in which way it shall be." He held his watch in his hand until the two minutes were gone; and then the fellow, as Poe advanced towards him, made what he intended should be a fatal thrust; but the hand of the minister caught the wrist of the assassin, and wrenched from him his deadly instrument, which fell instantly to the ground, while, with the other hand, he laid him prostrate, and placed both his feet upon him, and then called upon the officers to come forward and do their duty. The officers now instantly seized him, and took him into custody, while the hero of the occasion not only survived the affray, but passed through it without receiving the semblance of an injury. He immediately commenced a prayer-meeting with as much composure as if he had just come from his closet.

I am as ever,

T. A. MORRIS.

JASON LEE.

OF THE NEW ENGLAND CONFERENCE.

1833—1845.

FROM THE REV OSMON C. BAKER, D. D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

CONCORD, N. H., July 7, 1860.

My Dear Sir: It gives me pleasure to do any thing in my power to perpetuate the memory of that devoted and honoured minister of Christ,—the Rev. Jason Lee. I was intimately aequainted with both his eharaeter and his history, so that it eosts me little effort to eomply with your request.

JASON LEE was born in Stanstead, Canada East, in the year 1803. His early life was devoted to agrieultural pursuits,—a very suitable training for those grave employments to whieh he gave his maturer years. My aequaintanee with him commeneed in the winter of 1828–29. Engaged in the same literary pursuits, rejoicing in the early tokens of religious life, and eommeneing together the saered profession to which we had devoted ourselves, we formed a strong attachmcnt to eaeh other, whieh personal intereourse and frequent correspondence kept alive until his decease. He made a publie profession of religion about the year 1823, under the labours of the Rev. R. V Pope, Wesleyan missionary in Canada. After a deep mental struggle in regard to his personal duty, he entered, with all his heart, upon the work of preparation for the ministry, at Wilbraham Aeademy, in Massachusetts, in the winter of 1828–29. He was then a large, athletie young man,—some six feet and two or three inehes in height, with a fully developed frame, and a eonstitution of iron. His piety was deep and uniform, and his life, in a very uncommon degree, pure and exemplary. In those days of extensive and powerful revivals, I used to observe with what eonfidence and satisfaction the seekers of religion would plaee themselves under his instruetion. Thcy regardcd him as a righteous man whose prayers availed mueh; and when there were indieations that the Holy Spirit was moving upon the heart of a sinner, within the cirele of his aequaintance, his warm Christian heart would ineite him to constant labour until deliveranee was proelaimed to the eaptive.

In 1830, Mr. Lee returned to his home in Canada, and was employed for a time as a teaeher in the Stanstead Aeademy. From the time of his conversion, he was deeply impressed with the idea that it was his duty to devote himself to the missionary work among the Aborigines of this eountry. This was a theme of almost daily eonversation between us, while we were assoeiated together. On the 1st of Mareh, 1831, he wrote me as follows:—"I have not forgotten the red men of the West, though I am not yet among them. Oh that I had some one like yourself to go with me, and help me in the arduous work,—with whom I eould hold sweet converse; or eould I even be assured that I should, in a few years, embraee you in the wilds, or have you for a eompanion for life, or as long as the Lord should have need of us in the forests, I think I could eheerfully forego all the

pleasure I receive from the society of friends here, tear myself from the embrace of my earnest and dearest relatives, and go (as John before our Lord) and prepare the way before you. But I am building castles in the air. No, no, that I fear will never be. 'Not my will, but thine, O Lord, be done.'" No, we never met on Pagan lands, as we had almost planned in our youthful days; but, since the demise of my early friend, I have visited the scenes of his anxious toil, gazed at the ruins of the early mission-house which he erected on the banks of the beautiful Willamette, and knelt on the fir-covered mound, where he buried more than a score of little orphan Indians, who had been taught of Jesus through his devoted labours.

In December, 1831, Mr. Lee gave himself wholly to the work of the ministry, under the direction of the Wesleyan missionaries in Canada. In the spring of 1832, the Rev. J Hick, Wesleyan missionary, procured a recommendation for Mr. Lee from the Quarterly Meeting Conference to the District Meeting; and he was soon after duly examined by the preachers of the district, and unanimously recommended by them to the Missionary Committee in London, for the Indian work in Canada. About this time, two of the Missionary Secretaries in London died,—one of whom was the celebrated Richard Watson. Mr. Lee, in his letter to me, of March 17, 1833, refers to the loss of these men, and remarks that this has "greatly retarded the examination of the Minutes of the different districts; and hence, or from some other cause, we have not heard of the result of the examination of our Recommendation since it was sent." When the London Minutes were received, it was found that no allusion was made to Mr. Lee, and hence he felt no obligation resting upon him to enter the Wesleyan connection. Having consented to engage in the Oregon work, he was admitted into the New England Conference on trial, at a session held in Boston, and commencing June 15, 1833.

On the 19th of January, 1833, William Walker, an interpreter, and member of the Wyandot Nation, gave G. P Disosway, Esq., of New York, an account of some Flat-head Indians who had visited General Clarke, the Indian Agent, at St. Louis. The published account represented that some white men, who had penetrated into the Indian country, and witnessed their religious ceremonies, informed them that their mode of worshipping the Great Spirit was essentially wrong, and displeasing to God;—that the white men, towards the rising of the sun, understood the true mode of worship, and had a Book which taught them how to conduct themselves so that they might enjoy the present life, and afterwards inhabit the country where dwells the Great Spirit. It was stated that, after the Indians received this information, they called a national council to take the important subject to which it related into consideration; "for," they said, "if this be true, it is certainly necessary that we should have a more perfect knowledge of this way." Four Chiefs were deputed to visit General Clarke, (whom the Indians remembered as having visited them many years before,) and to inquire more particularly in regard to the white man's Book and Religion. Two of the Chiefs died at St. Louis, and the other Indians left St. Louis on their journey of three hundred miles, to bear to their friends the result of their inquiries. The publication of these facts produced a

profound impression upon the heart of the Church. I hardly need say that subsequent investigations have pretty conclusively shown this account to be, in a high degree, apocryphal. No evidence of such a council has yet been found. No tribe has been discovered eagerly awaiting the arrival of a religious teacher. No return deputies ever reported respecting the white man's religious books or religious life. A more probable conjecture is that those were wandering Indians on the plains, who accompanied some white men to the abodes of civilization.

Dr. Fisk, with glowing enthusiasm, urged the immediate establishment of a Mission among the Flat-head Indians, and requested me to propose the mission to my early friend. Mr. Lee's reply, dated March 17, 1833, is now before me. He alludes to his having been recommended to the Wesleyan Missionary Society in London, for employment among the Indians in Upper Canada, and also to the fact that two of the Missionary Secretaries had recently deceased, and states that if, as was probable, his application should not then be accepted, and his name appear on the Official Minutes, he should feel himself at liberty to engage in the Flat-head Mission. He soon formally accepted the appointment of Superintendent, and directed his whole attention to a preparation for his work. In June following, he was admitted into the New England Conference, and ordained as a Missionary. He spent all the time that he could command in holding Missionary meetings in different parts of New England, while he was making his arrangements for an early departure to his field of labour. A farewell Missionary meeting was held in Forsyth Street, New York, on the 20th of November, at which the venerable Bishop Hedding presided. When on the eve of his departure, he learned that a Captain Wyeth, with two Indian boys, had arrived in Boston from beyond the Rocky Mountains. On obtaining an interview with this gentleman, he learned that he was an agent of a Fur Company in Boston, which had made arrangements for the prosecution of their business on the Columbia River, and that he (Captain Wyeth) would, in command of a party of men, recross the mountains in the following spring. It was soon arranged that the newly appointed missionaries should form a part of the company, and Mr. Lee was employed, in the mean time, in travelling extensively to awaken a missionary spirit, and an increased liberality, in the Churches. In a letter which I received from my friend, dated March 15, 1834, he thus alludes to his success, and the spirit in which he entered upon his work:—"A kind Providence has watched over me thus far, while I have been making preparations for the Mission, and passing from city to city to present the claims and plead the cause of the long neglected and much injured red man of the forest, before vast, attentive and weeping multitudes. My dear brother, I go as Paul went to Jerusalem, bound in spirit, not knowing what will befall me there; but, thank God, I have had but very few anxious thoughts about any thing else, except being faithful in the cause of Christ—that is enough—that is all." The party left Independence, Mo., on the 28th of April, 1834, and began their march towards the Rocky Mountains. The route was new, and no military posts had then been established upon it; and the country was full of wild beasts and savage men. None but men of the sternest character would engage in such an enterprise. The whole party numbered

between fifty and sixty men,—all mounted on horses or mules, and armed with rifles. Their horses and mules numbered upwards of a hundred and fifty, and the missionaries added some cows to the caravan, two of which completed the journey to Oregon. The missionary party consisted of two ministers,—the Rev. Jason Lee and his nephew,—the Rev. Daniel Lee, two laymen, and a man employed to aid them in commencing the Mission. The party, having experienced the usual incidents of prairie and mountain travel, reached the Fort of the Hudson Bay Company, at Walla Walla, on the first day of September, after travelling seventeen hundred and sixty miles from the Western bounds of civilized life. The selection of missionary posts, where the Church could best command the Indian country, and keep up a necessary connection with the Home department, showed Mr. Lee's uncommon foresight and adaptedness to his work. The field before him was an empire far out of the range of all the influences of civilization, and holding no regular intercourse with any part of the civilized world. There were no white men in the country, except a few agents and hunters whom the Hudson Bay Company had sent thither. The Indians were far from being provident in regard to their own wants; much less were they able or disposed to provide for the wants of a band of white men, whose purposes they could neither understand nor appreciate. The missionaries were compelled to rely for their support on their own personal labour. They must erect their own cabins, cultivate their own fields, and in every way make provision for themselves. The Indians in the interior were more numerous, healthy and intelligent than those in the lower valleys, and hence promised richer fruit to missionary labour; but Mr. Lee saw that the Lower Columbia and its tributaries were destined to be the centres of the country, and were best adapted to meet the religious wants of the entire Pacific. The present condition of the country evinces the soundness of Mr. Lee's judgment. Near the place where they erected their first mission home now stands the capital of the State. By the side of their rude sawmill is now to be seen a woollen factory, furnished with all the appliances of modern machinery. And the fine edifice erected for a Manual Labour School for the Indian boys, has been changed into the Willamette University. On the site of another mission station, now stands a flourishing young city, furnished with the greatest available water-power on the Pacific; and, at another station, is rising another important city, which must necessarily constitute the dépôt of the interior and of the Northern mining districts.

On the 16th of July, 1837, Mr. Lee was married to Miss Anna Maria Pitman, of New York,—a young lady every way qualified for the responsible position into which her marriage introduced her,—who had been sent out by the Board as a missionary teacher. In April of the following year, Mr. Lee, in company with two other gentlemen and three Indian boys of the Chenook tribe, left Oregon to represent the interests of the Mission before the parent Society at New York, and to procure plans for the enlargement and more energetic prosecution of the work. He appeared among us with a crushed heart. When he reached the Shawnee Mission, in Kansas an express overtook him, bearing the melancholy tidings of the death of both his wife and infant son. But Mrs. Lee departed in joyful hope, and was the first white woman who ever died in Oregon.

The Missionary Board made ample provision for the enlargement of the work in Oregon, and generously sustained Mr. Lee in his unwearied labours to promote the interests of the Mission. On the 9th of October, 1839, having married Miss Lucy Thompson, of Barre, Vt.,—a young lady of uncommon qualifieations for missionary life,—he sailed from New York in the ship Lausanne, with one of the largest re-enforcements,—embracing fifty-one adults and children,—which ever left our coast for any one mission station. This company reached Oregon in safety in the following May, and entered upon their work with encouraging prospects of success. They had now the available means of attending to every department of the work. Laymen were employed in their schools, and in teaching the industrial arts of life, while the ministers gave themselves more fully to the preaching of the word. For Mr. Lee another cup of bitter affliction was soon prepared. His second wife was laid by the side of his first, on the 20th of March, 1842, leaving a daughter who still has her home in Oregon. No man ever felt more keenly such domestic affliction than Mr. Lee, or bore it with more Christian submission and fortitude. In a letter addressed to me, April 8, 1842, he says,—"My dear brother, may Heaven long save you from the pang I feel. But, in the midst of all, I rejoice, yea, and will rejoice, that my companions are where they can never suffer what I suffer, and that I too shall join them in that glorious realm. I sometimes contemplate myself as occupying an enviable position—the spirits of two beloved companions awaiting my arrival, ready to welcome me to that bright abode, where those hearts which always beat in unison, and those hands which never touched a discordant string on earth, will reunite and engage with celestial ecstasy in the glorious employments of those around the throne. Do not contemplate your old friend as disconsolate and disheartened—no, my brother, discouraged I am not—in heaviness I cannot be, while the grace of God, as hitherto, bears me entirely above my trials. I feel that it would be a sin to waste my energies in fruitless grief, and I am aware that it is the grace of God in me that preserves me from it. Glory to God in the highest! I can exult in the midst of the furnace. One like unto the Son of Man is with me, and I expect to come forth without the smell of fire upon my garments."

Mr. Lee returned again to this country in May, 1844, through Mexico, upon important business connected with his Mission, but never went back to the field of his early labours. He received the appointment of Agent of the Oregon Institute,—but his work was done. He returned to his friends in Stanstead, and, having endured severe suffering for more than seven months, died in the triumphs of faith, on the 12th of March, 1845, in the forty-second year of his age.

Mr. Lee was eminently a man for the work to which he devoted the energies of his life. He was discriminating in judgment, and safe in counsel; and, in reviewing his administration from our present standpoint, after the lapse of a quarter of a century, we could suggest but few modifications, if the same work, with its surrounding circumstances, were now committed to our hands. The character of the work changed almost entirely while he had the direction of it. The red men rapidly faded away under the vices which the whites had introduced, and emigrants from the

East poured into the country by the paths which the missionaries mainly had made known to the civilized world. This immigration led of course to a modification of the secular department of the Mission, but this, by no means, indicated a want of foresight in the plans of the early missionaries; for they had no reason, upon the ordinary principles of calculation, to anticipate such an immigration.

As a Preacher, Mr. Lee was plain, earnest, powerful. He sought not, by fancy sketches and rhetorical graces, to please and amuse his auditors, but, by direct and heart-searching appeals, to carry conviction to the conscience, and take the citadel of the heart. His energy knew no waning, his iron purpose no suppleness. In him glowed beautifully the martyr-spirit. No labour seemed burdensome, no sacrifice afflictive, if the cause of Christ demanded it. His earnest, unwavering fidelity may have indicated to some an unsympathizing heart; but his severest reproofs to the inactive and erring sprang from a sincere desire to carry into practical life the unbending principles of our holy religion. One of his early co-labourers in missionary toil,—the Rev. A. F. Waller, says—"Mr. Lee was an indefatigable, faithful, persevering man—he was more—a self-sacrificing, devoted, cheerful Christian, and Christian missionary. He was an earnest, sympathizing preacher, and many in Oregon, at this day, vividly remember his powerful and impressive appeals. He was no flatterer—he dealt in plain, unmistakable language. Neither the flatteries nor frowns of men had any influence upon him, where principle was involved. He was a warm-hearted and faithful friend. Like other men, he had his weaknesses and infirmities; but he is a happy man who had as few as Jason Lee." While his body slumbers in the grave, his works live and praise him.

Very sincerely yours,
in the bonds of the Gospel,
O. C. BAKER.

JONATHAN EDWARDS CHAPLIN*

OF THE OHIO CONFERENCE.

1834—1846.

Jonathan Edwards Chaplin was born in what is now Chaplin, then a part of Mansfield, Conn., in April, 1789. His grandfather was Deacon Benjamin Chaplin, a man of wealth and influence, who represented the town of Mansfield, in the State Legislature, for thirty terms. The town of Chaplin received its name in honour of him, and to his munificence the ecclesiastical society there is indebted for a permanent fund. He died March 25, 1795, in the seventy-sixth year of his age. The father of Jonathan E. was Benjamin Chaplin, Jr., and his mother was Sarah Edwards, daughter of Timothy Edwards, of Stockbridge, Mass., and granddaughter of

* Min. Conf., 1847.—MSS. from Rev. Messrs. J. F. Wright, E. H. Pitcher, and Francis Williams, and from R. Chapin and S. G. Austin, Esquires.

the elder President Edwards. The father, who was a man of much consideration in his neighbourhood, died of measles, March 20, 1789, at the age of thirty-three,—about one month before this son was born. The mother, who was remarkable for intelligence and decision of character, was married somewhat more than a year after the death of her first husband, to Captain Daniel Tyler of Brookline, Conn., where she died in the spring of 1841, in the eighty-first year of her age.

The subject of this sketch spent part of his early years with his mother at Brookline, part with his relatives at Stockbridge, and the remainder with his grandfather Chaplin, in his native place. In his grandfather's will, provision was made that he should have part of his homestead, or, if he preferred a liberal education, that half the expense should be paid from his estate, provided his mother or her legal representative would pay the other half. He preferred the latter side of the alternative, and went to college. Having gone through his preparatory course, (it is believed at Plainfield Academy,) he entered Yale College, where he was distinguished more for wit and good-humour than intense application to study, and graduated in 1808. He studied Law, and entered upon the practice of it in Pomfret, Conn., but removed shortly after into Western New York, and took up his residence in Buffalo. He was admitted to the Bar of Erie County, (then Niagara County,) on the 11th of September, 1811. On the 11th of May, 1815, he was admitted to practice in the Supreme Court of the State of New York.

Sometime during the War of 1812–1815 with Great Britain, he was appointed Aid-de-Camp to General Porter, in the Northwestern army. The consequences of this episode in his life were, for a time, most disastrous, as it laid the foundation for a habit of intemperance, which continued during many years, and had well-nigh proved his ruin.

In 1818, Mr. Chaplin removed to Ohio, and settled in Urbanna, the seat of Justice for Champaign County. Here he resumed the practice of Law, and very soon acquired the reputation of being an astute and able lawyer. In 1820, he was married to Harriet Hoisingden, of the same county; but even this event does not seem to have occasioned so much as a pause in his downward career. With great versatility of talent, a ready wit, and an almost exhaustless fund of anecdote, he had a sort of popularity with the lower classes even after he had reached a point of extreme moral degradation. In the beginning of 1830, his mind took a new direction, and, under very peculiar circumstances, he not only abandoned the habit of intemperanec, but professed his faith in a crucified Saviour, and became a member of the Methodist Church. It was not long before he became satisfied that it was his duty to preach the Gospel; and he, accordingly, received license as a Local Preacher. He now abandoned the profession of the Law, though he was regarded as a highly accomplished lawyer, and, but for his unfortunate aberration, would have been second to but few of his contemporaries. Being a highly educated man, and withal a vigorous promoter of the cause of education, he accepted an invitation to become Principal of the Norwalk Seminary in Ohio, in 1833, and continued in that relation until September, 1837, when the edifice in which the Seminary was kept, was burnt to the ground. He was admitted a member of the Ohio Conference, in the fall

of 1834; but fell into the Michigan Conference, by a change of boundaries, in 1836; and again, by a division of the Michigan, and the erection of the North Ohio, he fell into the latter; but was transferred to the Michigan Conference in 1842. On leaving the Norwalk Seminary, he devoted himself to the pastoral work, and laboured, by appointment of the Conference, with great acceptance and success, in Elyria, Detroit, Tiffin, and Maumee City, stations. While at Tiffin, his wife died, leaving him with two children, the younger but a few weeks old. On the 20th of May, 1821, which was his first year at Maumee, he was married to the widow of Colonel Josiah Snelling, then late of the Fifth Regiment of the United States army; and daughter of Colonel Thomas Hunt, another distinguished officer in the army.

In the autumn of 1842, he was appointed Principal of the branch of the State University, at White Pigeon. A portion of the surrounding community would have been better satisfied if one of a different denomination had received the appointment; but Mr. Chaplin's prudent and conciliatory course soon made friends of them all, and the College prospered under his administration. In connection with his duties as Principal, he also fulfilled those of a minister of the Gospel, so far as generally to preach twice on the Sabbath, besides preaching often on Funeral and other special occasions. These combined labours, however, proved an overmatch for his constitution, and, in the fourth year, his health had so far failed that he determined to resign his place in the institution, and confine himself to the appropriate duties of a minister. But his cherished purpose of preaching the Gospel could not be carried out. His last sermon, which was on the text,—"So likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth,"—was characterized by great unction and power; and it was delivered in a manner that indicated that he believed it might be, as it actually proved to be, the last sermon he would ever preach. He subsequently attempted to preach a Funeral Sermon, but was too feeble to finish it. He was apprehensive that he should die suddenly, and perhaps in the pulpit, after a severe mental effort; but this apprehension was not realized. For eight weeks he suffered most intensely from one of the most painful of maladies, but suffered with the most tranquil submission to the Divine will. It cost him the severest struggle to part with his wife and children, but his faith enabled him to triumph even here; and he died with "All is peace, all is glory," upon his lips. His death took place on the 15th of September, 1846, at the age of about fifty-seven years.

FROM THE REV JOHN F WRIGHT.

CINCINNATI, July 7, 1860.

My Dear Brother: I knew the Rev. Jonathan Edwards Chaplin well, during the latter years of his life, and am happy to communicate to you my recollections and impressions respecting him, believing, as I do, that he was a man of rare endowments and acquirements, and ultimately of usefulness in the Church; that he was a signal monument of divine grace; and that even the saddest aspect of his character has so much in it that is impressively monitory, that all considerations of delicacy should be sacrificed to its being made public for the benefit both of the Church and of the world.

Mr. Chaplin brought with him into this country the habit of intemperance, though it rapidly increased in strength from almost constant indulgence. His friends earnestly remonstrated with him, warning him of the impending ruin; but, unfortunately, he had several associates, who, by their example, influenced him in an opposite direction. At length, his appetite became so intensely craving that he seemed to have lost all power to resist temptation, and abandoned himself utterly to the destructive habit. And yet, amidst all his degradation, there remained amiable, noble traits of character, that you could not but esteem. Indeed, he never lost his respect for religion, and often attended the public services of the Church. A gentleman who practised Law in the same courts that he did, and who knew him long and intimately, speaks thus of him:—"Unlike most inebriates of the present day, Mr. Chaplin was always cheerful and in good humour; and no man at any time doubted his stern integrity. In his wildest days, he never indulged in profaneness,—never gave utterance to a vulgar or wicked word in the presence of ladies, or any-where else, unless under the influence of anger,—which very rarely occurred. His heart seemed filled with benevolent and kindly emotions before, as well as after, he became religious." His wife once said to a dear female friend of her's in Urbanna, that, in the wildest scenes of his dissipation, he never spoke to her an unkind word.

On the last night of 1829, he attended a watch-night meeting at the Methodist Church in Urbanna, at which it fell to my lot to preside. The services commenced about nine o'clock, and continued till after midnight, consisting of devotional exercises, preaching and exhortation. The sermon on the occasion was founded on I. Peter, iv, 7: "But the end of all things is at hand, &c." About the time the clock struck twelve, ten men came forward, and expressed, in no equivocal manner, their purpose to "cease to do evil, and learn to do well." Then it was that Mr. Chaplin became fully awakened to a sense of his guilt and danger as a sinner, and resolved to seek the mercy of God, and to enter upon a new and better life. A few days after, at his own fireside, he was cheered by the springing up in his soul of the good hope through grace, in connection with which old things seemed to have passed away, and all things to have become new. Many feared, and some confidently predicted, that his impressions would not be enduring, and that his appetite for strong drink would quickly return with as much power as ever; but he remained steadfast. It was evident that he guarded with the utmost vigilance every avenue by which the tempter would be likely to approach him. I have heard him say that, in the Holy Communion, he barely allowed the wine to touch his lips, fearing that the least possible swallow might revive his subdued thirst for stimulants, and throw him back into his besetting sin. Shortly after his conversion, he became a most earnest and successful advocate of the Temperance cause. He would sometimes accompany me to our Quarterly Meetings, and we would assign to him an hour for addressing the people on the evils of intemperance: and he always did it in a most earnest and impressive manner. It was well said by the Rev. William Raper that "his Temperance Lectures were sometimes like a tempest, sweeping all before them, and scores in the judicial district, where he practised Law, were reclaimed."

In his personal appearance Mr. Chaplin was very agreeable. He was about five feet eight inches in height, rather thick set, but not corpulent. Close, deep thought seemed to sit upon his brow, while his eye beamed intelligence and kindness. He was social and genial in his nature, full of good-humour, and alike entertaining and instructive in his conversation. No needy applicant was ever sent empty from his door, if he had any thing to impart. It has been said of many that they would divide the last loaf with a needy fellow-

sufferer, but I believe my friend Chaplin came nearer to giving the whole of the last loaf to a poor beggar than any one I have known.

His Christian character, I think, was marked by great uniformity. He did not seem to *fly* or *run* much, but, like Enoch, he *walked* with God. He was serious but not sad; cheerful but never trifling. To a well ordered life and chaste conversation there was added an amiable and gentle spirit; and, above all, he put on charity, which is the bond of perfectness. Yet he never forgot the hole of the pit from which he was digged, and seemed always clothed with humility

He was an able minister of the New Testament,—energetic, impressive, eloquent. His discourses were eminently practical, and fitted to find the way to the hearts and consciences of his hearers. There is every reason to believe that, during the period that he was labouring for Christ, he accumulated many gems to adorn his immortal crown.

Respectfully and affectionately yours,

J. F WRIGHT.

FROM THE REV WILLIAM L. HARRIS, D. D.

OF THE DELAWARE CONFERENCE.

DELAWARE, O., June 8, 1860.

My Dear Sir: In 1834, I became a member of the Norwalk Seminary, then under the patronage of the Ohio Conference,—the Rev. Jonathan Edwards Chaplin holding the office of Principal, by appointment of that body. My first impression of his character was highly favourable, and the acquaintance which I subsequently had with him only rendered it deeper and stronger. In my relation to him as a pupil, I quickly discovered that he was a fine scholar and an admirable teacher, and every way fitted to render himself attractive to the young. He was one of the best classical scholars whom I have met with—the Latin language particularly seemed almost as familiar to him as his mother tongue. He regarded his pupils with an affection truly paternal; and they, in turn, looked up to him with filial reverence and gratitude. It was not uncommon for him, on parting with them, actually to take them in his arms, and weep profusely, as he bade them farewell. And, in subsequent years, when he had withdrawn from the business of teaching, and devoted himself more immediately to the duties of the ministry, he never suffered a session of Conference to pass, without gathering as many of his former pupils as he could, for an interchange of kindly greetings and recollections. Those meetings were always hailed as occasions of deep and tender interest.

Mr. Chaplin possessed a mind of great force and discrimination. He had perfect command of his own powers, and could bring them to bear upon any subject at pleasure without the least apparent effort. His discourses were always carefully and ingeniously wrought, and were very perfect in their structure; but, as he advanced towards the close, he usually gave full scope to his feelings, and often became highly impassioned and eloquent. It is more than likely that the character of his preaching was somewhat modified by his having been previously engaged in the profession of the Law. He delighted especially in evangelical themes, and, with all his remarkable power of analysis, and his ability to grapple with the difficult and the remote, you never found him, in his public ministrations, far away from the Cross of Christ. I think I have heard him preach a dozen times on the text,—"If any man love not our Lord Jesus Christ, let him be anathema, maranatha."

Mr Chaplin was of an amiable and genial disposition, and was beloved by all who enjoyed the privilege of an intimate acquaintance with him. He possessed fine social qualities, conversed with great ease, and fluency, and appro-

priateness, and had a rich fund of anecdote, which he well knew how to dispense on all fitting occasions. But, with all his cheerfulness and good-humour, he was an eminently serious and devout man, and made it manifest to all, by his daily conduct, that the great objects and interests of the invisible and the future were always upon his heart. Multitudes honoured and revered him while he was living, and there are not a few in whose gratitude and veneration his memory is still embalmed.

Yours truly,

W L. HARRIS.

FROM THE REV HIRAM M. SHAFFER, D.D.

OF THE DELAWARE CONFERENCE.

Bucyrus, Crawford County, O. June 6, 1860.

Dear Sir: I am happy to meet your wish in respect to a sketch of the Rev. Jonathan Edwards Chaplin, as far as may be in my power. My acquaintance with him began about the year 1835, some time after he had entered the ministry of the Methodist Episcopal Church, and while he was Principal of the Seminary at Norwalk, and continued during the remainder of his life. I cannot claim to have ever been in very intimate relations with him, and yet I had frequent opportunities of seeing him under circumstances that were fitted to bring out his more prominent characteristics.

He was a man of about the middle height, rather inclined to be stout, with a fresh, fair countenance, indicating a sanguine temperament. The expression of his countenance, and his general air and bearing, denoted what he really possessed,—a highly vigorous intellect. I doubt not that he inherited some of the mental characteristics of his illustrious ancestor, whose name he bore. His mind was especially distinguished for clearness of perception and accuracy of discrimination. His power of condensation also was very remarkable—he would give you the thought unencumbered by all unnecessary verbiage, and in such luminous form that you would never hesitate for a moment as to the exact meaning that was intended to be conveyed. This, perhaps, constituted the most prominent characteristic of his preaching—his sermons were not long, but they were weighty, because crowded with thought. He uttered himself in short sentences, but every sentence added some thing to your material for reflection. His voice was very distinct, and sufficiently loud, and his manner simple and natural, without any approach to the boisterous You saw at once that he had to do rather with the intellects than the passions of men; and that he sought to carry men's hearts only through the medium of the understanding. The tone of his ministrations was decidedly evangelical, and the grand object of them evidently was to persuade men to become reconciled to God.

In private intercourse, Mr. Chaplin was an agreeable and edifying companion, and he could scarcely converse on any subject without showing, though with perfect modesty, his fine powers and acquirements. His voice was not often heard on the floor of Conference; but when he did speak, it was always with his characteristic pertinence, point, and brevity. He was an able, accomplished, and highly useful minister of the Gospel.

Yours truly,

H. M. SHAFFER.

ANDREW JACKSON CRANDALL.*

OF THE MISSOURI CONFERENCE.

1834—1849.

ANDREW JACKSON CRANDALL, a son of James and Irene Crandall, was born in German, Chenango County, N. Y., in the year 1813; though his parents removed to Homer, Cortland County, while he was quite young. His early advantages of education were very limited. He was hopefully converted at the age of thirteen, and his first efforts at conducting social religious worship were in his father's house. At that early age, he evinced great fervour of spirit and activity in the Christian life; and he soon reached the conclusion that it was his duty to devote himself to the Christian ministry. But he did not believe that he was called to engage in this work without the necessary intellectual preparation. Accordingly, he entered the Seminary in Cazenovia as a student, and remained for about three years, during which time he made commendable proficiency in literature, while he was improving his gift in public, in the way of preaching or exhortation, as he had opportunity. In this Seminary he laid the foundation, as far as education was concerned, of that high measure of usefulness to which he was destined. In 1834, he was received on trial, as a member of the Oneida Annual Conference, and appointed on the Wyoming circuit. In 1835, he was re-appointed to the same circuit. At the close of this year, he passed the requisite Conference examinations, and was received into full connection with the Conference, and ordained Deacon, by Bishop Waugh.

This year and the year following, he was appointed to Carbondale. In 1837, he was admitted to Elder's Orders, and ordained by Bishop Hedding. In 1838, he was stationed at Hamilton; and, in 1839 and 1840, at Camillus. His term of service having expired here, he was removed to Owego, where he also remained two years. In 1843, he was employed as Agent for the Wesleyan University and Cazenovia Seminary. In 1844 and 1845, he was appointed to the pastoral charge of the Church at Auburn; and, at the close of his constitutional term, was removed to Cazenovia, where he exercised his ministry until his transfer to the Missouri Conference. Some of these appointments, especially those at Carbondale, Auburn, and Cazenovia, involved much responsibility, on account of the pecuniary embarrassment of the respective churches; but, by his singular tact, energy and perseverance, he succeeded either in relieving the Church altogether from debt, or in placing it out of the reach of danger. He was permitted also, in nearly every field in which he laboured, to witness an extensive and powerful revival of religion.

The Southern Churches having seceded from the Methodist Episcopal Church, in a body, in 1846, as the result of a somewhat protracted agitation on the subject of Slavery, there were some churches on the border line in which so much of the anti-slavery spirit existed, that a considerable

*Holmes' Fun. Serm.—MS. from Mrs. Crandall.—Minutes of the Missouri Conference, 1850.

number of their members refused to adhere to the Church South. In some cases, these minorities formed themselves into societies, and supplied themselves, as well as they could, with the preaching of the Gospel.

Such were the circumstances under which the Ebenezer Church was formed in the city of St. Louis. It was composed of minorities of several churches, which had seceded at the time of the Southern organization. They had leased a lot, built a house of worship, and, though involved in debt beyond their means, had maintained their position up to the meeting of the General Conference in 1848. They then applied to that body to be recognized as belonging to the Old Church, and to be supplied with a Pastor in the constitutional way; and their request was granted.

Mr. Crandall, having made the matter a subject of serious reflection and earnest prayer, came to the conclusion that it was his duty to go and preach the Gospel in St. Louis. Many of his friends endeavoured, by various considerations, to dissuade him from his purpose; but his mind was made up under an impressive sense of obligation, and he counted not even his life dear to him, if the carrying out of his purpose should demand the sacrifice. He, accordingly, went thither in the spring of 1848, and entered at once upon his duties in connection with the Ebenezer Church.

His success in this new field of labour must have fully equalled his highest expectations. He commanded the respect and confidence, not of his own congregation only, but of the Christian community at large. Within about a year, he had succeeded in clearing the church of debt, and in building and paying for a parsonage, and large numbers had been added to both his church and congregation. At length the cholera made its appearance in the city, bringing with it terror, distress, and desolation. Mr. Crandall, as a matter of prudence, removed his family some distance into the country, though he himself remained at his post, never faltering in the discharge of any of his duties.

The following extract from a letter of his, dated July 12, and published in the Northern Advocate, will give some idea of the scenes through which he passed, and of his feelings in view of them:—

"Alas, what times have afflicted this city! Death! Death! Five thousand in six weeks! Oh what scenes have here been presented for a few weeks past! I have been crushed with sympathy, again and again; health good, after all. My family are twenty miles in the country, at the seat of McKendree College, and well. I am here, doing but little but bury the dead, and visit the sick. I have just come in from the dying bed of one of my dearest friends. In a few days, eleven of my members have gone. It may be my turn to go soon; but I trust in Christ, and, though a great sinner, I expect Heaven for Jesus' sake. Tell all my friends, if I die here, to remember the words I spoke to them while yet with them, and to overlook my many faults, and to strive to meet me in Heaven. Many at Auburn, Cazenovia, Camillus, Owego, and other places, are very dear to me, as are the preachers of the Conference."

Mr. Crandall, though mercifully preserved through the cholera, died of another disease, (congestive fever,) within two months after the letter from which the above is an extract, was written. He was taken ill a few days before the session of the Missouri Conference, in August, 1849, and was able to be present with his brethren for only an hour or two. At the close of the Conference, it was fondly hoped that, in answer to the many prayers which had been offered up for him, his life might be spared; but God, in his unsearchable wisdom, had ordained otherwise. His disease gradually advanced, not attended with severe suffering, but interrupting somewhat

the exercise of his rational powers, till he finally sunk away into the arms of death. Even in his mental wanderings, religion was evidently his all-engrossing theme. "Brother," said he, to a Christian friend, who stood by his bedside, "will you dismiss the congregation, or shall I?" On being told that he had better do it, he raised his hands from the bed, and pronounced the usual benediction: "The grace of our Lord Jesus Christ, the love of God," &c; and, having uttered these words, his spirit took its upward flight.

The Rev. Dr. Potts, of the Presbyterian Church, took part in the services at his Funeral, and paid a most grateful and affectionate tribute to his memory. A Sermon commemorative of Mr. Crandall, and of the Rev. Horace Agard,* was preached before the Oneida Conference, at its session in Honesdale, Pa., in July, 1850, by the Rev. D. Holmes, and was printed.

Mr. Crandall was married, on the 14th of September, 1836, to Amelia, daughter of J C. and Pamelia Fink, then of Weedsport, Cayuga County, N. Y. They had five children, one of whom died, less than three years of age, soon after the removal of the family to St. Louis. Mrs. Crandall now (1858) resides in Cazenovia.

Mr. Crandall published two or three Addresses, one of which was the "Opening Address before the Ministerial Association of the Cayuga District," 1846.

FROM THE REV J P. NEWMAN.

OF THE NEW YORK CONFERENCE.

ALBANY, MAY 10, 1858.

Dear Sir: I take pleasure in communicating to you my recollections and impressions of one, whose memory is worthy to be cherished, for the excellences of his character and the success of his ministry. The Rev. A. J. Crandall was my Pastor, while a student at Cazenovia Seminary, in the year 1846. In person, he was of medium height, and of full habit. His brow was broad and slightly projecting; his face full and ruddy; and his eyes dark and lustrous. His countenance was expressive of sympathy, intelligence, and frankness. In temperament, he was ardent without impetuosity; fearless without rashness; and firm without obstinacy He was generous to a fault. Many a time, he contributed his last dollar to some charity. At missionary meetings, when the spirit of giving ran high, I have known him to give all that he had. It is amusingly told of him, that, on one occasion of this kind, when he was responding to every proposition, a friend, knowing his circumstances, asked the loan of fifteen dollars, and, when the meeting was over, and Crandall's purse empty, his friend returned the borrowed sum, assuring him that he had only acted as his guardian, and retained the amount to defray his expenses home.

In social life, Mr. Crandall was the gladness of his friends. His genial smile, his warmth of feeling, his joyous laugh, his fund of fact and story, the

*HORACE AGARD was converted at the age of sixteen. He spent three years as a Local Preacher, but entered the travelling connection in the Genesee Conference in 1819. In 1821, he was ordained Deacon by Bishop George, and, in 1823, received Elders' Orders at the hands of the same Superintendent. During twenty-one years of effective service in the itinerancy, he travelled successively the Catharine, Wyalusing, Spencer, Owego, and Broome circuits. During eleven years, he acted in the capacity of Presiding Elder, and was thrice elected a delegate to the General Conference. At the Conference of 1838, in consequence of impaired health, he was compelled to ask a superannuated relation, and from this period he was never able to resume effective service. He died in great ecstasy, on the 8th of January, 1850. He was an accomplished gentleman, and an able, attractive and useful preacher.

grace of his conversation, and the purity of his deportment, rendered him the attraction and delight of the social circle.

His scholarship was rather general than minute. Yet he was thoroughly read in the literature of his own language, and in the theology of his Church. In his mental constitution, he possessed vivacity rather than strength; he was more perceptive than reflective; he had great power of assimilation combined with a tenacious memory and a sprightly fancy.

Few have been more successful in the Christian ministry than Mr. Crandall. His piety was as sincere and deep as it was unostentatious and simple. From his closet he went to his pulpit. He had sympathy with the masses. Literally, he went forth weeping, bearing precious seed. His heart was a fountain of tenderness. His style of preaching was textual and expository It was his custom to illustrate his text by parallel passages of Scripture. It was a familiar saying of his,—"Heap the Bible on them." I remember hearing him preach at a Camp-meeting at Preble, in this State. Five thousand people had gathered in a forest, on a summer's day, to hear the word of life. The preacher's stand was crowded with ministers. All were expectant. The text was from Isaiah xlv, 9. "Wo unto him that striveth with his Maker." The plan of the discourse was simple, but admirably adapted to enable the preacher to present God's truth with immense power. He considered the nature, causes, and consequences of the moral strife the sinner is engaged in against his Maker. Passage after passage of God's word was quoted. Then thrilling incidents were related, of personal opposition to God, and the fearful retribution which followed. Then burning words of warning, like arrows of fire, were hurled, with unearthly power, in the midst of that vast congregation. Then with the pathos of a woman in his heart, and with gushing tears, he besought them to be reconciled to God. The whole audience was most deeply moved. Cries for mercy were heard over all that vast encampment, and many threw down the weapons of their strife at the feet of their God and Saviour.

In Mr. Crandall's ordinary discourses, he gave evidence of a mind enriched from the treasures of sacred and profane literature, and of a heart in sympathy with the truths he uttered, and with the frailties and necessities of a common humanity.

Others have excelled him in metaphysical acumen, and profound research, and splendid diction, but none of whom I have had any knowledge, have surpassed him in ministerial fidelity, efficiency, and diligence. Others have a more extensive posthumous fame, but none are cherished more tenderly in the heart of surviving friendship, or will receive a brighter crown in glory for having preached Christ to the full extent of their ability.

Yours truly,

J. P. NEWMAN.

JOSEPH APLIN WATERMAN.*

OF THE METHODIST PROTESTANT CHURCH.

1834—1852.

Joseph Aplin Waterman was born at Cornish, N. H., on the 10th of March, 1798. His father, Charles Waterman, had served as a soldier in the War of the Revolution. His mother, Sarah Aplin, was the daughter of John Aplin, Esq., a lawyer, who came over from England and established himself at Providence, R. I., and of his second wife,—whom he married in this country. When the subject of this sketch was but four years old, his parents, who had been reduced to comparative poverty by losses sustained in the War, removed to the State of Virginia, and took up their residence near Wheeling. Here Joseph remained until he had reached the age of twenty-three, labouring the greater part of the time upon his father's farm. His opportunities for early education were very circumscribed; but as his desire for knowledge was nothing less than a passion, it overcame the most adverse circumstances, leading him not only to improve every moment of leisure at home, but to carry his books with him into the fields, and watch for opportunities of reading and studying even there. By thus availing himself of every opportunity for improvement, he became qualified to teach a school, and ultimately to enter on the study of Medicine. He began his medical studies at Mount Vernon, O., in 1825; and, having pursued them for some time, and attended a course of medical lectures at Cincinnati, he entered on the practice of his profession at Sheppardstown, in the same State.

In March, 1828, Mr. Waterman was married to Susan S., daughter of Luther and Grace (Stone) Dana, of Newport, O. Shortly afterwards, he removed to Wheeling, Va., where he commenced medical practice. But, before he had been long there, his mind became deeply impressed with religious truth, and it was henceforth the great purpose of his life to labour for the salvation of his fellow-men. Accordingly, in 1834, he connected himself with the Ohio Conference, as an itinerant preacher, and was stationed on the Oxford Circuit. His fields of labour for the next ten years were, successively, Lebanon, Dayton, Columbus, Cincinnati, Hillsborough, New Haven, Dayton, Somerset station, Zanesville, and Oxford. In 1845, he joined the Kentucky Conference, and preached, during that year, at Louisville, and the next two years at Frankfort. Finding himself now embarrassed by the views he held on Church Government and on Slavery, he joined the Methodist Protestant Church, and in this connection preached two years at Lebanon, O., and nearly two at Cincinnati.

During his latter years, he suffered not a little from dyspepsia and sore throat; and, though he continued to labour after he had become very feeble, he was compelled at length, by reason of excessive debility and the loss of voice, to retire from the active duties of the ministry altogether. He now repaired to Oxford, O., where, after three months of great suffering, he died, on the 13th of May, 1852, in the fifty-fifth year of his age.

* MS. from Dr. Luther D. Waterman.—Min. Conf.

His first wife died on the 9th of November, 1839,—the mother of five children, two of whom survived their father. He was subsequently married to Jane Bayless, who died within less than a year from the time of their marriage. In 1842, he was married to Sarah A. McGhee, of Oxford, O., by whom he had four children, three of whom, with their mother, are still (1860) living.

The following testimony concerning Mr. Waterman has been furnished me by one who had the best opportunities of knowing and appreciating him:—

"In early life he possessed great vigour of constitution; was six feet and an inch high, and well-proportioned; and was noted for his physical strength and endurance,—having once walked sixty miles between sunrise and sunset of one day. Intense study and mental anxiety operating upon him, with change of habits of life under trying circumstances, broke the rude vigour of his health, and gradually changed his appearance to a tall, slightly-stooping, spare man, with a grave, meditative cast of countenance.

"His early knowledge of books was almost entirely obtained in the fields during labour, and with his back to the still-house fire, or at the cabin candle. His parents being educated well, their influence early gave him a thirst for learning, which his circumstances could poorly quench. His first day's labour away from home, in a harvest field, purchased him a grammar, and he mastered it by sentences, between the periods of day-labour. Alternately teaching, labouring, and studying, he became at last a thorough Physician; a well-stored student of Law; familiar with the Natural Sciences, and Ecclesiastical History; a noted Biblical scholar; a good Latin, Greek and Hebrew scholar, with considerable knowledge of several of the Modern Languages; and well acquainted with the various systems of Philosophy and Religion. His grand aim seemed to be to make all his knowledge subservient, as far as possible, to the better understanding of the Bible.

"As a Preacher, his style was earnest, clear and logical, but rather suited to the scholarly, truth-seeking mind, than to the passive, emotion-seeking heart of the common audience. He believed that the great end of preaching was better attained by bringing the minds of his hearers in contact with sober and weighty truth, than by rousing the passions into a tempest. He aimed at solidity rather than ornament in his public discourses.

"He was retiring in disposition; plain in habits; averse to every thing that had the appearance of display; temperate in all things except study; quiet in enjoyment; patient in suffering; fond of his children; and glad to get out into the woods and regale himself amidst the stillness and beauty of nature. He was not a demonstrative man, but yet a man of deep feeling. His conversation was more instructive to the seeker after truth, than his public efforts, as the attempt to adapt his language and illustrations to the average intelligence modified his style. During the twenty years of his ministerial life, he was a constant sufferer from disease; and hence the rather sombre tone of his mind and life. His life was, in no ordinary sense of the word, happy. He was too intense a scholar, studying, with his book propped up before him, even on his death-bed. He saw the world and men, too much through books, and not enough in the jostle of daily

life, to be as useful and vigorous as he otherwise might have been. The early, solitary struggle of his life for knowledge, without the confidence which intercourse with great minds gives to the opinions, doubtless had its effect. His tendency was rather to authorship than to oratory; to think rather than to speak; and he left in a very incomplete shape the plans and beginnings of several works, which, if completed, would have been well worthy of being the result of the life worn out in their preparation. His life was a struggle between the poverty, disease, and burdens of the day, and the desire to do something by which the world should be the richer for his having lived.

"His published writings were accidental, scattered, and generally anonymous,—such as were obtained by request of friends. An Essay on the Atonement and other papers appeared in the Western Recorder, now published at Springfield, O. A paper on 'The Divine Prescience not inconsistent with the Free Agency of Man,' was published in the Quarterly Review of the Methodist Episcopal Church, South, April, 1847, at the solicitation of Henry B. Bascom, D. D. Many of his publications are now lost to present knowledge, by reason of their having appeared without his name. Generally preaching from a skeleton, he has left a large number of plans half filled out."

FROM THE REV DANIEL STEVENSON
OF THE KENTUCKY CONFERENCE.

MILLERSBURG, Ky., January 25, 1860.

Dear Sir: I regret to say that I am quite unable to write any thing concerning the Rev. Joseph A. Waterman, *from personal knowledge*, that can avail to your purpose. He came to Kentucky while I was a student at college, and remained here but a few years; and I think I never heard him preach but in a single instance. Feeling my own inadequacy to comply with your request, and still wishing to serve you in the best way I could, I addressed a letter to a minister of our Conference, whose early years were spent in Ohio, and who, I supposed, could furnish something which might be made available to your purpose. I also addressed another letter to a highly intelligent layman, who, for some time, sat under Mr. Waterman's ministry, and whose testimony I should consider worthy of all acceptation. The communications of both these gentlemen are brief; and neither of them, as you will perceive, considers himself competent to render a very extended or confident testimony

The Rev. J. G. Brace writes thus:—

"My knowledge of Dr. Joseph A. Waterman was not such as to qualify me for writing his biography. True, we were both, at the same time, and for eight years, members of the Ohio Conference; but we were widely separated,—his field of labour being at one extreme of the Conference, and mine at the other. After he came to Kentucky, I think I had only one brief interview with him. He was a man of melancholic habit, modest as a child,—and consequently did not mingle much with men. He was a profound and accurate thinker, with a nervous temperament, so immeasurably below his power of conception and expression, that his grand utterances often appeared like light evolved from darkness. He was great but frail in purpose."

J. Swigert, Esq., for many years Clerk of the Court of Appeals in Kentucky, writes thus:—

"I knew Mr Waterman during the two years that he was stationed in Frankfort. He was, I should think, a little more than six feet high, with

prominent features, and a fine intellectual expression of countenance, especially when his mind became in any considerable degree excited. He was not unlike, in personal appearance, to our great statesman, Henry Clay; and the resemblance to his brother, the Rev. Porter Clay, was still more striking. He was not, during the time that he was stationed here, (Frankfort,) in good health, but was a great sufferer from the dyspepsia. As a Pastor, he was by no means distinguished; but he was a very able divine and a decidedly eloquent preacher At the same time, his sermons were for the few rather than the many—the intelligent portion of his audience would revel upon them, while upon the illiterate and those who had not been trained to reflection, they would fall utterly powerless. They were always logical, and marked by great skill and intellectual force, and supplied abundant material for thought and study, but I do not think that they were fitted to produce a revival of religion. I remember to have heard a very eminent man, still living in Tennessee, say that he would rather sit under his preaching than that of any man he ever listened to. I have heard him sometimes engage in an argument with other preachers; and he always, as it seemed to me, gained a decided victory. On one occasion particularly, I remember to have heard a discussion in which he took a part on the question whether the Unitarian belief of John Quincy Adams was consistent with the possibility of his being saved; and he maintained the affirmative with great zeal, and, as I thought, completely vanquished his opponents. He was a modest and retiring Christian gentleman. He was a man of great kindliness of spirit, and always ready to avail himself of opportunities for doing good to those in need or in distress. He was sometimes consulted as a Physician, and, I believe, always gave medical advice promptly and freely, when solicited. He was decidedly a man of mark; though the monuments of his more extended usefulness are no doubt to be looked for within the limits of the Ohio Conference, in connection with which the greater part of the period of his ministry was passed."

Hoping that these extracts from the communications of my friends may serve the end which you have in view,

I am, my Dear Sir, with great regard,

very sincerely yours,

DANIEL STEVENSON.

GEORGE W. LANE.*

OF THE GEORGIA CONFERENCE.(M. E. CH. S.)

1835—1848.

GEORGE W LANE, a son of the Rev. George Lane,† and Sarah (Harvey) his wife, was born in Wilkesbarre, Pa., in January, 1815. His academical studies were commenced at Wilbraham, Mass., and afterwards continued at the Oneida Conference Seminary, at Cazenovia, N. Y. At this early period, his devotion to study, and his intellectual developments, were such

* Southern Christian Advocate, 1848 —Chris. Adv. and Jour., 1848.—MS. from Rev. Dr. Means.

† GEORGE LANE was born in Ulster County, N. Y., April 13, 1784. He made a profession of religion, and united himself with the Methodist Episcopal Church in 1803. He commenced preaching in 1804, and soon became conspicuous among the itinerant pioneers for vigorous mental powers, and great devotedness to his work. He joined the Philadelphia Annual Conference in 1805, and, during that and the following year, travelled in Central New

as to give promise of much more than ordinary attainments and ability. Under the influence of a faithful parental training, his mind very early took a serious direction; but it was not till he had reached his sixteenth year that he entered decidedly upon the Christian life. At a Camp-meeting held in Huntingdon, Pa., in August, 1831, and under an impressive sermon from his father, on the text,—"These shall go away into everlasting punishment," he became deeply convinced of his sinfulness, and of his entire dependance for salvation on the grace of God in Christ. He went forward for prayers on the same evening, and before he slept was rejoicing in the tokens of the Divine forgiveness. From this time, he appropriated the gracious promises of the Gospel with strong confidence, and gave evidence in his life that his religion was not a vain thing.

Young Lane subsequently became a member of the Wesleyan University, Middletown, Conn.; but, at the end of two years, his health failed, and he was obliged to leave the institution. Bleeding at the lungs, and other symptoms of consumption, determined him to seek a warmer climate. Accordingly, in November, 1833, he removed to the State of Georgia, and, in March, 1834, was licensed to preach. During the remainder of that year, he travelled the Warrenton circuit, and, in 1835, was admitted on trial in the Georgia Conference, and appointed to the St. Augustine Mission. In 1836, he was appointed classical teacher in the Georgia Conference Manual Labour School, near Covington, Ga., where he rendered such acceptable service, that, in July, 1838, when the Faculty of Emory College, at Oxford, was organized, he was called to the chair of Ancient Languages. He was now in a sphere for which he was eminently qualified; and, for ten years, he held this Professorship with great credit to himself, and with high advantage to the institution.

Professor Lane was arrested in the active discharge of his duties, by an inflammatory fever, which soon took on the typhoid form, about the close of the summer of 1848. Though he had much to render life desirable to him, not merely in his pleasant domestic and social relations, but in his prospects of improvement and extensive usefulness, he could cheerfully surrender all at the bidding of his Master, and could patiently endure all that he had to suffer in connection with his departure. At one period of his illness, there was some apparently favourable change in his symptoms, that seemed to suggest the possibility of a recovery; but when this was mentioned to him, he seemed disappointed, and was evidently desirous, if it were God's will, that he might be allowed to go forward to his happy

York—the next year he was appointed to the Accomac circuit, Va.; and, in 1808, was a missionary to the Holland Purchase. This was a year of great hardship and privation, as his mission included the whole of the State of New York, West of Canandaigua, and he was often compelled to travel thirty or forty miles without seeing a house. In 1809, he was appointed to the Wyoming circuit, Pa. The next year, as his health had failed in consequence of his arduous labours, he located, and established himself in business in Wyoming Valley. When he had recovered his health, he again joined the Conference. Most of his subsequent active ministerial labours were in and around Wilkesbarre. In 1836, he was elected one of the Agents of the Methodist Book Concern in New York, which office he held for sixteen years. He was also, for many years, Treasurer of the Missionary Society. In these two offices he became widely and most favourably known. In 1852, he received a superannuated relation, and retired to Mount Holly, in New Jersey, where he remained till he fell into a decline which terminated his life. He died at Wilkesbarre on the 6th of May, 1859, aged seventy-five years. His Funeral Sermon was preached by the Rev. Dr. George Peck. He was distinguished for his good sense, consistency, and earnest and efficient devotion to his work.

home, rather than return again to the world. He died in the full assurance of entering into rest, on the 21st of September, 1848. His Funeral Sermon was preached by the Rev. Dr. A. Means, of Emory College, from Ps. lxxiii, 24, 25, 26, to a large and deeply affected audience.

Mr. Lane was married, in 1837, to Harriet L. Wittich, of Madison, Morgan County, Ga. They had four children,—three sons and one daughter, all of whom, with their mother, survived their father.

FROM THE REV A. MEANS, D. D.

PROFESSOR IN EMORY COLLEGE.

OXFORD, Ga., October 8, 1852.

My Dear Sir: Professor Lane, concerning whom you inquire, was for many years my intimate friend, and the nature of our association was such as to give me the best opportunity of observing and appreciating both his intellectual and moral developments. He was in many respects a man of rare qualities, and one whom the Methodist Church, South, will long hold in grateful remembrance as one of the most richly endowed and useful of her ministers.

Professor Lane's personal appearance indicated feeble health, and his excessive devotion to his studies showed itself in his pale cheek and sunken eye. In height he was about five feet and ten inches, with rather a slender form and a retreating chest. His complexion was fair, but indicated the presence of but little blood. His forehead was high and expanded, with heavy protruding brows, and the phrenological development of the "perceptive region" unusually large,—the whole surmounting a small, deep-seated, but mild blue eye. The whole volume of his head was considerably beyond the medium size. His hair was of a light flaxen hue, thinly supplied in front, and threatening premature baldness upon the crown. He moved with a rapid step, and always left the impression that he knew well the value of time. He had, for many years, been the subject of bronchitis, and had found it necessary to live upon the simplest diet.

Professor Lane's manners were characterized by great simplicity, and the utter absence of every thing like pretension. He was cheerful and easy, courteous and conciliatory, in all his intercourse; loathing strife and contention among his brethren and among all men, and always acting in the spirit of Solomon's maxim,—"A soft answer turneth away wrath."

As a Preacher, he took rank decidedly among the better preachers of his day. His voice was full and distinct, though its euphony was somewhat impaired by the influence of his long continued bronchial affection. He spoke in a manner that indicated not only sincerity but great earnestness. His subjects were always of a plain, practical cast, and treated without regard to technical divisions, but in a free and copious style, sometimes amounting to deep pathos and touching eloquence. His physical man, during his public efforts, seemed to move responsive to the freedom and activity of his mental powers, and he therefore indulged in ample locomotion, generally to the extent of the area furnished by the pulpit or rostrum from which he spoke.

"In his domestic relations, he was affectionate, indulgent, and scrupulously attentive to the happiness of his beloved wife and children. As a Minister of the Methodist Episcopal Church, he was true to his position,—a firm defender of its faith and order, while yet he manifested, both in and out of the pulpit, a truly liberal and catholic spirit towards his brethren of other denominations. As a Scholar, he was characterized by habits of independent thought and patient research; and, having a strong predilection for classical and theo-

logical studies, he directed the best energies of his quick and appropriating mind to the cultivation of these fields of learning. While extensively read on general subjects, his familiar acquaintance with the Hebrew, Greek, Latin, German and French Languages, together with Didactic and Controversial Theology, gave him an eminence as a critical and philological scholar, which few men of his age have reached. As a Christian, however, his character, perhaps, shone with the brightest attraction. His mind had been well trained in the morals of Christianity, and deeply imbued with its hallowing and elevating spirit. He had made much more than ordinary Christian attainments, but his religious experience was rather calm and uniform than a vibration between gloom and ecstasy. Towards the close of his life, however, his spirit brightened up into a most exultant state, and no language can express the transports of faith amidst which he took his departure for Heaven. It was my privilege to minister around his death-bed. A short time before he expired, he asked me to sing his favourite Hymn, commencing

"Now I have found the ground wherein
"Sure my soul's anchor may remain;
"The wounds of Jesus for my sin
"Before the world's foundation slain,
"Whose mercy shall unshaken stay,
"When heaven and earth are fled away."

At each successive stanza, he responded, in rapturous exclamations; praises succeeded praises, and hallelujahs to his redeeming Lord broke from his full heart, as he cried,—"O Death, where is thy sting? O Grave, where is thy victory?" Calmly and sweetly he repeated that beautiful stanza,—

"Jesus can make a dying bed,
"Feel soft as downy pillows are;
"While on his breast I lean my head,
"And breathe my life out sweetly there."

Throwing his emaciated arms around his weeping wife, he said,—"My dear, we shall soon meet in Heaven." Addressing his brother, he exhorted him to live to God. "We have a mother in Heaven," said he, "two sisters in Heaven, and I shall soon be in Heaven." His little children, too, were severally addressed, and affectionately entreated to live pious lives when their father was gone.

On another occasion, he exclaimed,—"Who would have thought that I should have been so soon on my way to Heaven!" During his extreme exhaustion, he desired on one occasion to be turned over, that he might shout praises to God with more ease and freedom. "Oh! how bright is all above," said he, as his half-sainted spirit caught the vision of its approaching bliss. Indeed, his last days were a constant scene of unclouded enjoyment, characterized not by transient impulses of religious feeling, but by lofty conceptions of his soul's future destiny, which shed a preternatural lustre over his countenance, while his sympathizing friends, bathed in tears, filled the room with subdued ejaculations of responding praise.

Professor Lane had hoped, if his life had been spared, to devote himself, after a few years, fully to the pastoral work. But it pleased an infinitely wise Providence to bring his labours, as we, in our short-sightedness, should say, to a premature close; though the good service which he was permitted to perform, in connection with academic life, gives him a rightful and enduring claim to the gratitude of his denomination.

With high respect, believe me,
Dear Sir and Brother, yours,
A. MEANS.

SIDNEY D. BUMPASS.*

OF THE NORTH CAROLINA CONFERENCE, (M. E. CH. S.)

1837—1851.

SIDNEY D. BUMPASS, a son of John and Elizabeth Bumpass, was born on the 25th of December, 1808—he is believed to have been a native of Person County, N. C.; or if not born there, his parents removed there in his infancy or childhood, for it is known that there he spent his early years. He was the youngest of seven sons. His mother, who was a member of the Baptist Church, and an eminently godly woman, had a dream sometime previous to the birth of this son, which strongly impressed her with the idea that he was destined to a life of distinguished usefulness. His father was a man of the world, a respectable farmer, and he seems to have had no higher aspirations for his son than that he should remain with him engaged in agricultural pursuits, and, having ministered to his comfort in the decline of life, should inherit so much of his property as should be necessary to secure to him every needed earthly comfort. In accordance with this idea, his father was disposed to give him the advantages of only a common education; but the son's tastes were decidedly intellectual, and he could not rest satisfied, without securing to himself, in some way, better opportunities for the culture of his mind than were generally enjoyed by the boys and young men around him. In 1819, when he was eleven years of age, he was sent to one of the schools in the neighbourhood; and, during some subsequent years, he was under the tuition of the Rev. S. H. Smith, an excellent Presbyterian minister, towards whom he ever afterwards cherished a warm and grateful affection. In 1830, he attended a select school of some note at Hillsborough, taught by William J Bingham. He then, by his father's request, returned home, and, for a while, divided his time between his studies and the labours of the farm. But he was destined to move in a higher sphere of usefulness than had yet been indicated to him.

In 1834, he embraced religion as a living principle, among the Methodists; and, the next year, he became a member of the Methodist Episcopal Church. So exemplary had been his previous life, and so sound and scriptural appeared to be his religious experience, that he was very soon advanced to the place of a Class-leader. In December, 1835, he was licensed to exhort, and, in May, 1836, to preach, and commenced at once a course of active ministerial labour that continued till the close of life.

Mr. Bumpass was admitted on trial at the Virginia Conference of 1837, and was appointed to the Wilkes circuit. In following years, he was appointed to Guilford, Pittsborough, Beaufort, Hillsborough, Raleigh for two years, Pittsborough again, Tar River, and Newbern. At the Conference held at Newbern, near the close of 1846, he was appointed Presiding Elder of the Salisbury District. When he came to survey this new field of labour, and saw the urgent necessities of the people growing in a great

MSS. from Mrs. Bumpass and Rev. W. E. Pell.

measure out of the manifold evils and negligences that prevailed in the Church, his spirit was stirred afresh within him to write as well as preach for their benefit. Some of the members of the Church he found distilling, others drinking, others selling, ardent spirits; and, with a view to bring about a different state of things, he wrote and published a Sermon entitled "Offences, or the Evils of Intemperance." He found what he considered unscriptural views of Baptism prevailing extensively among the people; and, in 1847, he published a Sermon explaining and urging what he believed to be the true view of *that* subject. He was pained to find a very extensive neglect of Family Religion; and, in 1849, he published a pamphlet entitled "The Family Circle," designed to bring about a revival of domestic religious duties. He remarked that the Spirit seemed to say unto him,—"Write;" and he felt that, as it was for only a brief period that he could labour on earth, he ought to try to do something to perpetuate his usefulness after his period of earthly service was over. He had it in contemplation to publish a volume of sermons; but in the mean time, he was so much impressed with a sense of the immediate wants of the masses around him, that he felt the importance of doing something at once, and in a different way, with special reference to their benefit. He had now become the Presiding Elder of the Danville District; and, in the autumn of 1851, after much deliberation and consultation with his brethren, he commenced the publication of a religious paper, entitled "The Weekly Message;" intending, at the then approaching Conference, to give up his district, and devote himself principally to his paper, still, however, preaching, as he had opportunity. He left home to attend the Conference in Salisbury; but was attacked with typhoid fever on the road, and reached the seat of the Conference only to be taken to his bed of death. After two weeks of most patient suffering, he died in great peace, on the 12th of December, 1851. He said on his death-bed, with the utmost composure,—"All is ready. I have been a long time preparing. I have no misgivings as to the future. I can leave the Church and my family in the hands of God, and I feel the utmost confidence that He who hath cared for me will care for them also." His remains were taken to Greensborough, the place where his family resided, and were buried beside the grave of a little son, who had sickened and died during his absence.

On the 27th of December, 1842, while on the Raleigh station, he was married to Frances M., daughter of Isaac and Harriet Webb, of Person County,—a lady whose high intelligence and great discretion, as well as most exemplary Christian character, gave her great influence in the important sphere she was called to occupy. Mr. Bumpass left behind him three children,—two daughters and a son, who, with their mother, still (1860) survive. Mrs. B. still continues the weekly paper which her husband originated.

FROM THE REV WILLIAM E. PELL.

WASHINGTON, N. C., September 10, 1860.

Rev and Dear Sir: Our sainted brother, the Rev. Sidney D. Bumpass, of whom you desire "recollections," was a man whose eminence in piety and usefulness justly entitles him to be held in grateful and enduring remembrance.

His personal appearance indicated the qualities of the man as little perhaps as in almost any case that can be found. Tall, slender, with his head and shoulders slightly bowed, and a countenance not specially marked, with the exception perhaps of his eye, he moved along with a slow step, the modest, unobtrusive, yet earnest and devoted, pastor of the flock committed to his care.

His manners were grave and unaffected. His gravity was a prominent characteristic. It was not put on, nor was there any thing of severity in it, but it was happily blended with intelligence, and with a placid, cheerful spirit, which made his presence always pleasant and profitable to the pious. The mass of the world rather kept aloof from him, because of their want of capacity to understand and appreciate the man; and yet, when they formed an acquaintance with him, they found him a pleasant companion, while they could not but honour and revere him as a man of God.

His constitution was feeble, and his nervous system somewhat unhinged, but, by his great prudence and self-control, he was able to perform a large amount of both physical and mental labour. Sometimes the sword would well-nigh cut through the scabbard, but then he would calm down, and recruit his energies, and in due time be ready for active service again. He possessed a large measure of caution as well as modesty, which, added to the nervous derangement to which I have referred, might lead a stranger to suppose that he was timid. But so far from this that he was distinguished for his firmness and courage. He talked so little, so calmly, so modestly, that it was necessary to become intimate with him, in order to form a right estimate of his character.

For nothing was he more distinguished than the spirit of prayer. More than any where else, in the atmosphere of devotion he seemed at home. Realizing habitually that he and his were the property of God, and exercising the most undoubting confidence in his special providence, he sought counsel from on high in every thing. No plan was ever formed, no work was ever attempted, by him, whether secular or religious, until he had first laid the case before God. Whether he *always* interpreted aright the indications of duty, and actually followed the leadings of Providence, I will not venture to say; but there are many facts and incidents in his history which seem to leave no doubt that his path was often illumined by the light from Heaven. I recollect having a most interesting conversation with him once on this subject, which led me to conclude that few had attained to a higher degree of acquaintance with God, or possessed habitually a stronger or more realizing faith than he.

He was a diligent student, and he turned his acquisitions to good account in accomplishing the great ends of his ministry. As a Preacher, he was at once instructive and impressive. Of the graces of oratory he knew nothing; but his manner was solemn and earnest, and his style simple and perspicuous. At times he was deeply pathetic, and then again the denunciations of the law would come forth from his lips in terrible, burning words. He possessed much aptness at narrative and illustration; and I have sometimes heard him when he employed irony and sarcasm with fine effect, and when the nervous twitches of the muscles of his face would add to its force; but so grave was his countenance all the time and withal so mild, that he seemed not to be aware that he was using them.

In the early days of his ministry, I heard him deliver a discourse, at a Camp-meeting, on that striking passage in John's Gospel,—"As Moses lifted up the serpent in the wilderness, &c." His graphic description of the fiery, flying serpents, their bite, its effect upon individuals, the general consternation in the camp of Israel, &c., excited me so strangely that, notwithstanding

his grave manner, and the solemn occasion, it required no small effort to repress bursts of laughter The same effect I found was produced upon the congregation generally; but this by no means disqualified us for weeping profusely, when he came to hold up Jesus as the great cure for sinners bitten by the old serpent. The effort reminded me of Christmas Evans' sermon on the Demoniac, in which he describes with such admirable effect the devils entering the swine, and the results.

On another occasion, I heard him deliver a most searching discourse on Temperance, in which he employed the most withering sarcasm. In the congregation, among other good targets for his shot, were several professors of religion who were "in the traffic." They writhed and twisted like a worm on a hot shovel, and then they would breathe more freely, as the man of God would take his hand off, and put it on the drinker and the drunkard. I sat in the pulpit with him, not a little excited, and saying in my heart, and perhaps by my countenance,—"Drive the nail home, Brother." The discourse did much good.

His grand aim in all his labours was to save his own soul and the souls of those to whom he ministered. And God gave him success. In every field of labour, he had seals to his ministry; but perhaps his greatest success was in the city of Raleigh. He was then young in the ministry; and, until he consulted God, he felt that the appointment was a burden,—that it devolved more labour upon him than he was able to accomplish. But, after laying the case before the Lord, he was resolved to go in his strength, fully believing that the finger of Providence pointed him thither. On the 4th of November, 1841, previous to his going to Raleigh, the following minute occurs in his diary:—"The station assigned me for another year is Raleigh City. I feel that this appointment is from the Lord, and believe that, if I am faithful, He will give me two hundred converts this year; and this is the number for which, through his grace, I intend to pray." He went; and, according to his faith, it was done. Two hundred souls professed to find pardon that year under his ministry. Many in that city, to this day, love and revere his memory.

Yours very truly,

WILLIAM E. PELL.

CLARK T. HINMAN, D. D.*

PRESIDENT OF THE NORTHWESTERN UNIVERSITY.

1837—1854.

CLARK T. HINMAN, a son of Amos and Electa Hinman, was born in Harpersfield, Delaware County, N. Y., on the 3d of August, 1817 Both his parents were earnest Christians, and consistent members of the Methodist Church. His mother was especially distinguished for the depth and strength of her religious feelings, as well as for her fine native powers; and both were put in requisition to form the character and secure the salvation of this her first-born child. He was not more than three years old when he began to attend school, and he attracted attention first by the unusual facility with which he learned to read. He evinced also a disposition to reflect and inquire, which is rarely found in children at so early

* MSS. from Mr. B. B. Hinman and Hon. Timothy Morse.

an age. When he was only five years old, his father read, in connection with the family prayers, the seventh chapter of the Gospel by Matthew and, as they were going out into the field together after breakfast, the boy said to his father,—"How can what you read about in the Bible this morning be true, Father?" On being asked what he meant, he replied,—"You read this morning that every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire: and there is a maple tree, and an elm, and an oak, and a good many other trees, that don't bring any fruit, and they are not cut down and burned up." When his father explained the passage to him, he listened with great attention, and said he was glad he had "not caught the Bible in a story." When he was six years old, the Rev. Bezaleel Howe, who was then in charge of that circuit, gave to each of the children of the Sabbath School a Catechism, promising a handsome reward to the one who should commit to memory within two weeks the answers to the greatest number of questions. When the trial came to be made, at the end of the two weeks, it was found that Clark had committed perfectly to memory not only every answer but every question in the whole Catechism; and he was heard to say, more than once, after he had reached mature age, that what he learned in those two weeks, was of more use to him than the acquirements of any two months not including that period; for the passages of Scripture which he committed to memory at that time, had become so firmly fixed in his mind that he could always command them with far more freedom and confidence than any other portions of the Bible. His reverence for the word of God increased with his years, and he was always growing in the knowledge of it as long as he lived.

When he was nine years old, he evinced great solicitude for the welfare of his soul; but, though his parents watched the progress of his serious impressions with the deepest interest, they could not conscientiously encourage him to make a public profession of religion, fearing, on account of his extreme youth, that his impressions might pass away as the early dew. After having been several months in this excited state of mind, he went one day into the woods, and there knelt down by the side of a log, and solemnly dedicated himself to his Lord and Saviour; and thus, as he and his friends always believed, commenced his Christian life. On the evening following this solemn transaction, he attended a Baptist conference-meeting, and gave an affecting narration of his experience, and exhorted his youthful companions to behold at once that Lamb of God that taketh away the sin of the world. Through the subsequent years of childhood and youth, he adhered steadfastly to the resolutions of holy living, which he formed at this early period; and that, notwithstanding he had to encounter at school the ridicule, and in some instances even the violence, of wicked boys older than himself. But all this opposition he met not only with a resolute but a forgiving spirit; and, instead even of informing his parents of his troubles,—fearing that it might occasion them disquietude or pain,—he would kneel down by his bedside, within the hearing of a younger brother, and spend nearly the whole night in praying for those who had injured him. His marked stability as well as kindliness and gentleness of character attracted the attention of his teacher, who has been heard, in lat-

ter years, to say that, of all the boys who had ever been under his care, Clark T. Hinman was the most remarkable.

This promising youth spent his early years at home,—his winters at a district-school,—his summers in assisting his father on the farm. But such were his aspirations for high intellectual improvement, that his father readily consented to his having the advantages of a liberal education. When he was not far from eighteen years of age, he was sent to the well-known school, under Methodist supervision, in Cazenovia, where he remained nearly a year and a half, when he was obliged to leave on account of ill health occasioned by too intense application. His health, however, was soon recruited, and, in the autumn following, (1837,) he joined the Sophomore class of the Wesleyan University, Middletown. Here, after a vigorous and successful course of study, he graduated with high honour in the year 1840. He commenced preaching when he was about twenty years of age, having received his license from the Rev. Wilbur Fisk, D. D.

Immediately after his graduation, Mr. Hinman took charge of the Seminary at Newbury, Vt., where he performed the double duty of Professor and Principal, with great fidelity and acceptance. In August of the next year, (1841,) he was married to Martha A., daughter of the Hon. Timothy Morse, of Newbury. His connection with the Newbury Seminary continued about seven years, when he removed to Albion, Mich., and became Principal of the Wesleyan Seminary and Female Collegiate Institute. This institution he found in an exceedingly depressed state, being absolutely crippled in regard to its financial interests; but, by his skilful management and great perseverance, he succeeded in procuring for it a very respectable endowment, and in raising it otherwise to a high degree of prosperity. In 1853, he was elected President of the Northwestern University, at Evanston, near Chicago. He accepted the appointment, and entered immediately on the duties of his office, which, however, consisted at first in laying a firm pecuniary foundation for the institution to rise upon. In this part of his work he was eminently successful, though it proved nearly the only part that he was destined to perform.

He received the degree of Doctor of Divinity, from one of the Western Colleges, about the year 1848.

In July, 1854, the cholera broke out in Chicago and its neighbourhood, and soon prevailed to so alarming an extent that Dr. Hinman thought proper to remove his family to a more healthful region. He, accordingly, took them to his father-in-law's in Vermont, and remained with them until August, and then left them and returned to Chicago. During the next two months, he attended five Annual Conferences in Michigan, Illinois, and Iowa. His last public effort was a sermon of uncommon power preached at the Iowa Conference, held at Dubuque; but, before he had finished it, he was taken seriously ill. As his family were still in Vermont, and he could not anticipate the duration of his illness, he felt unwilling to remain separated from them, and hence, on the very evening after preaching the sermon referred to, he directed his course towards Vermont, in the hope of reaching his family before he should be quite prostrated by his disease. He travelled day and night until he reached Troy, N. Y., when he found himself so ill as to be unable to proceed any farther. The Methodist

clergyman, then at Troy,—the Rev. H. W Ransom, being informed that he was ill at a hotel, immediately had him removed to his house, where, after about fourteen days of severe but most patient suffering, he entered into his rest, on the 21st of October, 1854. His disease was a typhoid dysentery. His remains were removed to Newbury, Vt., where a Funeral Sermon was preached by the Rev. O. C. Baker, D. D., Bishop of the Methodist Episcopal Church.

Dr. Hinman left a widow with three children,—one son and two daughters. Mrs. H. died at Newbury, on the 1st of February, 1858, aged thirty-four years. She was distinguished for her devotion to all that was good, and her life closed in a most triumphant death-scene.

FROM THE REV CHARLES WESLEY CUSHING.

OF THE TROY CONFERENCE.

LANSINGBURGH, N. Y., December 21, 1860.

Rev. and very Dear Sir: My acquaintance with Dr. Clark T. Hinman commenced in the winter of 1846, at Newbury, Vt., while he was Principal of the Seminary in that place. Owing to circumstances which I need not mention, this acquaintance very soon ripened into an intimacy, so that I may say I knew him well both in public and in private.

In personal appearance, Dr. Hinman was remarkably prepossessing. His height, I should judge, was about five feet and ten or eleven inches. He was erect and slender, and every movement was natural and graceful. His complexion was quite dark, his hair almost black and very curly, and, being rather short on the top of the head, and parted in the middle, it fell down in graceful curls upon his broad and slightly receding forehead. His eye, if my memory serves me, was dark gray, and very large. When he was silent, it seemed rather inanimate, but, when interested in conversation, and more particularly in public speaking, it kindled into a glowing flame. His mouth and nose were small, but very symmetrical, his cheeks ruddy, and his teeth even and beautiful. In a word, he was emphatically a *handsome man*.

His dress was always in the best taste. Your first impression perhaps might be that he bestowed too much attention upon dress, and yet you would look in vain for any article of apparel which was not perfectly plain and modest. He was one of those fortunate persons who need no ornament, but rather ornament every thing they wear. So his dress, though not even bordering upon extravagance, always seemed elegant.

I have very distinct recollections of Dr. Hinman's pre-eminently social habits. With his children, he took great delight in entering into all their little sports, insomuch that it was no uncommon thing to see him down upon the floor, sharing heartily in their innocent frolics; and yet his word was always law to them. With others, he had an air of genial familiarity, which removed every thing like restraint, though it was impossible not to feel that you were in contact with a mind of a superior order. In his government of the Seminary of which he was Principal, he was equally familiar. Many times I have heard him laugh out in the presence of a hundred and fifty students, so that he could be heard in adjoining rooms. One dark evening, a number of students had gathered on the *Campus*, in violation of rule. Dr. Hinman, being informed of it, went quietly forth, and before they were aware of his presence, was actually in the midst of them. His first words were, as he started for his house on a run, "Come boys, it's time for us to be in our rooms." It was like a clap of thunder to them. They all saw that they were caught, and

without stopping either to parley or think, they promptly obeyed the suggestion of their Principal. All his associations with the students were pleasant and familiar, and yet his word carried with it a regal authority. He was at once beloved, respected and feared.

But he did not excel more in management than in instruction. So well did he understand the different branches that he taught, and so great was his facility at communication, that his explanations and demonstrations were like sunbeams. Perhaps his forte was Logic and Mathematics; and yet he seemed as much at home in Rhetoric, Mental and Moral Science, as if each of these had been his speciality Indeed, I think I have known very few men of his years, who have had so wide a range of knowledge, and have studied each department so thoroughly.

But, after all, my most admiring recollections have respect to him as a Preacher and Lecturer. Here, I think, I have never met with his superior; considering especially that, when I heard him most frequently, he was but about twenty-five years of age—his style was lucid and elevated, his thoughts well-matured and often profound, and his manner impressive and sometimes thrilling. His mind seemed burdened with momentous truths, which, while they made him deeply solemn, filled his hearers with that "silent awe which dares not move." His greatest strength was evidently in argument; but his conclusions were driven home to the heart with so much fervour and power, that his hearers often took little note of the process by which they had been reached. His sentences, as he delivered them, always seemed highly finished, his utterance was quite rapid, and, on the whole, he was a fine model of a graceful and elegant speaker.

As a Christian, I cannot say that he seemed remarkably active, being only occasionally found in prayer and class-meetings. But this, I suppose, was attributable to the fact that his health was never firm, and that a great amount of other labour devolved on him, rather than to any lack of interest in such services; for, whenever he *was* present, his heart always seemed to glow with love for the place and the employment.

When I heard of what seemed the untimely death of Dr. Hinman, and when listening to the impressive discourse of Bishop Baker, on the occasion of his Funeral, as well as when standing beside his remains, I felt that, while fallen and afflicted humanity had lost a sympathizing brother, while Education had lost a valiant and most effective champion, and the Church a vigorous and successful propagator and defender of God's truth; while a large circle of mourners had lost a beloved and cherished friend, and his own family had lost what this poor world could never replace; *he* had gained perfect satisfaction to his restless, longing spirit, and Heaven a bright star, to shine and be admired forever.

Yours most respectfully and truly,

CHARLES WESLEY CUSHING.

FROM THE REV D. P KIDDER.D. D.

PROFESSOR IN THE GARRETT BIBLICAL INSTITUTE.

EVANSTON, Ill., December 27 1859.

My Dear Sir: My first recollection of the Rev. C. T. Hinman dates from the period of his connection with the Newbury Seminary. During a winter vacation, as I presume, he had made a trip to the Southern States for the improvement of his health, and on his homeward journey he visited me in New York.

After his transfer to the Principalship of the Wesleyan Seminary at Albion, Mich., I enjoyed the favour of one or more similar calls from him. While

there, in addition to his ordinary duties, he took a lively interest in the education of such Indian youth of both sexes as could be gathered into the Institution from our missions on the borders of Lake Michigan and Superior. For the purpose of promoting this object, he visited Philadelphia, and New York, and probably other Eastern cities, where he succeeded in enlisting various Sunday Schools in the support of Indian youth of promise.

In the autumn of 1850, it was my privilege, while visiting the Michigan Conference, which that year held its session at Albion, to be the guest of Dr Hinman at his own house. On that occasion, as at other times, I had an opportunity of learning the very high estimation in which he was held for his numerous good qualities, as the Presiding officer of a large and flourishing institution of learning.

Two years afterwards, when attending the session of the Michigan Conference, at Niles, I was thrown much into Dr. Hinman's company, in consultation respecting the new enterprise of founding a University for the Northwest, to be located in the vicinity of Chicago. His feelings had already become greatly interested in a project, so well fitted to arouse his educational zeal and his active energies. Not long after this, he was elected President of the new Institution, to which he devoted the remainder of his life with an ardour, seldom equalled, never exceeded. His principal preliminary work was that of visiting the churches of the Northwest, to represent the cause of education, and secure notes and subscriptions to the endowment fund of the Northwestern University; and, wherever he went, it is little to say that he made his mark, being no less ready to preach the Gospel than to plead for the cause of education.

Although the present is a very willing tribute to the memory of Dr. Hinman, I should, from my limited personal intercourse with him, hardly have consented to offer it, had I not been providentially associated with him at the closing period of his public life, and that too when most of his more intimate friends had seen him for the last time.

On my way to visit the Iowa Conference, at Dubuque, in September, 1854, as I arrived from a neighbouring village, where I had spent the Sabbath, to take the Western train from Freeport, Ill., the first person I met in the railroad station was my friend, Dr. Hinman. His countenance showed that he was ill. He had preached at Freeport the preceding Sabbath, and now, like myself, was on his journey to Iowa. We took seats together when the train came along, and, having reached Scales' Mound, the place at which the railroad then terminated, we were fellow-travellers in the stage, first to Galena, and then to Dubuque. On reaching the latter city, we were unexpectedly, though agreeably to ourselves, appointed as fellow-lodgers at the same house,—that of the Hon. T. S. Wilson.

The circumstances of that house were ominous of events to come. Mrs. Wilson had suddenly died a short time before, of cholera, and as we first met Judge Wilson at his tea-table, he most appropriately and impressively remarked,—"Gentlemen, you have come to a house of mourning rather than of feasting." It was doubtless better for us to have entered the house of mourning, and I may safely say that we endeavoured to prove ourselves messengers of consolation. The trains of thought and conversation which grew out of the circumstances of the family, and of Dr Hinman's low state of health, were congenial and profitable. Yet there was no boding melancholy, but rather a calm acquiescence in the Divine will. The family of Dr. Hinman was in Vermont among friends, where he was intensely anxious to join them, and to seek the rest which his system required. He consequently made every effort to accomplish his business and return Eastward in my company. But circumstances were unpropitious. His plans of Conference action met with opposi

tion, and he was obliged to wait and negotiate. He did so cheerfully, when it appeared to be his duty, and entered heartily into all the engagements which were appropriate to his visit. The afternoon that I left, he took part with me in the proceedings of a Sunday-School meeting, making an Address of extraordinary interest and power. On the Sabbath following, he preached a sermon of which Judge Wilson wrote me that he should never forget its eloquence and pathos. It was his last sermon. The next news I had from my friend was that he was in Troy on his death-bed. The moment he could leave the Conference at Dubuque, he had hastened to join his family, overtaxing his remaining strength by travelling day and night, thus causing his disease to culminate fatally His death was a sad blow to his rising family, and also to the Institution with which he was connected, and was widely and sincerely mourned throughout those portions of the Church in which he was personally known.

Were it proper to extend this communication, I could dwell with pleasure on the prominent characteristics of Dr. Hinman; but these have been faithfully and enthusiastically set forth by abler pens,—one of which at least,—that of the lamented Watson, has long since been silenced by the hand of death.

With sincere regard your friend,

D. P. KIDDER.

FROM THE REV FRANCIS A. BLADES.

OF THE MICHIGAN CONFERENCE.

DETROIT, Mich., July 6, 1859.

My Dear Sir: My personal recollections of Dr. Hinman reach back only to the summer of 1850, when he spent some time at my house, during one of his tours in behalf of the Wesleyan Seminary and Female Collegiate Institute, of which he was at that time President. Up to that time I had known him only as a public man; but my knowledge of him, even in this relation, commanded respect and esteem; and, when I came nearer to him, my respect and esteem passed into admiration and love. I was subsequently stationed at Albion, in charge of the church in that town, while he yet held the Presidency of the College; and then my opportunities of knowing him intimately were all that could have been desired. I knew him so well that I feel no embarrassment in expressing an opinion of his character, either as a whole, or in respect to its different parts. I have no hesitation in pronouncing him an earnest minister of Jesus Christ; a systematic, careful educator of youth; an impassioned, moving orator; a constant and devoted friend; and an affable Christian gentleman.

If Dr. Hinman had devoted himself exclusively to the immediate duties of the ministry, none who knew him can doubt for a moment that he would have been a model of pastoral fidelity, and would have reached, in this field, an eminent degree of usefulness. And the reason why his efforts took a different direction was the strong conviction he felt that he could, on the whole, do more to meet the wants of his denomination, and of the Church at large, by devoting himself to the cause of Christian education, than by engaging more directly in the work of the ministry. He was deeply impressed with the idea that this country is yet to be the scene of a fearful conflict between truth and error; and, as he conversed on the subject, he would sometimes rise to the highest pitch of animation, and give utterance to his eloquent thoughts in the most glowing and appropriate language. He would say,—"If you will be ready for this fearful exigency, educate the youth of the country, and consecrate them to Jesus." And his appeals on this subject, both in private and in public, were quite irresistible. Persons of all ages felt his power, and were impelled forward, in a goodly co-operation, for the accomplishment of the great object

for which he pleaded so eloquently, and laboured so intensely and unremittingly. There can be no doubt that it was to the unquenchable ardour that he felt in the cause of education, prompting him to overtask greatly his bodily energies, that he finally sacrificed his life.

Dr Hinman was bound to the institution at Albion by many strong ties, which it cost him no little sacrifice to sever; but when he was called to take charge of the Northwestern University, he could not doubt that a wider field of usefulness opened before him, and therefore he felt constrained to accept the place. One consideration that influenced him, in making the change, was, that the character of the institution to which he was called was yet to be formed; and he was desirous that it should be established on the most enlarged and liberal principles. With these views, he addressed himself to the diversified labours demanded by the incipient enterprise; but, while his plans of enlightened activity had only begun to be developed, death arrested him in his course, thereby blighting many fond hopes of long-continued usefulness. But if one's life is to be measured by what it accomplishes, rather than by the summers and winters which it numbers, it might be said of him that he was gathered to his fathers in the fulness of years.

The last interview I had with him was in September previous to his death, at the session of the Ann Arbor Conference. Bishop Baker, who had been, I think, either a fellow-student of Dr. Hinman, or an associate in some early literary enterprise, was President of the Conference. On Saturday, it was announced that the Rev. A. J. Eldred would preach on that evening, and that on Sunday the Bishop would preach in the morning, Dr. Hinman in the afternoon, and the Rev. Mr. Barrows in the evening. On Saturday evening, Dr. Hinman and myself had a few words of conversation upon the services of the next day, when he remarked that he had pretty much determined to preach in the afternoon from Gal. vi, 14—"God forbid that I should glory, &c." The next morning I met him near the church, and observed that he seemed somewhat agitated; and, on stepping aside, he said to me,—"Did you know that Brother Eldred got my text last night?" I replied that I did, and feared that it might disconcert him. "Well," said he, "what is worse—I had settled upon another text,—I John v., 4—'This is the victory that overcometh the world, &c.;' and the Bishop has selected that same passage—I am so nervous that I can hardly fasten upon any thing." We separated until nearly the time for the afternoon service, when he called at my lodgings, and asked me to conduct the introductory service for him, mentioning at the same time that he had finally selected for his text, I Cor. xiii., 12—"For now we see through a glass darkly, but then face to face." The subject was not new to him, as he had pretty ample notes of a previous discourse on that text; but the incidents to which I have referred, had so far unmanned him, that it seemed doubtful whether he would be able to command his thoughts so far as to preach with any degree of ease or comfort. On the way to church, he remarked with great emphasis on the uncertainty that pertains to the present, and the wonderful change that death makes in our mode of existence; and, having referred to some Church interests pending before the Conference, and to his own disappointments in the selection of the subjects for his discourse, he repeated slowly, and in a low tone, as if to himself,—"Now darkly—then face to face." The peculiar emphasis of the last words, spoken in a tone scarcely above a whisper, startled me; and, as I looked into his face, I saw an expression which it is equally impossible for me to describe or to forget. He immediately stretched out his hand, and repeated "face to face." We then passed silently on to the church, each being absorbed with his own thoughts. I sat in the pulpit behind him during the delivery of his discourse. Though I had heard him preach from the same outline, the filling up was quite different from anything that I

remembered. As he advanced, he became more and more impressive, until his whole soul seemed on fire, and he was well-nigh overwhelmed as he dwelt upon the enrapturing thought,—"face to face." With these words he closed the sermon. Though he had controlled himself up to this moment, his whole frame now quivered with emotion, and, as he sat down, he covered his face with his hands, and burst into a flood of tears, whispering to himself,—"face to face, face to face." It was a striking coincidence that, while his mind was bewildered on the shores of time, there was often heard, amidst his incoherent utterances, the expression,—"face to face." When I heard that he had, a few hours before, gone to mingle in invisible scenes, the first thought that rushed upon my mind was that which I had so lately heard from his lips,—"face to face."

I am very sincerely yours,

F A. BLADES.

JOHN TODD BRAME.

OF THE NORTH CAROLINA CONFERENCE.

1839—1845.

FROM THE REV WILLIAM E. PELL.

WASHINGTON, N. C., February 18, 1860.

My Dear Sir:—It gives me pleasure to aid in any effort to honour and perpetuate the memory of the Rev. John Todd Brame, as I am quite sure that his character fairly entitles him to the distinction which any such public memorial of him as you propose can confer. He was decidedly a man of mark among his contemporaries, and it is fitting that his brief career should be recorded, and his pure and elevated example embalmed, for the benefit of those who come after him. I knew him well, and it will cost me little effort to recall the leading events of his life, and the prominent traits of his character.

JOHN TODD BRAME was born in Newbern, N. C,, on the 1st of June, 1820. His father was the Rev. John T. Brame,* of the Virginia Conference, who died the year that his son was born. His mother was Sarah P., a daughter of Colonel Benners, one of the oldest and most respectable families of Craven County, N. C. She was a deeply pious lady, whose mind had been highly cultivated; and, having consecrated her child to God at his birth, it seemed to be the great object of her life to train him up in the fear and love of God, and for the largest measure of Christian and

* JOHN T. BRAME was born of respectable parentage, in Caroline County, Va., in August, 1792; and made a profession of his faith in Christ, by joining the Methodist Church, in his fourteenth year. In his twenty-third year, he offered himself to the Virginia Conference as a candidate for the itineraney; and, being admitted on trial, was sent, in 1815, to the Tar River Circuit; in 1816, to Williamsburg; in 1817, he was ordained a Deacon, and appointed to Camden and Edenton; in 1818, he was appointed to the Newbern station; in 1819, he was ordained an Elder, and sent back to Newbern; where, on the 29th of September, 1820, in the twenty-seventh year of his age, he terminated his labours and his life. He died of a remittent bilious fever, of eight days' continuance. He possessed an amiable and cheerful disposition, agreeable manners, good natural talents, and a respectable degree of mental culture. He was earnest and successful in his ministry. He had been married but a few months at the time of his death.

ministerial usefulness. She early placed him at school in his native town, and he soon gave evidence of an uncommon aptness to learn. When he was about twelve, that he might enjoy better advantages, his mother removed him to the preparatory school near Randolph Macon College, in Virginia; and that she might, as far as possible, give her personal attention to his education, she took up her own residence in the same place. Having, at an early age, completed his preparatory studies, he entered the College, then under the Presidency of that eminent scholar and divine, the late Rev. Dr. Olin. He soon took a leading position in his class, and maintained it throughout his entire college course, He mastered the text books with such facility that he secured much leisure for general reading. Of this he eagerly availed himself, and, during this period, devoured almost the whole catalogue of the English poets. For years afterwards, he could quote whole pages of Shakspeare, Milton, Byron, Moore, Pollock, and others; but Shakspeare and Byron were then his favourites. He wrote poetry, at this time, with great facility, and many of his effusions gave evidence of a high degree of poetic talent. Though ordinarily moral and circumspect in his deportment, he seemed, at one period, to be indifferent to religion, and mingled freely in light and frivolous company.

During one of the gracious revivals of religion with which that College was so signally favoured, he became deeply impressed with a sense of his own guilt and danger as a sinner, and, after a protracted struggle, his mind was brought to rest in the gracious provisions of the Gospel. This was a joyful season to his devoted mother, who now began to hope that her fondest anticipations concerning him would be realized. He became a serious, conscientious, devout Christian, and at once connected himself with the Methodist Episcopal Church. Not long after this, the question whether it was not his duty to become a minister of the Gospel urged itself upon his consideration; and, after many misgivings, he rather reluctantly decided it in the affirmative, and began to make the necessary preparation for engaging in this work.

In the summer of 1838, when he had just entered upon his nineteenth year, he graduated with the highest honours of his class. So strong had his impressions now become in favour of engaging at once in the active duties of the ministry, that he obtained license, and was employed by the Presiding Elder to travel the Person circuit, during the remainder of that year. Here he gave full proof of his call to the sacred office. In the beginning of 1839, he was received into the travelling ministry, in the North Carolina Conference, at its session in Salisbury, and was appointed junior preacher on the Tar River circuit. His youthful appearance conspired with his popular talents to render him an object of great attraction, and multitudes thronged to hear him. About the close of 1840, he was ordained a Deacon at Morksville, and stationed in the city of Raleigh. In 1841, he was stationed at Pittsborough; in 1842, he was ordained an Elder, and stationed at Newbern; in 1843, at Beaufort; and, in 1844 and 1845, at Washington.

Mr. Brame's death was sudden. On Wednesday. the 3d of September, 1845, he was attacked with a congestive bilious fever, which terminated its rapid and fatal career on the succeeding Tuesday. The approach of

death seemed only to strengthen his confidence in the Redeemer, and brighten his hope of Heaven. His Funeral Sermon was delivered before the Annual Conference, in the Methodist Episcopal Church in the town of Washington, on the 20th of November following, by the Rev. Hezekiah G. Leigh, who had been the intimate friend of nearly his whole life.

Mr. Brame was below the ordinary size, and had a frail constitution; but his mind was of a superior mould, and had been developed by careful culture. He had fine logical powers, and a most retentive memory, and might have become an admirable critic. He generally wrote his sermons, and the mere writing of them so impressed them upon his memory that he could deliver them nearly verbatim. He had a slight impediment in his speech, which diminished somewhat his facility in conversation, and which discouraged him much in his early attempts at preaching. In epistolary correspondence he was quite a model. As a friend, he was ardent and enduring in his attachments, and ever on the alert to oblige and gratify. He was never married. He was naturally modest and unassuming, and paid great deference to older men. On his tomb-stone is the following inscription:—"For one of his age, he was a profound scholar, and a minister of the first order of talent. By his faithful administrations and his uniform Christian conduct, he greatly endeared himself to those among whom he fell."

Very truly yours,
WILLIAM E. PELL.

FROM THE REV CHARLES F DEEMS, D. D.

WILSON, N. C., March 21, 1860.

My Dear Sir: I first met the Rev. John Todd Brame at the session of the North Carolina Conference, held in Raleigh, in October, 1841. The almost equality of our ages, and a great similarity in our tastes, drew us together. From that Conference he went to the pastoral work in Newbern, and, early in the spring of 1842, I spent several weeks in Newbern, in a most gracious revival of religion. More than half of every day we spent together, and ordinarily slept in the same bed. In this manner I became very intimate with him.

The four characteristics which specially struck me were his discrimination, his taste, his memory, and his modesty. I should not say that his mind was remarkable for either breadth or depth; but it was very clear and very penetrating. His social qualities were most winning, and his extraordinary memory gave him a wealth of learning rather remarkable for one so young. An octavo page from one of Brougham's Speeches, if read to him distinctly and deliberately, he could thereupon immediately repeat almost word for word. An impediment in his speech embarrassed him somewhat when he was in company, yet, when alone with a confidential friend, he forgot all embarrassment, and reached a much higher standard.

He was a man of pacific temperament, but his love of truth and honour gave him great courage. Circumstances arose which involved him in a controversy with the Rt. Rev Dr Ives, then Bishop of the Protestant Episcopal Church in North Carolina. Mr Brame's opponent was a gentleman of rare graces of manner, and he brought his best abilities to the conflict. In most of such cases, the friends of both champions are disposed to claim the victory; but in this case, I believe, Dr. Ives, and even such of his friends as imagined

that the Doctor had the best of it, yet yielded to Mr. Brame credit for extraordinary acumen, dexterity and spirit; and there were many who believed that the stripling was a logician really superior to the Prelate.

In 1844, when the agitation of the Methodist Episcopal Church led to the erection of two Methodist Churches in this country, Mr. Brame was sent as a representative from the North Carolina Conference to Louisville, and assisted in the organization of the Methodist Episcopal Church, South,—an extraordinary honour for one so young.

His devotion to the work of the ministry is shown in the history of his last illness. The station to which he had been appointed is so sickly, in the summer season, that the Pastors are ordinarily compelled to leave. In vain did his church and his elder brethren in the ministry endeavour to persuade him to seek some more healthful clime until the autumn. He was willing to live, but he was ready to die. And the disease attacked him. It was a brief and terrible conflict, in which his frail body yielded, but his conquering soul, full of triumphant faith, rose from its toils upon earth to its rewards in Heaven. It is impossible to tell how many hopes of the Church were deposited in that young minister's grave. The influence of his memory is potential amongst us until this day. And now, when any young man arises among us, with more than ordinary promise because of his combination of talent and piety, many of us begin to conjecture how near he will reach the standard of our departed Brame—an instinctive homage we pay to that dear, lamented servant of our Blessed Lord.

I am, Dear Dr. Sprague,
Your friend and brother,
CHARLES F DEEMS.

ROBERT EMORY, D. D.*

PRESIDENT OF DICKINSON COLLEGE.

1839—1848.

ROBERT EMORY, a son of the Rev. John Emory and Frances (Sillers), his wife, was born in Philadelphia on the 29th of July, 1814. From early childhood, he manifested an uncommonly thoughtful and reflecting turn of mind, and evinced a dignity of deportment and a care over his play-fellows, that foreshadowed one of the most striking features of his character in after life. The judicious and excellent father carefully studied the mental and moral constitution of his son, and gave such direction to his thoughts and studies as to secure not only his early preparation for College, but a habit of severe intellectual application, which was identified with all his subsequent attainments and usefulness. Having passed through the preparatory course of study, he entered Columbia College, in the city of New York, and graduated with the highest honour of his class, in 1831, when he was only seventeen years of age.

Shortly after his graduation, he entered the office of the Hon. Reverdy Johnson, of Baltimore, as a student of Law. While thus employed, he

* Min. Conf., 1849.

happened to be present at a Quarterly Meeting on the Montgomery circuit, and his mind became deeply impressed with the paramount importance of personal religion. He came forward to the altar, alone, bowed under a sense of his own sinfulness; and, after a somewhat protracted season of deep distress, he found the peace and joy in believing. In 1834, when he was only twenty years of age, he was elected Professor of Languages in Dickinson College. Here it became evident that his mind was taking a new direction in regard to a profession, and that, if his life were spared, he was destined to occupy an important place in the ranks of the Christian ministry. His evidences of a personal interest in the salvation of the Gospel, which had before been somewhat clouded, now became clear and satisfactory, and he went on his Christian course rejoicing.

In 1839, he was admitted as a probationer into the Baltimore Conference, and appointed to the Harford circuit, where he remained one year, and was signally blessed in his labours. In 1841, he was admitted into the Conference as a member, and appointed to the Baltimore City station. In 1842, he was appointed Acting President of Dickinson College, during the temporary absence of Dr. Durbin. In 1844, after the return of Dr. Durbin from Europe, he was appointed to Columbia street, Baltimore; from which place he was removed, in June following, to become the Presiding Elder of the Carlisle District. Here he remained until July, 1845, when he was elected President of Dickinson College, which position he held, discharging its duties with great ability, fidelity and acceptance, until his last fatal malady rendered him incapable of any further active service.

The degree of Doctor of Divinity was conferred upon him in the year 1844 or 1845, but by what College I am unable to ascertain.

Dr. Emory's death was in admirable keeping with his life. He had always attached but little importance to death-bed demonstrations, regarding the life as the only true test of religious character. Hence, when he lay gasping upon his own death-bed, and the windows of his room were opened to assist his breathing, being asked whether his reliance was still entirely upon Christ, he assented; but added that no importance was to be attached to any thing he might say then; evidently meaning that his life was his witness, and that the shattered condition of his body might interfere with the just action of his mind. After arranging all temporal concerns, he remarked,—"And now something is due to God. My mind, in all my deep affliction, has been kept in peace: indeed, its complete serenity has been matter of astonishment to myself." At another time, he said he wished it understood that he died in the faith of his fathers. To his brethren of the Baltimore Conference, he sent his affectionate and fraternal greetings. Indeed, his departure was like a bright and serene going down of the sun. On the 18th of May, 1848, his earthly course was finished.

FROM THE REV CHARLES F DEEMS, D. D.

WILSON, N. C., March 13, 1860.

My Dear Sir: In the year 1834, my father carried me from Baltimore to Carlisle, to enter me at the grammar-school of Dickinson College. On the way, we stopped at the residence of Bishop Emory, near Reistertown, Md.

The Bishop seemed to me a small man, with a rather disproportionately large head, a person of urbane manners and authoritative presence. After paying my respects, I went out to be about the grounds with some of the younger members of the family When I was needed, a tall and stately young man called me from the door, and when I entered, I ascertained that this was Robert Emory, the Bishop's eldest son, who had graduated in New York, and was studying Law, and had recently been elected Professor of Languages in Dickinson College.

I think he came to the College a few days after my arrival, and took his place in that remarkable Faculty, whose labours gave new character to the then recently resuscitated institution. In a corps composed of such men as the active and eloquent Dr Durbin, the acute and learned Dr. McClintock, the able and accomplished Dr. Allen, (now President of Girard College,) and the late earnest and discriminating Caldwell, the author of the Philosophy of Christian Perfection, Mr Emory was not by any means the least. In some particulars, each of his colleagues was greatly his superior; but in regularity of movement, and in the mere balance of intellectual faculties, perhaps no one of them could claim to be his equal. His scholarship was very thorough. His teaching was most satisfactory. And, in addition to these, he had a happy way of making himself a personal friend to so many of the students, and of exerting a direct and wholesome control over them, that he became one of the most useful Professors the College has ever held.

To the religious culture of the students he devoted himself with what often seemed to me very like apostolic zeal and energy, and he was undoubtedly, under God, the cause of many a young man's turning from the frivolities of the world to the serious concern of religion; and many a young man, whose feet had well-nigh slipped, can remember how Professor Emory put a strong arm beneath him, and helped him into a surer foothold. And he did this, when his own soul was pressing through most bitter spiritual experiences. Of these experiences he conversed with me frequently, and with great freedom. He was slow of faith, especially concerning his personal interest in Christ. It was long after he had become a member of the Church, and very conscientious in his observance of external Christian duties, that he found himself able to come out of the shadow into the sun. The struggles of his soul had become so painful that he suspended his recitations, and, day and night, in watchings, and fastings, and prayers, he made strong cries for deliverance. When the day dawned and the shadows fled away, he was a more tender and humble man, with a spirit clearer and stronger for the darkness and the battle. I think that the effects of that great combat with the hour and the powers of darkness perpetually told upon his ministry after he commenced preaching, so that, although he was never brilliant, he was clear, cogent, very earnest, and almost invariably impressive.

Favoured with much personal intercourse with him, considering the disparity of our years, I always found him a steady, conscientious Christian. None of my acquaintances seemed to have a loftier view of duty. What he *ought* to do was the great question with him. He was, therefore, just the man to have great influence over the young, and he seemed to exert it for their good, rather than for the purpose of future fame and elevation.

The Church of his choice was an ever-present subject of profound interest to his mind. A young undergraduate, he often called me to discuss with him questions of ecclesiastical polity, and forecast the further progress of Methodism in all its departments. Even after I left him for a still farther Southern residence than my birth-place, he maintained a correspondence with me, in which these topics were freely discussed.

The appreciation which the Church always manifested of the peculiar qualities of Dr Emory, was due to the eminently trustworthy character which he always cultivated. A sure friend, a wise counsellor, a thorough teacher, an earnest and instructive preacher, a faithful pastor, he was every-where the same steady, reliable man. It was an inscrutable providence which cut down his father, the Bishop, just as he was fully engaged in his office, to which he seemed peculiarly adapted, and in which he was doing so much for the elevation of the Church. And when, in the midst of increasing usefulness, the son fell, and many of us sorrowed for a very precious friend, in view of his manly form, his great activity, his intellectual endowments, and his noble and excellent spirit, the whole Church felt that a Prince had fallen in Israel.

I am, my Dear Sir, with great regard,

Very sincerely yours,

CHARLES F DEEMS.

JUDSON DWIGHT COLLINS.*

MISSIONARY TO CHINA.

1846—1852.

JUDSON DWIGHT COLLINS, a son of Alpheus and Betsey Collins, was born in the town of Ross, Wayne County, N. Y., February 12, 1822. On the father's side he was of English, on the mother's of German, extraction. His parents were both devout members of the Methodist Episcopal Church, and their house was a home for itinerant ministers. As he enjoyed the best parental religious training, and had also the benefit of Sabbath School instruction and of a faithful evangelical ministry. and withal lived in a community distinguished for sobriety and good morals, it was not strange that he was not able to mark very definitely the commencement of his Christian life; but it was manifest that he was the subject of a genuine Christian experience while he was yet very young. At the age of about fourteen, he made a profession of religion, uniting himself with the Methodist Episcopal Church.

In 1831, his father removed his family to Michigan, and settled in Pittsfield, Washtenaw County. The country was new, and offered few advantages for education, but, such as they were, young Collins was disposed to turn them to the best account. In summer he laboured with his father and brothers in cultivating a new farm, and in winter attended a district-school. On the opening of an Academy at Ann Arbor, he was permitted to attend it, though, in doing so, he was obliged to walk three and a half miles twice every day. He became a member of the first class in the Michigan University, and graduated in August, 1845. His whole academic and collegiate course was marked by diligent and successful application to study, and by an earnest, consistent, and every way exemplary, Christian deportment.

While he was yet a member of College, he was not only engaged in teaching in the Sunday School, in distributing Bibles to the destitute, and

* Wiley's Mission Cemetery, and the Fallen Missionaries of Fuh Chau.—Letter from Mr. Collins to Rev. Dr. Kidder.

in administering to the sick and the poor, as he had opportunity, but he held the several offices of Class-leader, Steward, and Local Preacher, and discharged the duties belonging to each with great fidelity and acceptance. The amount of direct service in the cause of Christ and of humanity which he performed, during this period, was truly wonderful, especially when viewed in connection with the fact that he was obliged to devote a considerable portion of his time to the conducting of a preparatory school, in order to meet the expenses of his collegiate course.

In September, 1845, he was employed as teacher of Natural and Moral Science in the Wesleyan Seminary at Albion. Here he proved himself at once capable and faithful, and gave the highest satisfaction to both patrons and pupils.

At an early period of his religious experience, he became deeply interested in the cause of Missions, and felt a strong impulse towards a personal devotion of himself to the work. The field to which he more especially inclined was China ; but, as no movement had yet been made by the Methodist Episcopal Church towards the establishment of a mission in that country, he had no idea by what means, if any, his wish could be realized. Meanwhile, he was gathering information concerning China from every source within his reach. Having at length fully matured the purpose of going thither, in the character of a missionary, he proposed first to offer himself to the Church ; but if, owing to her previous engagements, she was not able to employ him, he resolved still to go, and, as a last resort, to work his way thither before the mast. In December, 1845, his heart was gladdened by an intimation from Bishop Janes that there was a strong probability that the Methodist Episcopal Church would establish a mission in China the next year ; and in June, 1846, he was still more gratified to learn that the Church had decided on sending out two missionaries, and that there was a reasonable prospect that he would himself be one of them. In view of this probability, he resigned his place in the Seminary at the close of the year, and devoted himself wholly to the work of the ministry.

In September, 1846, he was admitted on trial in the Michigan Annual Conference, and appointed junior preacher on the Tompkins circuit, with the understanding that he might be called to the missionary work at any time during the year. Though his circuit was a large one, he travelled it on foot,—giving as a reason for this, that he wished to test his powers of endurance, and to accustom himself to hardships, in anticipation of what he might reasonably expect in missionary life.

After labouring zealously and faithfully a few months on his circuit, he received the summons, from the Missionary Board, to embark for China. He obeyed the requisition with as little delay as possible, and, on the 3d of March, 1847, took leave of his friends at home, and set out for his far distant field. At Rochester, N. Y., he met his colleague, the Rev. M. White. On his arrival in the city of New York, he first learned that the mission was to be established at Fuh Chau. On the 15th of April, he sailed from Boston, and reached his destination, in good health, on the 6th of September following.

Having secured a house, and made the necessary arrangements for living, he addressed himself to the Herculean task of learning the language.

The teacher whom he first employed failed to satisfy him, and he soon dismissed him and substituted another, who seems to have been either more competent or more faithful. Without any knowledge of the language, he began immediately to explore the surrounding desolations, addressing himself to the people through the medium of tracts and books, which he distributed, as he found opportunity. Gradually he became initiated in the mysteries of the language, and his acquisitions, as fast as he made them, he turned to account in communicating religious instruction to the natives.

On the 28th of February, 1848, he had the pleasure of seeing a school organized, consisting of eight boys; and, on Sunday, the 14th of March, a Sunday School was opened, with very promising prospects. On the 20th of August, having secured a suitable place for meeting, he went to it with a bundle of tracts in his hand, and, as the people came around him, he ventured to address them, for the first time, in their own language, and then made an appointment for a similar exercise the next week. He began now to make excursions into the surrounding country,—sometimes reaching distant villages, and being absent from the city for several days together. In September, he made a journey to the North of Fuh Chau, and, having reached the river Ling Kong, took passage upon a boat, and descended to the city of that name. Here he met large numbers of people in a temple, and addressed them, and distributed among them several hundreds of tracts. Not a small part of his time was occupied in these explorations, by means of which he was constantly extending his knowledge of the country, with a view to enlarging the field of his missionary operations.

About this time, the different missionaries in China united in an effort to secure a correct and uniform version of the Holy Scriptures. He not only entered into the project with great zeal, but was very desirous that his own Church should become identified with it; and, with a view to this, sought to have it represented in the Committee of revision.

In February, 1849, he was attacked with typhus fever, and, for some time, his recovery was nearly despaired of. But, by the blessing of God upon the judicious medical treatment of Dr. White, and the kind attentions of missionary friends, his strong constitution rallied, and, in a few weeks, he became convalescent, though it was for some time doubtful whether he would ever be able to resume his labours. As the warm season approached, he determined, by the advice of his physician, to try the effect of a sea-voyage; and, accordingly, he sailed, under the protection of a fleet of about thirty Chinese junks, as far as Ningpo and Shanghai, being occupied in the voyage a little more than two months. He returned to Fuh Chau, on the 18th of June, with his health greatly improved, and his mind stored with a variety of useful information which he had gathered from some of the older missionaries whom he had met during his absence.

Having made various ineffectual efforts to obtain a residence within the walls of the city, he now selected a site for a dwelling on the South side of the river, and commenced building. By the 1st of April, 1850, his house was completed, and he had begun to keep house by himself. His health was indeed far from being firm, but he still kept at his work, tasking himself even beyond the legitimate measure of his ability. The Rev. Mr. Hickok, the Superintendent of the mission, having returned to America,

on account of the failure of his health, in the early part of 1849, the mission remained without an authorized Superintendent until May, 1850, when Mr. Collins received a letter from Bishop Morris, written in December, designating him to take charge of the work. He was deeply sensible of the difficulty and responsibility of the position; but he did not feel at liberty to decline any service thus imposed upon him by the authority of the Church.

He addressed himself now with great zeal and fidelity to the new duties which devolved upon him, though his waning health quickly admonished him that he had undertaken more than he was able to accomplish. After struggling a long time with his malady, (an affection of the bowels,) until he had become reduced almost to a skeleton, he finally determined, by the advice of his physicians, to try the effect of a voyage to his native country. Accordingly, on the 23d of April, 1851, he left Fuh Chau, and, crossing the Pacific, reached California on the 14th of July. After resting there a few days, he pursued his way to the home of his parents, which he reached sometime in September, but so wasted by disease that they scarcely recognized him as their son. But his heart was still in his work as warmly as ever; and, during the autumn and early part of the winter, he complied with requests from various places to deliver addresses in aid of the missionary cause. At length, however, it was thought inexpedient for him to attempt any further public service, and he consented, though with great reluctance, to remain most of the time in doors. He clung to the hope of returning to his work, until his physicians assured him that his case must inevitably have a fatal issue; and then he yielded, with the most quiet submission, to the Divine will. For many months, he was a great sufferer; and, for a few days previous to his death, he was much of the time in intense agony; but, instead of murmuring, his soul seemed full of thankfulness and praise. After having borne the most delightful testimony to the all-sustaining power of his Redeemer's grace, he sunk gently into the arms of death, on the 13th of May, 1852, in the thirty-first year of his age, and the sixth of his ministry.

Mr. Collins had an elder brother, the Rev. WELLINGTON H. COLLINS, who was among the more distinguished Methodist ministers of his day. He was born in Wolcott, Wayne County, N. Y., in May, 1816. In 1830, he migrated, with his father's family, to Washtenaw County, Mich., where, in 1835, he became hopefully a subject of renewing grace. He very soon directed his attention to the ministry, and, in 1837, was employed, by the Presiding Elder, to fill a vacancy on the Farmington circuit. At the close of that year, he was recommended, by the Quarterly Conference of the Farmington circuit, as a proper person to be received into the Michigan Annual Conference on probation. His first appointment was to the Dearborn circuit. Here he laboured with great success, and, at the close of the year, was stationed at Defiance, Northern Ohio. He subsequently fell into the Michigan Conference, and, in 1840, was admitted into full connection. His next field was Medina, where he laboured two years. In 1842, he was ordained Elder by Bishop Morris, and about the same time was married. After this, he was appointed successively to Edwardsburg, Niles, Albion, Dexter, and Northville. He was removed from this latter field, and placed upon the Ann Arbor District, where he laboured with

great acceptance three years. He was then appointed to the charge of the Woodward Avenue Church, Detroit; and, at the close of his constitutional term here, was placed upon the Detroit District, where his labours were terminated by death, when he had nearly completed his fourth year of service. He died at Detroit, on the 11th of August, 1858, in the forty-third year of his age. He was distinguished by great vigour of thought, remarkable conscientiousness, fine logical powers, and a rare degree of commonsense and sound judgment. His death was deeply lamented by all denominations.

FROM THE REV D. P. KIDDER, D. D.

EVANSTON, Ill., December 29, 1859.

My Dear Sir: My personal recollections of the Rev. Judson D. Collins are very distinct, although somewhat limited in point of time. They are confined to two very important periods of his life. The first was that of his departure as a missionary to China; the second that of his return to his native land, as the event proved, to die.

From the period when the Missionary Society of the Methodist Episcopal Church first resolved to establish a Mission in China for a series of years, it was my lot to serve as Chairman of a Committee having special supervision of the interests of that mission. In that capacity, I necessarily became very well acquainted with the outgoing missionaries, and whatever concerned them. Fuh Chau, at the period alluded to, was the only open port of China, unoccupied as a missionary station, and consequently supposed to be the most in need of missionary effort. It was, accordingly, decided upon as the point at which our mission should be established. Mr Collins and his associate, Dr. White, were the first missionaries appointed, and great interest was felt in them by members of the Missionary Board, and the friends of missions in New York, especially on account of their being the first representatives of our Church in the great empire to which they were destined, and in fact beyond the Cape of Good Hope.

There was in the modest and yet self-reliant demeanour of Mr. Collins something which commended him greatly to the affection and confidence of those who met with him during his brief stay in New York. He visited me repeatedly, and, in the earnest conversations I had with him respecting the work to which he had consecrated his life, I was impressed with the wisdom of his appointment to so responsible a work, and hopeful of the best results from his labours.

During his residence in China, he was my regular correspondent; and the columns of the Sunday School Advocate of those years contain various communications from him, calculated to interest the young in the objects and support of his mission. In one of them he makes a statement which would probably challenge the concurrence of the great majority of Christian missionaries. It was this:—"I suppose, had it not been for Sunday School influence, I should not be here." I was gratified to learn from his correspondence, and otherwise, that he was not only diligent in his great work, acquiring the language with facility, and using it with zeal, as a means of preaching Christ to the Heathen, but that he sought his necessary recreation in the most elevating pursuits. He wrote a series of Letters, entitled "Walks about Fuh Chau," embodying the out-door incidents of his missionary life. In his walks for exercise and missionary labour, however, he practised diligent observation upon nature. He cultivated a rare taste for Botany. Finding the Flora of Fuh Chau and its environs not described by English botanists, he desired me

to order from Paris and send him the Prodromus of Decandolle, of which twelve volumes were then published, and to subscribe for the Numbers still to be issued. Having received his copy, he wrote,—"I am much pleased with it. I see it is a work to which I shall have occasion to refer as long as I live in China."

Unfortunately, so far as human judgment can determine, that period was very short. But little more than two years had elapsed after Mr. Collins wrote the above sentence, when he again entered my office in New York, pale and wasted with disease, but strong of heart and full of hope to return to China in due time. I confess that I cherished similar hopes for him, thinking that a few months of relaxation and breathing his native air would restore him to health. But Providence ordered otherwise, and he was within a year called to his rest.

His memory will ever be precious to the Church. The mission which he assisted in founding has already produced encouraging fruit, and is giving promise of still more glorious results in future. Thus is illustrated the saying that God buries his workmen but carries on his work.

Very faithfully yours,

D. P. KIDDER.

FROM THE REV GEORGE LOOMIS.

FORMERLY SEAMEN'S CHAPLAIN AT CANTON.

ATTICA, January 9, 1860.

Dear Sir: In the summer of 1850, I visited the consular cities of China. While at Fuh Chau, I was the guest of the Rev. J D. Collins. You ask for my impressions of him, formed at that time.

Scarcely had we cast anchor, just below the far-famed stone bridge, spanning the river Min, when he came on board of our vessel. There was that in his genial manner and cordial greeting that indicated a soul used to generous impulses. My impressions then formed of his sterling manhood, of his strong social nature, chastened by Divine culture into tender sympathy for the whole brotherhood of man, of the unselfish workings of his soul, consecrated to the service of God in the department of Christian Missions, were only strengthened by a longer acquaintance and a more intimate companionship.

In his unaffected personal piety,—the religion of the Cross dwelling in his soul as a living, controlling power, and in his intense solicitude for the universal extension of Christ's Kingdom, I found the great secret of his missionary impulses and missionary life. In his enlarged comprehension of evangelization, he seemed eminently non-sectarian, and hailed every new labourer, of whatever branch of Christ's Church, as a brother beloved in the Lord. In the missionary circle of Fuh Chau, composed of representatives from different religious denominations, his indomitable energy, his great power of endurance, his keenly discriminative judgment, and his persistent will, made him the acknowledged leader in all enterprises contemplating the common good. He shrunk from no sacrifice, which seemed likely, in any way, to promote the happiness or usefulness of his co-labourers. The fragrance of his unselfish life still lingers in the warm and grateful remembrances of his Fuh Chau brethren, and will only be wafted away with their spirits to the Paradise of God.

He conversed freely on the subject of his life's mission, which was to aid in establishing the Christian Religion on a basis broad and deep in the very heart of China. He would avoid all superficiality. He sought to have the Gospel, with its Divine influence, reach the heart, and transform the moral nature into the image of Christ, that the nation might thus become truly

Christian. The preaching of the Gospel, and the distribution of the Word of Life, were the great moral forces he was using for the regeneration of an idolatrous empire. His was emphatically a work of faith and love. With a large comprehensiveness, he looked forward to a period when China should attain to a higher civilization, and demand the teachings of true science. Hence he devoted many a leisure hour to the study of the Natural Sciences, especially Botany, for which he had an instinctive fondness. He loved to commune with rare flowers, as he did also with choice books. I doubt not that, if his life had been spared, he would have made some valuable contributions to science.

I left him with the full conviction that he was pre-eminently qualified by natural endowments, by intellectual culture, and by Divine grace, to be a representative man in China,—to represent the virtue, the principles, the active forces, the abounding charities, of our holy Christianity.

I am very truly yours,

GEORGE LOOMIS.

[The following sketch is inserted out of place, owing to a delay that could not be prevented, in obtaining the requisite material.]

JOHN NEWLAND MAFFITT.*

1822—1850.

JOHN NEWLAND MAFFITT was born in Dublin, Ireland, on the 28th of December, 1794; and, at the age of twelve years, was left without a father. His mother designed him for mercantile life, and he made some unsuccessful efforts in that direction; but, from a very early period, his heart was strongly set on entering the ministry. Though he was born and educated in the Established Church, he joined the Methodists at nineteen, and commenced praying in public and exhorting, and very soon evinced a facility and power in these exercises, that foreshadowed his future fame in the pulpit. At an early age, he married a young and beautiful girl, who joined his mother in a vigorous opposition to his entering the ministry; but, in spite of this, he pressed forward, and at length gave himself wholly to the work. Various circumstances led him to form the purpose of coming to the United States; and, accordingly, in April, 1819, he landed in the city of New York. In 1822, he joined the travelling connection, as a member of the New England Conference, and was appointed missionary to Boston. In 1823, he was appointed to Fairhaven and New Bedford; in 1824, to Barnstable; in 1825, to Dover, N. H.; in 1826, to Dover and Somersworth; in 1827, to Boston; in 1828 and 1829, to Portsmouth; and, in 1830, to Boston. In 1831, he was without an appointment that he might have an opportunity of settling his temporal affairs; and, in 1832, he located, and never afterwards resumed an effective relation.

* Nashville Church Advocate.—Appleton's New American Encyclopedia.—Min. Conf.

On becoming a Local Preacher, Mr. Maffitt removed to the city of New York, and moved about from place to place, lecturing and preaching, and exercising great power especially over the masses. In 1835, he became associated with the Rev. Lewis Garrett in publishing, at Nashville, Tenn., a weekly religious newspaper, under the name of the Western Methodist,—now known as the Christian Advocate, the central organ of the Methodist Episcopal Church, South. His preaching in the South and Southwest produced a great sensation, and thousands were added to the Church through his instrumentality.

In 1836 and 1837, he was Agent for La Grange College, in Alabama, and was subsequently elected to the Chair of Elocution and Belles Lettres in that institution. Though he accepted the appointment, he accomplished little in connection with it; and the Professorship was soon discontinued. In 1841, he was Chaplain to the House of Representatives in Congress. His residence was mainly in the Atlantic cities till 1847. About that time, he formed a second matrimonial connection,* with Miss Pierce, of Brooklyn, N. Y. Some complaints affecting his moral character having been made, as the commencement of an ecclesiastical process, he left New York, and was considered as having withdrawn his membership from the Church with which he had been connected. Retiring to Arkansas, he joined the Methodist Episcopal Church, South, and received a second license to preach. After labouring here for a year or two with much less success than had attended his earlier labours, he sojourned successively in several of the cities of the South. The difficulties under which he laboured, proved a burden upon his spirits greater than he could bear. His last labours were performed in conducting religious services in a small chapel in the neighbourhood of Mobile; but his power to move and sway the multitude was gone. He died suddenly, of an affection of the heart, near Mobile, in May, 1850, in the fifty-sixth year of his age. With almost his last breath he said that his enemies had broken his heart.

Besides several Addresses and other fugitive publications, Mr. Maffitt is the author of an autobiography, a work entitled "Calvary Tokens," an Oratorical Dictionary, and a volume of Poems.

FROM ORMSBY M. MITCHEL, LL. D., F R. A. S.

DIRECTOR OF THE DUDLEY OBSERVATORY, ALBANY.

ALBANY, January 12, 1861.

My Dear Sir: In answer to your request, I send you the following brief notices of the late Rev. J. Newland Maffitt.

In the winter of 1831–32, I took the stage at Canterbury, N. Y., passing from Albany and Newburgh, over the only route then existing, to the city of New York. It was about twelve o'clock at night when the stage reached Canterbury. When the landlord threw the light of his dark lantern into the coach, I observed a gentleman, occupying the back seat, closely muffled in a heavy travelling cloak. As soon as he noticed that a lady accompanied me, he politely offered her a seat by his side. As the lady was my wife, she declined the proffered courtesy, and we placed ourselves on the front seat of

* When or where his first wife died, I have been unable to ascertain.

the coach, opposite the stranger. The night was passed in sleep, or at least in silence, and it was only when we got out for breakfast in the morning that I was informed by our driver that our travelling companion was Maffitt, the great Methodist preacher. I learned also that he had just been spending a fortnight in Newburgh, preaching every night to crowded houses, producing great religious excitement, and that, under the power of his discourses, a large number of persons had been converted, and among them many of the most beautiful young ladies of the village. On entering the coach after breakfast, I had a fine opportunity of noting the personal appearance of this distinguished orator. Mr. Maffitt was then probably in his prime. He was of medium size, with a frame firmly knit together and well-proportioned. His features were handsome and striking—with a keen black eye, with a high, polished white forehead, heavy black hair, and a scar in his upper lip, which gave to his mouth an expression of great firmness, and with a hand almost as fair and delicate as a lady's, it was not at all surprising that so many of the fair sex were numbered among his followers.

During the day's journey by coach to New York, in all our conversation, Mr. Maffitt carefully abstained from any remark which could have led me to suspect who he was. I remember that we discussed the political topics of the day, and among them the probable action of the Senate of the United States in confirming the nomination of Mr. Van Buren by General Jackson (who was then President of the United States) as Minister to the Court of St. James. My travelling companion was a devoted friend and admirer of the President, and eulogized him in the highest terms. I ventured to suggest that General Jackson's character was not perfect,—that the vices of horse-racing, cock-fighting, gambling and profane swearing, had been laid to his charge. "Oh," said Maffitt, "these defects are but like the spots upon the sun, and serve to reveal with greater power the true splendour of Jackson's character." I thought this rather strange language in the mouth of a clergyman, and asked him how he could in conscience not only excuse such vices, but make them foils to set off the virtues of a truly great man. My companion discovered that his figure of speech was more elegant than logical, and extricated himself from the dilemma as best he could. Mr. Maffitt chose to make the entire journey without permitting any of his fellow-travellers to know who he was, though, at this very time, his reputation as a pulpit orator was so great that he drew immense audiences wherever he preached.

About three years after the incident above recorded, I was a resident of the city of Cincinnati. A friend called at my door one evening, and remarked that Maffitt was in town, and was to preach that night at the great Methodist chapel on Fifth Street. Anxious to hear a man who had rendered himself so famous, and anticipating a crowd, my friend and myself went to the chapel at a very early hour. Already every seat in the lower part of the immense building was occupied; and, finding below not even standing room, we worked our way amid the throng into the gallery. There we managed to find a seat, but at the extreme end of the house, and very remote from the pulpit. The chapel was soon crowded to its utmost capacity; all the aisles were filled, and even the windows had their occupants. At length, the hour for the commencement of the services arrived, and, amidst a rustle of the excited multitude, the graceful form of Mr. Maffitt was seen ascending the pulpit steps. He was dressed in a handsome suit of black, cut in fashionable style, and so nicely fitting as to show off to the best advantage his handsome figure. With any other person, these evidences of fashion and foppery would have produced upon the audience there assembled a decidedly bad effect. With Maffitt, however, it was far different. He was known to be eccentric, self-willed and independent. Shaking off the trammels of the Methodist Conference, he preached

when and where he pleased, and was sustained by the munificence of those who were held captive by the powers of his brilliant elocution.

At the appointed hour, he arose in the pulpit, selected a hymn, and, with a voice of wonderful clearness and power, read it in such manner that every word and tone vibrated through the most remote part of the entire building, and seemed to thrill every heart in the immense assemblage. The art of the reader seemed to be absolutely perfect, for no one who listened to his silvery tones, thought, for a moment, that all was not perfectly natural. I cannot soon forget the effect produced by the singing of that hymn. According to the Methodist custom, the whole congregation—more than three thousand in number—lifted up their voices together, like the sound of many waters. At the close of the singing, the preacher, who had been standing, fell upon his knees, and uttered a prayer of the deepest solemnity. in which he recognized the responsibilities of the position he then occupied, his own utter inability to meet those high responsibilities, begging God not only to affect the hearts of the immense assemblage before him, but to touch his own lips with a live coal from off the altar.

I remember very well the subject of his discourse. While I cannot recollect the text, I know his theme was the love of God to man, the great salvation which He has provided in his Son, and the deep peril which every one must incur, who dares to reject so great salvation. He painted in glowing language the joys of Heaven, until it seemed as though the whole multitude could scarcely refrain from bursting into one united shout of "Glory." While, when he came to picture forth the wailings of the lost, a thrill of horror seemed to pass over the whole multitude, and groans and sobs resounded all over the house. "And this," he exclaimed, "is to have no end. Oh! Eternity, who can comprehend the meaning of that word! Why, my friends," said he, "if a little bird were to come from a distant planet, and to take in its bill one grain of sand from the huge mass of the earth, and fly away with it, and be gone a thousand years, and then return and take another grain, and fly away with it, and be gone another thousand years, and so every thousand years one grain, what ages of ages would be required to carry away the earth with its eight thousand miles of diameter. And yet this but dimly shadows the meaning of that awful word, Eternity! This task, though requiring millions of ages upon millions of ages, would at last come to an end; but the punishment of the lost shall endure forever and ever."

Thus, by setting forth the joys of Heaven, and the sufferings of the world of wo, in pictures of the most brilliant beauty on the one hand, and of appalling horror on the other, he wrought up the feelings of the multitude to a pitch of intense excitement, such as I have seldom witnessed.

On closing his discourse, he stepped down from the pulpit, with the hymn-book in his hand, and, standing upon the platform within the altar, he uttered a most touching appeal, exhorting every sinner in the house to give himself up to God, and to come forward and kneel round the altar, and God's people would pray for their immediate conversion. "And now," said he, "while I am singing a hymn, (and I want you to take notice, brothers and sisters, that I am going to sing alone, and you need not give me any of your help this time,) I want every one to come forward, rising above the fear of the world and the devil, and kneel down here to be prayed for. In accordance with the wishes of this eccentric man, no one ventured to join in the sacred song. His own clear, beautiful voice filled the whole house, and thrilled every heart, and its touching tones seemed to exert a power of fascination; for I think there must have been hundreds who broke away that night for the first time from the world, and, bathed in tears, and with seemingly broken hearts, knelt

reverently at the altar, subdued either by the Spirit of God, or by the eloquence of this extraordinary man.

Among the females who went forward that night were many of the gayest and most fashionable young ladies of the city; while, among the men, there were some of the most profligate, profane and wicked persons to be found in the whole community. Among this latter class, I remember one individual who was a horse-auctioneer. He was a hard drinker, a hard swearer, and notorious for his utter disregard of every thing like truth. He became apparently entirely changed, and for a while left off all his bad habits, and became an exemplary member of the Methodist Church. At the end of a year or two, however, he "fell from grace." Maffitt, returning about this time to the city, was walking one day, with a friend, in the street, when they happened to meet the auctioneer. "There," said his friend, "Maffitt, there is one of your converts; he ran well for a while, but alas, he has fallen from grace." "Yes," said Maffitt, "doubtless, if what you say is true, he was one of my converts; for if the Lord had converted him, he would not have fallen from grace." *

I met Mr. Maffitt on several occasions in the West, both in the church and at private houses. I was informed by a lady with whom he spent several days, by invitation, that, whilst he was a most agreeable and social companion, he was very exacting in his demands in the house, and seemed to feel as if every one ought to be placed under his immediate command. From the same friend I also learned that, during Mr. Maffitt's stay at her house, it was his custom to break into a wine-glass a raw egg, fill it with brandy, and swallow it, just before going to preach.

Pardon me for this rapid sketch, and believe me, very truly,

Your friend and obedient servant,

O. M. MITCHEL.

* This story is told, in substance, of Whitefield, with whose religious views it would be quite consonant; but if Maffitt used the language, it must doubtless have been as a stroke of wit, and a well-known quotation from Whitefield, rather than as an expression of his own views, which, I suppose, recognized the truth of the doctrine which this language makes him deny. W. B. S.

ALPHABETICAL INDEX

OF THE

NAMES OF THE SUBJECTS.

A.	PAGE.
Abbott, Benjamin	41
Adams, William	562
Arnold, Smith	337
Asbury, Daniel	127
Asbury, Francis	13
Axley, James	414
B.	
Bangs, William McKendree	773
Bascom, Henry Bidleman, D. D.	534
Beauchamp, William	235
Bigelow, Russell	540
Blackman, Learner	324
Boardman, Richard	8
Bonney, Isaac	452
Borein, Peter Ruble	781
Bostwick, Shadrach, M. D.	200
Brame, John Todd	825
Branch, Thomas	346
Brodhead, John	239
Bruce, Philip	73
Burch, Thomas	421
Bumpass, Sidney D.	814
C.	
Caldwell, Zenas	699
Capers, William, D. D.	454
Carpenter, Charles Wesley	553
Carpenter, Coles	465
Case, William	425
Chandler, William Penn	287
Chaplin, Jonathan Edwards	797
Chase, Abner	497
Chase, Henry	475
Chase, Squire	664
Childs, John Wesley	726
Christie, William B.	703
Clark, John	626
Coate, Michael	253
Coke, Thomas, LL. D.	130
Collins, John	263
Collins, Judson Dwight	831
Collinsworth, John	443
Cook, Valentine	151
Cookman, George G.	711
Cooper, Ezekiel	108
Covell, James	564
Cox, Melville Beveridge	656
Crandall, Andrew Jackson	803
Creagh, Bartholomew	731
Crowder, Thomas	654
Crowell, Seth	349
D.	
Dannelly, James	606
Davis, John	493
Dibrell, Anthony	759
Dickins, John	63
Dougharty, George	290
Doughty, Samuel	672
Douglass, Thomas Logan	352
Dunn, Thomas, M. D.	399
Dunwoody, Samuel	435
E.	
Embury, Philip	1
Emory, John, D. D.	486
Emory, Robert, D. D.	828
Eskridge, Vernon	734
Everett, Joseph	71
F.	
Few, Ignatius A., LL. D.	739
Finley, Robert W.	526
Fisk, Wilbur, D D	576
Fowler, Lyttleton	723
Frye, Christopher	378
Frye, Joseph	471
G.	
Garrettson, Freeborn	54
Gary, George	478
Gatch, Philip	50
George, Enoch	186
Gibson, Tobias	203
Gruber, Jacob	341
Gunn, William	622
H.	
Hagerty, John	65
Hedding, Elijah, D. D.	354
Hibbard, Billy	298
Hinman, Clark T., D. D.	817
Hitt, Daniel	184
Holland, John M.	662
Howard, John	614
Hull, Hope	112
J.	
Jennings, Samuel Kennedy, M. D.	279
Jones, Greenbury R.	587
K.	
Keith, William	296
Kennedy, William Megee	417
Kennon, Robert Lewis	467
Keyes, Josiah	624
Kobler, John	181
L.	
Lakin, Benjamin	267

PAGE.

Lane, George W 810
Lane, John 556
Latta, Samuel A., M. D..... 755
Lee, Jason..... 792
Lee, Jesse 80
Lee, Wilson..... 90
Leigh, Hezekiah Gilbert, D. D..... 597
Levings. Noah, D. D..... 592
Lindsay, John..... 473
Lindsey, Marcus..... 513
Locke, George..... 608
Lybrand, Joseph..... 517

M.

Maffitt, John Newland 837
Matthias, John Barnet..... 224
McClaskey, John 125
McCombs, Lawrence..... 210
McFerrin, James 674
McHenry, Barnabas..... 143
McKendree, William. 160
Merrill, Joseph A..... 449
Merritt, Timothy 273
Merwin, Samuel 333
Moriarty, Peter..... 76
Morrell, Thomas..... 145
Mudge, Enoch..... 230
Myers, Lewis.. 321

N.

Ninde, William Ward..... 744
Nollcy, Richmond 439

O.

Olin, Stephen, D. D., LL. D..... 685
Ostrander, Daniel. 221

P

Parker, Samuel..... 401
Pease, Lewis..... 445
Peck, Albert D..... 776
Penn, Abram... 747
Phillips, William 763
Phœbus, William 87
Pickering, George..... 196
Pitman, Charles, D. D..... 601
Poe, Daniel 786

Q.

Quinn, James..... 314

R.

Rankin, Thomas..... 28
Raper, William H..... 617
Reed, Nelson..... 68
Reese, Levi R.. 751
Richardson, Chauncy..... 721

PAGE.

Roberts, George 174
Roberts, Robert Richford, D. D..... 387
Ross, William 524
Roszell, Stephen G..... 179
Rusling, Joseph..... 551
Russell, James 408
Ruter, Martin, D. D..... 327
Ryland, William..... 392

S.

Sabin, Elijah Robinson..... 306
Sale, John 256
Sargent, Thomas Frazer, M. D..... 258
Scott, Orange..... 667
Seney, Robert 637
Shadford, George 34
Sharp, Solomon 215
Sherman, Charles. 679
Shinn, Asa..... 362
Sims, Edward Drumgoole..... 766
Slade, John 682
Smith, Daniel..... 172
Smith, Daniel..... 769
Smith, Isaac 102
Smith, James 372
Smith, John Mott..... 567
Snethen, Nicholas..... 243
Strange, John 503
Strawbridge, Robert..... 3
Summerfield, John..... 639

T.

Tiffin. Edward..... 205
Tomlinson, Joseph Smith, D. D..... 706

V

Vannest, Peter 276

W

Walker, Jesse 380
Ware, Thomas. 118
Waterman, John A. 547
Waterman, Joseph Aplin..... 807
Watters, William 46
Webb, Thomas..... 5
Whatcoat, Richard..... 92
White, Ebenezer 369
Wilcy. Allen 569
Williams, Robert. 11
Wilson, John..... 285
Wooster, Hezekiah Calvin..... 219

Y.

Young, Damon 574
Young, David..... 427

ALPHABETICAL INDEX

OF THE

NAMES OF THOSE WHO HAVE FURNISHED ORIGINAL LETTERS.

A. PAGE.

Ames, Bishop... 511
Andrew, Bishop 127, 322, 443
Ayars, Rev. James..... 603

B.

Baird, Robert, D. D..... 672
Baker, Bishop..... 792
Bangs, Nathan, D. D.. 21, 61, 75, 85, 88
124, 179, 228, 285, 297, 424
426, 483, 568, 585, 638
Bannister, Henry, D. D.. 779
Bates, Joshua, D. D. 692
Bayley, John, D. D 729
Bethune, George W., D. D.... 650
Blades, Rev. Francis A..... 823
Boehm, Rev. Henry..... 24
Bourne, Rev Milton..... 634
Bronson, Hon. Greene C., LL. D..... 484
Brown, George, D. D... 365
Buck, D. Dana, D. D..... 497

C.

Campbell, John N., D. D..... 398
Cartwright, Peter, D. D. 204, 415
Clark, D. W., D. D..... 731, 769
Clark, Laban, D. D.. 27, 75, 86, 100, 126
173, 201, 215, 218, 255, 278, 289
302, 313, 326, 331, 345, 416, 525
Coleman, John, D. D. 180
Connell, Rev. Zechariah 318, 590
Cox, G. F., D. D..... 273
Cushing, Rev. Charles Wesley..... 820

D.

Deems, Charles F., D. D... 597, 652, 655
721, 758, 827, 829
Dempster, John, D. D..... 481
De Yampert, Rev. L. Q. C..... 408
Drake, Benjamin M.. D. D..... ... 560

E.

Evans, Rev. James E... 616

F.

Finley, Rev. James B..... 545
Fletcher, Rev. J. C..... 508
Francis, John W., M. D. 141

G.

Goodrich, Hon. Grant.. 784
Griffith, Rev. Alfred.. 69, 379, 471, 496
Gunn, Rev. J W 562

H. PAGE.

Hall, Rev. B. M... 635
Hamilton, William, D. D..... 46, 392
Harris, William L., D. D.. 801
Hearn, Rev. Ebenezer. 443
Hedding, Bishop..... 242
Hibbard, F G., D. D..... 303
Hilliard, Hon. and Rev. H. W..... 469
Hodgson, Francis, D. D 713
Holdich, Joseph, D. D..... 260, 521
Holliday, Rev. F C 505, 573
Hopper, Hon. Philemon B..... 251, 374

J.

Janes, Bishop 552
Jennings, Rev. J. M., M. D..... 284
Johnson, Herman M., D. D. 708
Johnston, Professor John..... 697

K.

Kavanaugh, Rev. B. T 611
Kavanaugh, Bishop..... 623
Kennaday, John, D.D.. 108, 210, 517, 602
Kidder, D. P., D. D..... 821, 835
Kilburn, Rev. David.. 234, 332, 361, 451
453, 575, 701

L.

Lipscomb, Andrew A., D. D..... ... 366
Loomis, George..... 836
Luckey, Samuel, D. D. 79, 186, 192, 223
336, 348, 350, 423, 466, 502
555, 596, 660, 775
Ludlow, Rev. Henry G. 360

M.

Martin, Rev. William.. 419
Mathews, J. M., D. D. 647
M'Clintock, John, D. D.... .. 490, 773
McFerrin, Rev. A. P..... 674
McFerrin, J. B., D. D..... 354, 662
McLean, Hon. John, LL. D... 18, 50, 170
257, 263, 434, 510, 550, 705, 718
Means, A., D. D.. 812
Mitchel, O. M., LL. D., F. R. A. S.. . 838
Morris, Bishop... 144, 157, 380, 387, 432
435, 515, 533, 548, 703, 790
Murray, Nicholas, D. D. 145

N.

Newman, Rev. J. P 805

O.

Olin, Stephen, D. D., LL. D..... ... 741

P

PAGE.

Peck, George, D. D..... 370, 582, 624
Peck, Jesse T., D. D..... 681, 746
Pell, Rev. William E..... 749, 815, 825
Pierce, Lovick, D. D..... 115, 291
Pinney, Rev. John B... 661

R.

Reese, David Meredith, M. D.... 19, 176, 476
Roberts, George C. M., D. D..... 177

S.

Sabine, Hon. Lorenzo..... 306
Sargent, Thomas B., D. D... 375
Scott, Bishop..... 112, 214
Scott, Rev. and Hon. Thomas... 154, 237
Shaffer, Hiram M., D. D..... 802
Smith, B. M., D. D..... 767
Smith, Rev. George G. Jr.. 105
Smith, Rev. Peyton P..... 683
Smith, William A., D. D. 760
Snethen, Worthington G. Esq.. 243
Soule, Bishop..... 67
Spicer, Rev. Tobias..... 359, 565
Stevens, Abel, D. D., LL. D.... 196, 670
Stevenson, Rev. Daniel..... 809
Stevenson, Edward, D. D..... 158
Stockton, Thomas H., D. D. 281

PAGE.

Stockton, William S. Esq..... 399
Strickland, William P., D. D... 183, 209, 617
Summers, Thomas O., D. D.... 397, 720, 766

T.

Thacher, Rev. William..... 140
Thomas, Mrs. Susan Brewer 470
Thomson, Edward, D. D., LL. D.... 542
Trimble, J. M., D. D..... 431
True, Charles K., D. D..... 474

W

Wakeley, Rev. J. B. 337, 447, 666, 733
Waugh, Bishop..... 373
Webster, N. B. Esq..... 738
Wightman, William M., D. D... 411, 420, 461, 538, 607, 694
Williams, Professor Samuel..... 267
Wilson, Rev. David..... 751
Winans, William, D. D..... 401
Wood, Rev. Aaron..... 507
Wright, Rev. John F.. 319, 756, 764, 799

Y.

Young, Mrs. Anna R..... 436

ALPHABETICAL INDEX

OF

NAMES INCIDENTALLY INTRODUCED INTO THE TEXT OR NOTES.

A. PAGE.

Agard, Horace..... 805
Allen, Beverly..... 113

B.

Baker, Henry..... 619
Baldwin, John..... 162
Bateman, James..... 261
Beauchamp, —— 235
Bloodgood. John..... 172
Brame, John T..... 825

C.

Cannon, —— 236
Cannon, Joshua 104
Chastain, Lewis..... 205
Cloud, Robert 225
Coate, Samuel 255, 256
Coleman, James 220
Collins, Wellington H..... ... 834, 835
Covell, James, Sen'r 564
Cox, Philip..... 162
Crawford, Joseph..... 99
Cromwell. James O..... 103
Crume, Moses..... 570

D.

Dow, Lorenzo..... 142
Drumgoole, Edward..... 81
Dunham, Darius 220

E.

Easter, Ira..... 161
Easter, John 161

F

Fidler, Daniel 314
Finley, James B..... 531, 532, 533
Finley, John P..... 531
Finley, William P.. ..... 530, 531
Floyd, Moses 203

G.

Garrett, Lewis..... 429
Gassoway, William 455
Gilliland. Samuel.... 678
Griffin, Thomas..... 442
Gunn, James..... 622
Gunn, Thomas..... 622

H.

Hewitt. Ashley 557
Hill, Christian G..... 458
Hilt, Samuel..... 503
Humphries, Thomas 113

PAGE.

Hunt, Aaron 254
Hutchinson, Sylvester..... 97

J.

Jayne, Peter..... 335
Jenkins, James 295
Johnson, John..... 154

K.

King, John 12

L.

Lane, George..... 810, 811
Lansford, Isaac. 184
Ledbetter, Henry 188
Littlejohn, John 154

M.

Major, John..... 113
McCaine, Alexander..... 363, 364
Meek, John..... 588
McGee, John..... 353
Mitchell, Joseph..... 356
Moriarty, John D.....78, 79
Morris, James..... 103
Munger, Philip..... 309

N.

Nicholson, Jesse..... 162
Nickerson, Herman 700
Norris, Greenleaf R..... ... 309

O.

Ogden, Benjamin..... 562
O'Kelly, James..... 162, 163
Owings, Richard..... 4

P

Parker, Roswell..... 777
Pedicord, Caleb B..... 119
Potts, John.. 392
Poythress, Francis..... 164

Q.

Quinn, Isaac..... 317

R.

Robertson, John..... 524
Rodda, Martin..... 66

S.

Scholefield, Arnold..... 629
Scott, Thomas..... 205
Steel, William..... 392
Stewart, John..... 514, 515

PAGE.
Stopford, William Kennedy 335
Strange, William 503

T.

Toy, Joseph..... 6
Triggs, John J..... 682
Tunnell, John.... 48

V

Vasey, Thomas 16
Vick, Newet..... 558

W

PAGE.
Watters, Nicholas..... 49
Watters, Stephen..... 49
Waugh, Beverly 488
Webster, Richard..... 496
Wolf, Rees 235
Wright, Richard..... 9

Y.

Young, William..... 430, 431